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NEW TESTAMENT ABSTRACTS

Vol. 36 *1992* *No. 1*

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US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A Record of Current Literature
Published by
Weston School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to New Testament Abstracts, Weston School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA.

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064.

New Testament Abstracts is published three times each year. Subscription, payable in advance: $27.00 (domestic), $30.00 (foreign) per year, postage paid.

Back Issues:

Volumes 1, 2, 3, 9, and 21 are available in reprint at $30.00 per volume.
Volume 4, number 1, and all subsequent single issues (except 9/3) are available at $10.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $10.00 per copy.

General Editor

Daniel J. Harrington

Managing Editor

Christopher R. Matthews

Associate Editor

Stanley B. Marrow

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 36-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by The HK Scriptorium, Inc., 6687 East Dartmouth Ave., Denver, CO 80224

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VOLUME THIRTY-SIX • 1992

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
Africa Theological Journal (Arusha, Tanzania)
American Benedictine Review (Atchison, KS)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Cracow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Annual of the Swedish Theological Institute (Leiden)
Antonianum (Rome)
Anvil (Nottingham, UK)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Bulletin (Ashland, OH)
Asia Journal of Theology (Singapore)
'Atiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Melbourne)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (London)
Biblebhashyam (Kottayam, Kerala, India)
Biblica (Rome)
Biblical Archaeologist (Durham, NC)
Biblical Archaeology Review (Washington, DC)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam/Heverlee)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin of the American Schools of Oriental Research (Philadelphia)
Bulletin of the International Organization for Septuagint and Cognate Studies (Notre Dame, IN)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (New York)
Catholica (Münster)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
Chicago Studies (Mundelein, IL)
Christian Scholar's Review (Grand Rapids, MI)
Christianity Today (Carol Stream, IL)
Church (New York)
Churchman (London)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Provo, UT)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Auckland/Sydney)
Communio (Seville)
Communio/International Catholic Review (Notre Dame, IN)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Criswell Theological Review (Dallas)
Crux (Vancouver, BC)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)

Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Piacenza)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
East Africa Journal of Evangelical Theology (Machakos, Kenya)
Ecumenical Review (Geneva)
Efemerides Mexicana (Mexico City)
Église et Théologie (Ottawa)
Emmanuel (New York)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Louvain-Leuven)
Epworth Review (London)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit et Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Estudios Teológicos (Guatemala City)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Exeter, UK)
Evangelical Review of Theology (Exeter, UK)
Evangelische Theologie (Munich)
Expository Times (Banstead, Surrey, UK)
Filología Neotestamentaria (Córdoba, Spain)
Foi et Vie (Paris)
Forum (Sonoma, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Munich)
Gereformeerd Theologisch Tijdschrift (Amsterdam)
Grace Theological Journal (Winona Lake, IN)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria, S. Africa)
Heythrop Journal (London)
History of Religions (Chicago)
Hokhma (La Sarraz, Switzerland)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Quarterly Review (Merion, PA)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal of Biblical Literature (Atlanta, GA)
Journal of Ecclesiastical History (London)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)
Journal of Religion (Chicago)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Manchester, UK)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (New Haven, CT)
Journal of the Evangelical Theological Society (Jackson, MS)
Journal of the Grace Evangelical Society (Roanoke, TX)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)

Journal of Theology for Southern Africa (Rondebosch, S. Africa)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
King's Theological Review (London)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Quebec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Linguistica Biblica (Bonn)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Santa Monica, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Mayéutica (Marcilla, Spain)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Churchman (Leominster, UK)
Modern Theology (Oxford/Cambridge, MA)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (The Hague)
Nederuits Gereformeerde Teologiese Tydskrif (Stellenbosch, S. Africa)
Neotestamentica (Pretoria, S. Africa)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Geneva)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
OPTAT: Occasional Papers in Translation and Textlinguistics (Dallas)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perkins Journal (Dallas)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Macon, GA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (St. Paul, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Reformed Theological Review (Melbourne)
Religion (Lancaster, UK)
Religious Studies (London)
Religious Studies and Theology (Edmonton, Alberta)
Religious Studies Review (Macon, GA)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Saint-Germain-en-Laye)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Rome)

Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczno-Kanoniczne (Lublin)
Römische Quartalschrift (Vatican City)
Sacra Doctrina (Bologna)
Saint Luke's Journal of Theology (Sewanee, TN)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Århus, Denmark)
Science et Esprit (Montreal)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch, S. Africa)
Scripture Bulletin (Twickenham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Second Century (Malibu, CA)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Skrif en Kerk (Pretoria, S. Africa)
Soundings (Nashville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Rotterdam)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Studium Ovetense (Oviedo)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theologia Evangelica (Pretoria, S. Africa)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (Bronx, NY)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Freising)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Munich)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Mönchengladbach)
Word and World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bethel)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Winter Park, FL)

John J. Collins, S.J., 1900–1991

Rev. John J. Collins, S.J., the first editor of *New Testament Abstracts,* died on August 8, 1991 at Campion Center (a Jesuit retirement facility) in Weston, MA. He was ninety-one years old. Born in Springfield, MA, Fr. Collins entered the Society of Jesus in 1918 after attending the College of the Holy Cross. He studied philosophy at Gonzaga University in Spokane, WA, and theology at Weston School of Theology before being ordained a priest in 1931. He did his advanced Scripture studies at the Pontifical Biblical Institute in Rome and joined the faculty at Weston in 1936. As professor of New Testament at Weston he taught several generations of Jesuits and even after his official retirement in 1965 continued to teach biblical languages and other courses. He was president of the Catholic Biblical Association in 1960. Fr. Collins was editor of *New Testament Abstracts* from 1956 to 1967. He guided the journal through its formative years and handed on the editorship to George W. MacRae, S.J., and Simon E. Smith, S.J. For many years thereafter he continued to write abstracts and showed a keen interest in the project. He was not only a distinguished teacher and scholar but also a gentle and sensitive person, a Christian genuinely concerned with the achievements and the needs of others. He lived the gospel and was a holy man.

Daniel J. Harrington, S.J.
Christopher R. Matthews

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

1. J. Crowe, "How the Bible Came About—O.T. and N.T.," *Melanesian Journal of Theology* [Papua, New Guinea] 6 (1, '90) 7-16.

The article first describes the oral processes that lie behind the books of the OT. Then it traces the growing appreciation among NT scholars (especially the form and redaction critics) for the ways in which the gospel was communicated in the early Christian communities and by the writers of the Gospels.—D.J.H.

2. J. F. A. Sawyer, "Combating Prejudices about the Bible and Judaism," *Theology* 94 (760, '91) 269-278.

There is no reason to preserve the invidious, anti-Jewish distinction between "Old Testament" and "New Testament." Historically it goes back to a period of anti-Jewish polemic officially renounced by a large part of the Christian church today, and theologically it is indefensible. By avoiding the terms "Old Testament" and "intertestamental" altogether, people can be made to think differently about Christian Scripture and Judaism.—D.J.H.

3. M. E. Stone, "Armenian Canon Lists V—Anonymous Texts," *HarvTheolRev* 83 (2, '90) 141-161.

The Armenian lists of canonical books reflected in four manuscripts (Jerusalem, Armenian

Patriarchate 1142B, 888, 898; Erevan, Matenadaran 10200) formed one of the sources for the list composed by Gregory of Tatʻew in the 14th century. It much resembles Gregory's lists for the OT books as well as for the NT and the NT Apocrypha.—D.J.H.

4. T. Ziegler, "Un regard neuf sur la formation du canon," *RevHistPhilRel* 71 (1, '91) 45-59.

It is possible to explain the formation of the orthodox NT canon without appealing to either the inherent authority of the NT Scriptures or a providential act of grace. This can be done, with Irenaeus as a guide and historical reference, by "de-dogmatizing" the notion of orthodoxy and restating its historical meaning.—D.J.H.

Interpretation

5. P. Addinall, "The Bible and History," *ExpTimes* 102 (11, '91) 328-332.

All historical record is and must be record interpreted by the mind of the present reader/hearer. Theological interpretation of events is integral to biblical history and is its main point. What we are entitled to expect is that the record of events is substantially correct and will not mislead us in our attempt to understand the theological interpretation, and that many of the details are in fact correct. The historical element in the Bible is extensive and essential to its meaning, and only when this fact is recognized can proper literary criticism begin.—D.J.H.

6. J. J. Alemany, "Karl Barth, comentarista de la 'Dei Verbum,'" *EstEcl* 66 (256, '91) 53-66.

After sketching the development of Barth's attitude toward Catholicism (with particular attention to Vatican II), the article describes his visit to Rome in 1966 and discusses his observations (praises, criticisms, questions) regarding the Constitution on Divine Revelation (*Dei verbum*).—D.J.H.

7. E. Arens, "La Dei Verbum y la nueva evangelización," *Paginas* [Lima] 109 ('91) 84-98.

With particular attention to chapter 6 of Vatican II's Dogmatic Constitution on Divine Revelation (*Dei verbum*), the article reflects on the importance of the Bible in the Latin American church during the past twenty-five years. It considers the Bible's place in church life, catechesis, preaching and liturgy, and theology and Christian life.—D.J.H.

8. J. Barr, "Fundamentalism—A Challenge to the Church," *QuartRev* 11 (2, '91) 30-39.

Fundamentalism may be the most serious and difficult challenge to the churches in our time and the future. The churches need to show the fundamentalist public that they and the scholarship with which they work are deeply involved in the Bible, confident in its authority, and steeped in a rich tradition of its interpretation.—D.J.H.

9. J. Barr, "'Fundamentalism' and Evangelical Scholarship," *Anvil* 8 (2, '91) 141-152.

This response to R. T. France [§ 35-1021] deals with evangelical biblical scholarship and the treatment of fundamentalism, contemporary evangelicalism, and general issues (inerrancy and infallibility, fairness, hermeneutics, literality).—D.J.H.

10. D. L. BARTLETT, "Story and History: Narratives and Claims," *Interpretation* 45 (3, '91) 229-240.

While preachers can profit immensely from the literary and imaginative construal of biblical texts, they still have to do their historical-critical homework. Narrative preaching is only one way of interpreting Scripture.—D.J.H.

11r. K. BERGER, *Hermeneutik des Neuen Testaments* [*NTA* 33, p. 232].

H. WEDER, "Kritische Hermeneutik?" *TheolRund* 56 (3, '91) 306-313.—Whether this book will advance hermeneutical reflection is questionable, though Berger's claim of a "critical hermeneutic" seems to set it apart from previous "uncritical" efforts. The article first makes comments about deficiencies in some matters of scholarly "craftsmanship." Then it raises questions about Berger's views on such matters as the relation of history to theology, application, the absence of presuppositions, the quest for truth, and textual authority.—D.J.H.

12. G. CHICO, "El valor hermenéutico del Midrash," *Anámnesis* [Mexico City] 1 (1, '91) 67-77; *Communio* 24 (1, '91) 3-18.

After describing the biblical and rabbinic roots of midrash, the article discusses the biblical concept of time as the basis of midrash. Then it reflects on the various functions of midrash (evocative, invocative, provocative) and its convocative horizon (confession of faith). —D.J.H.

13. E. W. CONRAD, "The Bible and the Reader," *Colloquium* 23 (2, '91) 49-56.

This essay reflects on the different ways in which literary critics and historical critics treat biblical texts. What practitioners of the historical-critical method understand as reconstruction is, from the point of view of reader-response analysis, construction. Biblical scholars need to be engaged in understanding how biblical texts work as systems. To analyze a text into bits and pieces and read it in parts is to destroy the system. It is to impose on the text an alien and anachronistic set of literary conventions. [The same issue contains a response (pp. 57-58) by M. Franzmann.]—C.R.M.

14. P. CULBERTSON, "The Authority of Scripture in the Episcopal Church," *StLukeJourn Theol* 34 (special issue, '91) 20-37.

The article first discusses Anglican approaches to authority and hermeneutics in the Hebrew Bible, the NT, and the modern era, respectively. Then it takes up questions of our day and considers how Episcopalians read the Bible. Anglicanism cherishes the broad range of God's revelation in text, tradition, and human experience. Scripture has authority as "first among equals." But a prime authority is not the same as a sole authority.—D.J.H.

15. F. E. DEIST, "South-Africanising Biblical Studies. An epistemological and hermeneutical inquiry," *Scriptura* 37 ('91) 32-50.

An inclusive and problem-oriented approach should be followed in constructing syllabi for biblical studies to allow differently informed epistemological and hermeneutical convictions to interact in a deconstructive manner in order to encourage an eventual reconstruction of a more unified approach to the subject in South Africa.—D.J.H.

16. W. R. Domeris, "Reading the Bible Against the Grain," *Scriptura* 37 ('91) 68-81.

I. J. Mosala's experiment in reading the Bible "against the grain" deserves recognition as a brave step. His study of Marxist literary theory has sharpened his critical edge, leading to his belief that the way forward for black theology lies in the direction of a radical hermeneutics of suspicion, based in turn on a materialist interpretation of the Bible. In the end, however, the category of struggle is insufficient for the task of creating an alternative hermeneutics.—D.J.H.

17. J. G. du Plessis, "Teaching Biblical Studies Creatively: A theological perspective," *Scriptura* 34 ('90) 28-37.

Creativity lies at the heart of the biblical message of humility and sacrificial love. Teaching the Bible creatively does not depend on external or formal techniques but rather on unravelling the inner core of the biblical message as creative communication. [The same issue contains other articles on the Bible in religious instruction by B. C. Lategan (pp. 1-11), L. du Toit (pp. 12-27), and W. Vosloo (pp. 38-47).]—D.J.H.

18. J. G. du Plessis, "Die teoloog as akademiese saboteur. Gedagtes oor die verband tussen Bybelwetenskap en lewensmondering (The theologian as academical 'agent provocateur.' Some thoughts on the relation between Biblical science and the role of traditional Christian beliefs in everyday life)," *SkrifKerk* 11 (1, '90) 33-47.

What the biblical scholar teaches in the university is and should be seen to be relevant to the way that the Christian tradition is supposed to shape everyday life. The biblical scholar must live in constant dialogue between classical Christianity and the modern secularist world view (which biblical scholarship shares to some extent).—D.J.H.

19. L. Feldkaemper, "Reflections on Biblical-Pastoral Ministry," *East Asian Pastoral Review* [Manila] 27 (3-4, '90) 294-304.

Biblical-pastoral ministry may be understood as a companionship. It involves conscientization, provision, formation, organization, and reflection/research. Reading the Bible "in context" (letting the word take root in and transform the various cultures) is at the core of biblical-pastoral ministry. There must also be mutual enrichment through an exchange of various readings "in context."—D.J.H.

20. M. Ford, "Seeing, But Not Perceiving: Crisis and Context in Biblical Studies," *StVladTheolQuart* 35 (2-3, '91) 107-125.

After giving an overview of the crisis in biblical studies today, the article discusses various false presuppositions of the Enlightenment world-view that have entered biblical studies via the historical-critical method (e.g. objective interpretation, an evolutionary view of history). Then it explores the epistemological assumptions of the historical-critical approach by examining contemporary interpretations of the parable of the sower and the logion following it in Mk 4:10-12. The current crisis is largely the result of taking Scripture out of the context in which it was intended to be interpreted, the living tradition of the church.—C.R.M.

21. K. Froehlich, "Church History and the Bible," *LuthQuart* 5 (2, '91) 127-142.

This article appeared previously in *Princeton Seminary Bulletin* [§ 23-18]. [The same issue contains a photograph of Froehlich (p. 126) and a bibliography of his publications (pp. 227-231) compiled by A. Berry Wylie.]—D.J.H.

22. J. **Goldingay**, "Models for Scripture," *ScotJournTheol* 44 (1, '91) 19-37.

The article reflects on the possibilities and problems involved in thinking about Scripture with the help of various traditional models: revelation, inspiration, authority, canon, witness, and tradition. It gives particular attention to the model of Scripture as the inspired word of God. It may not be wise to look for one model for Scripture that is primary in relation to all the others or that holds all the models together.—D.J.H.

23. J. **Goldingay**, "Modes of Theological Reflection in the Bible," *Theology* 94 (759, '91) 181-188.

Theological reflection within Scripture can take discursive or narrative form. It can also take the forms (among others) of prophecy, policy making, and worship.—D.J.H.

24. D. G. **Hart**, "A Reconsideration of Biblical Inerrancy and the Princeton Theology's Alliance with Fundamentalism," *ChristScholRev* 20 (4, '91) 362-375.

The early 20th-century Princeton hermeneutic represented by J. G. Machen and W. P. Armstrong stemmed less from Common Sense philosophy or the logical consequences of inerrancy than it did from a Calvinistic understanding of sin and grace. Conservatives like Machen and Armstrong were committed to both the methods of modern biblical research and traditional Protestantism. They were caught in the middle between the liberal critics and the fundamentalists.—D.J.H.

25. P. J. **Hartin**, "Methodological Principles in Interpreting the Relevance of the New Testament for a New South Africa," *Scriptura* 37 ('91) 1-16.

To appropriate the relevance of the NT for a new South Africa the following methodological principles are essential: to uphold and respect the gap between the world of the NT and the world of today, to view the Christian faith as the context out of which the ethical perspectives emerge, to remain true to all the principles of hermeneutics, to be faithful to the purpose of the NT, to view the NT from the context of the community of believers, and to view the NT from the perspective of a narrative.—D.J.H.

26. V. **Hasler**, "Bibelglaube und biblischer Glaube. Erwägungen zum evangelikalen Fundamentalismus," *TheolZeit* 47 (2, '91) 136-147.

After considering the various meanings of fundamentalism, the article traces the history of evangelical biblical fundamentalism in the late 19th and 20th centuries, outlines its basic concerns (the nature of the Bible, interpretation, authority, etc.), and offers critical reflections on the theological presuppositions of this movement.—D.J.H.

27. L. J. **Hoppe**, "The Bible Tells Me So," *BibToday* 29 (5, '91) 279-283.

Premillennial dispensationalism is a characteristic fundamentalist belief. Analysis of this belief shows that, though fundamentalists purport to take the Bible literally, they do not. —D.J.H.

28. S. J. **Joubert**, "'n Verruimde invalshoek tot die verlede? Die sosiaal-wetenskaplike benadering tot die Nuwe Testament (A broadened perspective to the past? The social-scientific approach to the New Testament)," *HervTeolStud* 47 (1, '91) 39-54.

The article first reviews the contributions of the sociological and cultural-anthropological approaches to NT study. Then it evaluates the social-scientific approach as a whole, with particular attention to the ability of the possible social contexts of NT documents to establish "new" systems of meaning.—D.J.H.

29. W. C. KAISER, "Hermeneutics and the Theological Task," *TrinJourn* 12 (1, '91) 3-14.

The "analogy of faith" (see Rom 12:6) operates in the hermeneutical process in a clarifying role. Thus it is used at the conclusion of the process. The analogy of faith operates as a piece of heuristic evidence because of the coherent, organic, and canonical nature of Scripture. It also combines all teachings on the same topics or that use the same *verba,* and thus makes possible systematic theology. If one wishes to use an analogical approach early in the exegetical process, it should be restricted to the "analogy of antecedent Scripture," where earlier citations, allusions, shared persons, and events "inform" and provide the background against which the new word from God is heard.—D.J.H.

30. J. M. KEE, "'Postmodern' Thinking and the Status of the Religious," *Religion & Literature* [Notre Dame, IN] 22 (2-3, '90) 47-60.

This essay reflects on the "postmodern" and on the status of the religious within it in light of the anti-religious element in much of postmodern thought, as typified by J. Culler's attack on religion. It argues that the energies of postmodern critique and, more generally, the intellectual situation we vaguely designate as "after-the-modern" allow for a renewed openness to religious language and experience.—C.R.M.

31. J. F. KELLY, "A Catalogue of Early Medieval Hiberno-Latin Commentaries (II)," *Traditio* 45 ('89-'90) 393-434.

This catalogue of early medieval Hiberno-Latin commentaries on the NT provides descriptions and bibliographic information for sixty-seven works. They deal with the NT in general, the Gospels, Matthew, Mark, Luke, John, Acts, the Pauline epistles (including Hebrews), Catholic epistles, and Revelation. This installment completes the list begun in *Traditio* 44 ('88) 537-571.—D.J.H.

32. D. KOSCH, "Schriftauslegung als 'Seele der Theologie.' Exegese im Geist des Konzils," *FreibZeitPhilTheol* 38 (1-2, '91) 205-233.

The article first considers the relation between exegesis, theology, and church teaching according to J. Ratzinger, H. Küng, and K. Rahner. Then it discusses statements in Vatican II's *Dei verbum* on the following matters: Scripture, tradition, and Magisterium (nos. 9-10); inspiration and inerrancy (11); historical and theological interpretation (12); and the significance of Scripture and exegesis for theology and church (21-26). Finally it reflects on the Bible as the "radical" challenge for theology and church.—D.J.H.

33. M. MAHER, "Fundamentalism," *Scripture in Church* [Dublin] 21 (83, '91) 344-348.

Fundamentalists seem to be unaware that the church preceded the NT, and that faith in Christ preceded the statements and formulations of the NT theologians. By isolating themselves from the church's living tradition fundamentalists reduce the Christian religion to dimensions that they establish and interpret the Christian Scriptures in terms of their own convictions and interests.—D.J.H.

34. F. MARTIN, "Feminist Hermeneutics: An Overview. Part One," *Communio/IntCathRev* 18 (2, '91) 144-163.

After discussing the roots of feminism in the biblical tradition, the article considers the common exegetical methods (literary analysis, locating the text in its wider historical context) and surveys various classifications of feminist approaches to the Bible. Then it proposes a classification based on relationship to the canon of Scripture, and distinguishes between those scholars who explicitly consider and acknowledge the authority of the biblical text and those who implicitly accept the total canon as normative while dealing with particular feminist issues. [To be continued]—D.J.H.

35. B. MCCORMACK, "Historical-Criticism and Dogmatic Interest in Karl Barth's Theological Exegesis of the New Testament," *LuthQuart* 5 (2, '91) 211-225.

Barth was never willing to accept the widespread charge that he was an enemy of historical criticism. Rather, he discerned three steps in biblical interpretation: establishing the historical sense, penetrating through the text to the mystery concealed within it, and returning to the text and seeking to understand it anew in the light of the subject matter. The use of historical study as a safeguard against subjectivistic excess is consistent with the notion of analogy that guided Barth's reflections on the relation of Word and words.—D.J.H.

36. S. MCEVENUE, "Academic Interpretation and Religious Truth," *Canadian Society of Biblical Studies Bulletin* [Toronto] 50 ('90) 5-23.

The article first argues that literature is about truth, and that biblical literature is about religious truth. Then it contends that academic study of biblical literature should follow the model of literary studies, subordinating historical research to literary objectives, and enabling readers to experience religious truth as the simple meaning of the text. Finally it reflects on how biblical literature relates to theology.—D.J.H.

37. T. MCGOVERN, "Magisterium, Scripture and Catholic exegetes," *HomPastRev* 91 (10, '91) 11-19, (11-12, '91) 24-32, 71.

(1) The church's Magisterium is the only entity charged with the authentic interpretation of Scripture. Biblical exegesis is not just a merely historical science but is essentially a theological one, in which the exegete as believer takes precedence over any critical technique. The rational hermeneutic of Scripture is at the service of faith, not vice versa. (2) None of the historical-critical procedures of exegesis can substantially change the witness of the faith as recorded in the definitive canonical writings. Outstanding theologians such as Thomas Aquinas, John Fisher, and J. H. Newman viewed the Magisterium as a source of light and a guarantee of truth to which they adhered throughout their lives.—D.J.H.

38. A. E. MCGRATH, "The Biography of God," *ChristToday* 35 (8, '91) 22-24.

After describing the origin of narrative theology, the article discusses the advantages of this approach (especially its basis in and appropriateness to Scripture) and its drawbacks (tendencies to ignore the questions of biblical authority, truth, and philosophy).—D.J.H.

39. C. MESTERS, "La Biblia en la nueva evangelización. 'He aquí que hago nuevas todas las cosas' (Apoc 21,5)," *RevistBíb* 53 (1-2, '91) 1-28.

The Spanish version of an article also published in English [§ 35-1031] and German [§ 35-1032].—D.J.H.

40. J. **Neugebauer**, "'Extreme Exegese' - am Text vorbei? Anregungen zu einer thematisch orientierten Auslegung," *BibNotiz* 57 ('91) 26-29.

B. Willmes's "extreme exegesis" [§ 35-536] raises some problems: It is not able to deal with larger texts. It overemphasizes indications of textual disunity as opposed to signs of unity. The results are difficult to communicate to the "final users" in churches, schools, etc.—D.J.H.

41. C. **Ogle**, "The Bible and liberation: friend or foe? Some issues in feminist and liberation theologies," *Way* 31 (3, '91) 236-247.

The use of the Bible does not seem problematic on the whole for Latin American liberation theologians. Although they are selective, they regard the Bible as a source of authority for their convictions and a resource for the liberation struggle. For Christian feminists, however, the Bible is problematic, since it has functioned as authority both for accepting oppression and for struggling for liberation.—D.J.H.

42. J. **Onaiyekan**, "The Constitution DEI VERBUM after 25 Years," *East Asian Pastoral Review* [Manila] 27 (3-4, '90) 305-329.

This reflection on Vatican II's Dogmatic Constitution on Divine Revelation (*Dei verbum*) first describes its teachings about revelation, the transmission of revelation, inspiration and interpretation, the OT, and the NT (chaps. 1-5). Then it focuses on the pastoral directives (chap. 6) and assesses the role of the World Catholic Federation for the Biblical Apostolate in meeting the challenges of *Dei verbum.*—D.J.H.

43. L. D. **Pettegrew**, "Liberation Theology and Hermeneutical Preunderstandings," *BiblSac* 148 (591, '91) 274-287.

J. L. Segundo's model of the hermeneutical circle contains some strong points: the demand for practical theology, awareness of pre-understandings, and biblical justification. But evangelicals cannot accept the liberation theologians' use of the Bible for the following reasons: the inadequacy of the model, the deterioration of scriptural authority, the questioning of the clarity of Scripture, and the absence of the doctrine of spiritual illumination.—D.J.H.

44. B. **Reid**, "The Bible for the Poor," *BibToday* 29 (4, '91) 231-236.

Biblical interpretation from a liberation perspective aims to interpret life with the help of the Bible. It respects the interpreter, the experience of the poor, and the community. This approach is finding a home among U.S. Hispanics in pastoral practice and theological scholarship.—D.J.H.

45. D. **Senior**, "Scripture and Homiletics: What the Bible Can Teach the Preacher," *Worship* 65 (5, '91) 386-398.

Much of the Bible is a form of preaching, and originated and was shaped by the proclamation of the word. Preaching with a biblical character should understand the power of rhetoric, should be experientially grounded but not autobiographical or centered on the preacher, should be authentic personal communication with substance and not tinted with theatrical performance, and should be expansive, evocative, and visionary rather than didactic, moralistic, or trivial.—D.J.H.

46. D. J. Smit, "The Bible and Ethos in a New South Africa," *Scriptura* 37 ('91) 51-67.

The article first deals with the distinction between ethics and ethos, and shows that ethos is the more comprehensive and socially influential factor. Next it considers how the Bible influences the ethos or moral world of a particular society such as a "new South Africa," and argues that it affects the public moral language and imagination. Then it contends that different communities of interpretation construct different Bibles and that the influence of the "Bible" on public moral language and imagination is therefore also determined by the power struggles between these groups and by their respective roles within a particular society. Finally it deals with these questions: Why is the topic important? For whom is it important? What are the reasons for our interest in it?—D.J.H.

47. D. J. Smit, "Wat beteken 'die Bybel sê'? 'n Tipologie van leserskonstrukte (What does 'the Bible says' mean? A typology of reader constructs)," *HervTeolStud* 47 (1, '91) 167-185.

The unity of the Bible is inevitably the result of constructs on the part of the reader communities. The typology of such constructs depends on whether the Bible's unity is located outside the Bible, in biblical history, in biblical content, in the Bible as a literary text, or in the total social and literary context.—D.J.H.

48. R. B. Spencer, "Faith and reason in Bible reading," *HomPastRev* 91 (11-12, '91) 62-70.

Doctrinal development by drawing out Scripture's implications and *sensus plenior* is at the heart of the difference between Catholicism and Protestantism. The Catholic tradition takes a more generous view of the possibility of reason's usefulness in the service of faith.—D.J.H.

49. P. van Staden and A. G. van Aarde, "Social description or social-scientific interpretation? A survey of modern scholarship," *HervTeolStud* 47 (1, '91) 55-87.

After reflecting on the relation between social description and social-scientific explanation, the article considers the role of social-science theory in the works of G. Theissen, J. G. Gager, W. A. Meeks, B. J. Malina, J. H. Elliott, and N. R. Petersen, respectively. It recommends that social history and social-scientific analysis be distinguished, warns against the fallacy of misplaced concreteness (the illegitimate application of the presumed meaning of a term or syntactical unit in antiquity to present-day problems), and suggests that NT texts be treated in literary as well as social-scientific terms.—D.J.H.

50. G. Ward, "Biblical Narrative and the Theology of Metonymy," *ModTheol* 7 (4, '91) 335-349.

After discussing the semiotics of narrative, the article examines critically the modern reading convention (exemplified by P. Ricoeur, D. Tracy, and S. McFague) that interprets biblical narrative in terms of metaphor. Then it suggests how this approach might be corrected by reading biblical narrative in terms of both metaphor (*sensus obliquus*) and metonymy (*sensus rectus*).—D.J.H.

51. J. Zumstein, "Croire et comprendre," *ÉtudThéolRel* 66 (3, '91) 329-343.

Objective understanding of biblical texts and existential appropriation of them are related enterprises, not alternatives. The dialectical relation between understanding and believing is clear from Paul, Mark, John, and trajectories in early Christianity. To maintain this dialectic, exegesis must be characterized by the search for truth, an atmosphere of total freedom, awareness of its own historicity and fallibility, and concern for relevance.—D.J.H.

Textual Criticism

52. P.-M. Bogaert, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine," *RevBén* 101 (1-2, '91) [281]-[308].

This installment [see § 34-552] in Tome VI of the ongoing survey of scholarship on the Latin Bible provides bibliographic information and summaries (in most cases) for books and articles in the eleventh cycle (nos. 775-861).—D.J.H.

53. J. K. Elliott, "Textkritik heute," *ZeitNTWiss* 82 (1-2, '91) 34-41.

Today we have more than 5,000 manuscripts that contain the whole NT text or parts of it. No one manuscript has a monopoly on the original readings. The original text can be reconstructed only according to internal criteria. Radical-eclectic textual critics examine all readings because every reading in principle can be original.—D.J.H.

54. J. H. Petzer, "Author's style and the textual criticism of the New Testament," *Neotestamentica* 24 (2, '90) 185-197.

Consistency of language and style in NT documents cannot be presupposed and used as a criterion for determining textual integrity. Such a qualitative judgment can only be the result of analysis and not the basis and presupposition for analysis, and therefore cannot establish what the original text looked like.—D.J.H.

55. T. van Lopik, "Tekstkritiek: telt het wegen of weegt het tellen?" *NedTheolTijd* 45 (2, '91) 101-106.

An examination of the textual tradition of 1 Cor 11:24 and Lk 22:43-44 validates the text-critical principle of weighing witnesses instead of counting them. Large numbers of variants can be shown to have arisen from the Byzantine liturgy. When attention is paid to the numerous "liturgical" readings in minuscules and lectionaries, it is clear that in many cases proponents of the Majority Text are forced to abandon their guiding principle of counting manuscripts.—C.R.M.

Textual Criticism, §§ 36-94–95, 152, 155, 163, 310, 326.

Biblical Linguistics and Philology

56r. H. Balz and G. Schneider (eds.), *Exegetical Dictionary of the New Testament.* Vol. 1 [*NTA* 35, p. 90].

D. Hill, "Two and a Half Cheers for EDNT," *ExpTimes* 102 (11, '91) 344-345.—This handsome, beautifully printed, and accessible volume presents a tremendous amount of dedicated work and rightly deserves commendation and wide use. But it is a translation of a German original at least ten years old, does not proceed from an adequate linguistic theory, and demands familiarity with Greek.—D.J.H.

57. J. E. Botha, “Style, stylistics and the study of the New Testament,” *Neotestamentica* 24 (2, ’90) 173-184.

Utilizing examples from grammars, commentaries, and studies dealing specifically with style, the article maintains that the investigation of style and stylistics in NT research is to a great extent static and inadequate. It spells out the implications and limitations of the traditional approach and suggests a number of areas in which steps may be taken to rectify some of the problems.—C.R.M.

58. R. Buth, “‘And’ or ‘But’—So What?” *Jerusalem Perspective* [Jerusalem] 4 (2, ’91) 13-15.

Greek writers used καί to imply continuity with the context and δέ to signal that something had changed. The Gospel writers used δέ less frequently than secular Greek writers did. Therefore, translators should give special attention to all the cases of δέ in the Gospels.—D.J.H.

59. J. K. Elliott, “The Position of Causal ‘ὅτι’ Clauses in the New Testament,” *FilolNT* 3 (2, ’90) 155-157.

Causal ὅτι clauses normally follow their main clauses in the NT. The article examines possible exceptions in Lk 19:17; Acts 13:34; Rom 9:7; and Gal 4:6 but offers alternative explanations. Rev 3:16 offers one firm example and 3:10, 17; 18:7 three dubious examples of causal ὅτι coming before its main verb. Of the six instances in Jn (1:50; 8:45; 15:19; 16:6; 19:42; 20:29) only 15:19 seems at all doubtful. Some mss avoid causal ὅτι at Mt 14:5; Mk 1:27; 6:2; 8:24; 11:18; Lk 17:10; Jn 1:16; 12:41; Gal 3:13; Jas 1:23; 1 Pet 5:8; Rev 22:10 (note also Rom 9:7 and Rev 3:10 above).—C.R.M.

60. J. P. Louw, “New Testament Greek - the present state of the art,” *Neotestamentica* 24 (2, ’90) 159-172.

The present state of the study of NT Greek is still intricately linked with J. G. B. Winer’s (1789-1858) approach. The article characterizes the 1970s as a time of pondering the value of linguistics for NT exegesis, the 1980s as a time of awakening, and the 1990s as a time of justifying the way in which we determine meaning. It calls attention to studies that focus on insights from discourse analysis, sociolinguistics, sociosemiotics, functional theories of meaning, and speech acts to propose a totally new view of Greek within a framework of modern linguistics.—C.R.M.

61r. J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament* [*NTA* 33, p. 98].

W. S. Vorster, “In what sense is the Louw/Nida dictionary authoritative?” *HervTeolStud* 47 (1, ’91) 26-38.—There are good reasons for this dictionary to be regarded as authoritative. The article deals with four such factors: the presentation of lexical meanings in semantic domains, the definition of meanings, the distinction made between meaning and reference, and the layout of the dictionary.—D.J.H.

62. A. Piñero, “New Testament Philology Bulletin No. 6,” *FilolNT* 3 (2, ’90) 175-189.

This bulletin [see § 35-73] provides bibliographic information and in some cases brief annotations for 115 articles and books in the following categories: general grammar—characterization of biblical Greek, textual criticism, rhetoric, semantics, semiotics, structures—literary criticism, stylistics, syntax, translation, and vocabulary.—C.R.M.

63. S. Sznol, "Compounds with 'ἀντι' in Hellenistic Jewish Sources," *FilolNT* 3 (2, '90) 109-114.

An appreciation of how compounds were formed with ἀντι- makes it clear that ἀντιγραφή/ *'ntygrp'* ("reply") and ἀντίγραφον/*'ntygrpwn* ("copy") are two morphologically different although etymologically related words. This knowledge will be helpful in understanding other Greek words in rabbinic sources (e.g. ἀντίδικος, ἀντίκαισαρ, ἀντίχρησις, ἀντίρρησις). To these words may be added ἀντίχριστος, whose original NT meaning was "in place of Christ."—C.R.M.

Biblical Translation

64. O. Carrasquero Martínez, "Las versiones castellanas de la Biblia," *RevistBíb* 53 (1-2, '91) 35-118.

After introductory remarks, the article discusses Castillian Spanish translations of the Bible published first between the 13th and 19th centuries and then in the 20th century. It takes account of Catholic, Protestant, and Jewish versions, and provides their renderings of Psalm 51 as a point of comparison. It also comments on partial translations and on translations in other Romance languages. Seven appendixes are included.—D.J.H.

65. R. F. Collins, "Éditions récentes de la Bible en anglais. Traits et tendances," *RevThéolLouv* 22 (2, '91) 226-231.

The Revised English Bible (1989) and the New Revised Standard Version (1990) share several characteristics: ecumenical, intended for liturgical use, tending toward formal equivalence, based on the standard editions of the OT and NT, concerned for inclusive language, and attentive to current English idiom.—D.J.H.

66. R. Duke, "Public Worship and the Use of the NRSV," *Prism* 6 (1, '91) 37-52.

In countless places the NRSV sounds better than the RSV does when read aloud. In addition to the careful, extensive, and helpful changes in words that make contemporary hearing and understanding richer, the translators have restructured phrases and sentences in order to help us hear better some of the tonal intentionality of the original, and to enrich our ability to envision the scene being described.—D.J.H.

67. G. Gustafsson, "NT 81 — för gudstjänsten, bibelläsningen eller bokhyllan?" [The 1981 NT—For the Worship Service, Bible Reading, or the Bookshelf?], *SvenskTeolKvart* 66 (3, '90) 97-105.

A history of the 1981 Swedish version of the NT and a report on its use in Sweden since its publication. Most of all the Swedish churches use the new version for worship, but most adult Bible readers still prefer the 1917 version, despite the fact that at least two million copies of the 1981 NT have been sold. The new version has so far not brought about a renaissance in Bible reading among the general public.—B.A.P.

68. W. Harrelson, "The New Revised Standard Version Bible—I," *Prism* 6 (1, '91) 21-28.

After explaining the objectives of the NRSV translators and how they worked, the article contends that they have done very well in achieving improved English, greater accuracy, and inclusive language. The NRSV continues the tradition of the KJV with its fine English style, is the most accurate English rendering currently available, has the most complete and comprehensive translation of the apocryphal/deuterocanonical writings available in an English edition, goes farthest toward being an inclusive-language Bible, and is available in a wonderfully imaginative and attractive selection of editions.—D.J.H.

69. M. Kanyoro, "Indigenizing Translation," *BibTrans* 42 (2A, '91) 47-56.

Indigenizing Bible translation involves shifting the methods of translation and the people translating in order to respond to the needs of the churches in the Third World. The article highlights the role of the United Bible Societies in this process and reflects on various problems associated with it.—D.J.H.

70. S. Kubo, "The New Revised Standard Version," *AndUnivSemStud* 29 (1, '91) 61-69.

This assessment of the NRSV focuses on three kinds of changes that it makes in the RSV: those highlighted in the preface (elimination of masculine-oriented language, removal of archaic second-person forms, current English usage), those due to the selection of textual readings from the original Greek, and those due to ambiguities in the original language (punctuation, meaning). While this revision is an improvement over the RSV, the version should no longer be revised but rather it ought to become a fresh translation, as the NEB, JB, and NIV are. Then it can be further revised as they have been or will be.—D.J.H.

71. M. L. Larson, "Indigenizing of the Translation Process: The SIL Perspective," *Bib Trans* 42 (2A, '91) 34-41.

In assessing how indigenous Bible translating has become one must consider not only the actual translation process (exegesis, drafting, testing, revising) but also the administrative aspects (planning, supervising, financing). Only recently has there been a move toward indigenizing the second set of tasks; this process has been facilitated by the emergence of National Bible Translation Organizations.—D.J.H.

72. M. L. Larson, "The Summer Institute of Linguistics and Translation," *BibTrans* 42 (2A, '91) 27-34.

During the past fifty years the Summer Institute of Linguistics has made a major contribution to Scripture translation in the minority languages of the world. The article first traces theoretical developments within SIL (especially the contributions of J. Beekman) and explains the theory of "meaning based translation." Then it discusses practical matters of the translation task (insuring quality, translation programs) and mentions some trends and projects.—D.J.H.

73. L. Luzbetak, "Roman Catholics, Bible Societies and Bible Translation," *BibTrans* 42 (2A, '91) 41-47.

The article first traces developments in Roman Catholic attitudes toward the Bible Societies from their beginning to the present. Then it discusses Catholic trends, policies, and activities regarding Bible translation.—D.J.H.

74. E. A. Nida, "The Paradoxes of Translation," *BibTrans* 42 (2A, '91) 5-27.

After reflecting on the paradoxes of language and on special problems encountered in translating biblical texts, the article examines the built-in paradoxes of translating and of theories of translation with reference to four major perspectives: philological, linguistic (words and idioms, syntax, discourse structure), communicative, and sociosemiotic. It concludes with reflections on the strangest paradoxes involved in Bible translation.—D.J.H.

75. E. A. Nida, "Trends in Bible Translating Within the United Bible Societies: An Historical Perspective," *BibTrans* 42 (2A, '91) 2-5.

Since its formation in 1946 the United Bible Societies has provided various helps for translators and readers. There has been increasing reliance on "nationals" as translators and expansion into other disciplines (linguistics, sociolinguistics, communication theory, sociosemiotics).—D.J.H.

76. W. Ott, "Section Titles in Printed Scripture," *NotesTrans* 4 (3, '90) 34-49.

Section headings should aid readers' understanding by focusing on the most important thought of the passage. They usually take one of the following forms: theme statements, topic statements, text selections, main-participant statements, and thought-provoking proverbs. The article also discusses practical points to consider when creating section titles, as well as some problem areas.—D.J.H.

77. R. Pritz, "The Divine Name in the Hebrew New Testament," *Jerusalem Perspective* [Jerusalem] 4 (2, '91) 10-12.

In translating the NT into Modern Hebrew it was necessary to decide at each appearance of κύριος whether to render it *'ădonai* or *YHWH* or something else. As a general rule it was decided to stay with *'ādôn* or *'ădonai* and to reserve *YHWH* for OT quotations.—D.J.H.

78. M. W. Pyle, "*The International Children's Bible:* A Bible Even a Child Can Read," *RestorQuart* 33 (2, '91) 87-96.

The ICB does an excellent job of communicating the biblical message to children. It renders the Scriptures into language that an average third- or fourth-grader can comprehend. It does this by taking only minor liberties with the sense of OT and NT textual materials. —D.J.H.

79. D. M. Scholer, "The New Revised Standard Version," *Covenant Companion* [Chicago] 79 (10, '90) 12-15.

The NRSV is a remarkably accurate and clear translation, expressed well in contemporary and euphonious American English. This summary and evaluation of the NRSV pays particular attention to issues of clarity, paragraphing and poetic format, inclusive language, and accuracy in translation (especially with regard to texts about women and texts about the person of Christ). Numerous examples are employed to illustrate the discussion. The NRSV's rigorous sensitivity to the issue of inclusive language is one of its very important features, and this alone makes it the preferred English Bible translation for public reading and study.—C.R.M.

80. B. H. **Throckmorton**, "The New Revised Standard Version Bible—II," *Prism* 6 (1, '91) 29-36.

The NRSV is a superb translation, in many respects far better than the RSV. It has succeeded in eliminating language that speaks only to or about men, though in doing so it has sometimes paraphrased with considerable freedom. The one major disappointment is its failure to make a gesture toward lightening up the heavy male overlay in which God is represented (see Rom 8:29-30).—D.J.H.

Computer-Assisted Research

81. H. **Eiteljorg**, "Reconstructing with Computers," *BibArchRev* 17 (4, '91) 60-63.

Computer-Assisted Drafting and Design (CADD) programs have only recently become available to archaeologists. These programs store location and dimension information with great precision. They provide visualization aids and automate the production of paper drawings.—D.J.H.

82. J. J. **Hughes**, "Computers & the Bible," *BibRev* 7 (3, '91) 38-41.

A brief overview of computer programs and resources that can enhance biblical study: Bible concording, grammatical concording, CD-ROM, electronic Bibles, Greek and Hebrew fonts, machine-readable Bible texts, and language learning programs.—D.J.H.

Scholars

83. P. **Green**, "Tracking down wisdom. Arnaldo Momigliano's religion of scholarship," *Times Literary Supplement* [London] 19 July ('91) 3-4.

The posthumous publication of Momigliano's 1961-62 Sather Lectures, *The Classical Foundations of Modern Historiography* (1991), prompts a reflection on his major interests and achievements as a historian, as well as his personality. Momigliano's high idealism made him an inspiring model and gave unifying force to his scholarship. In the last phase of his academic career he turned his formidable scholarship and innate skepticism to the systematic investigation of religion, and became increasingly preoccupied with his own Jewishness. Where he went wrong was in the blithe assumption that the great world religions must rest on the rules, standards, and methods of scholarship. Scholarship was Momigliano's religion. —D.J.H.

84. J. P. **Kane**, "Obituary: F. F. Bruce," *PalExplQuart* 123 (1, '91) 2-3.

Editor of the *Palestinian Exploration Quarterly* from 1957 to 1971, Bruce (1910-90) was a man of deep Christian conviction, a lifelong member of the Brethren, a master of biblical exposition in the liberal evangelical tradition, and an exegete rather than a theologian. His delight was critical scholarship informed by living faith.—D.J.H.

85. J. P. **McIntyre**, "Northrop Frye (1912-91)," *America* [New York] 165 (1, '91) 14-15.

An appreciation of the late Professor Frye as a person, literary critic, and teacher.—D.J.H.

86. H. Obst, "Traugott Holtz zum 60. Geburtstag," *TheolLitZeit* 116 (7, '91) 552-558.

After Obst's sketch of Holtz's academic career up to March 1991, the article lists his publications (176 items). The bibliography was compiled by B. Stephan and K.-W. Niebuhr. —D.J.H.

87. W. Schenk, "Werner Stenger (1938-1990), der Neutestamentler - Erinnerungen an einen Freund," *LingBib* 65 ('91) 117-129.

In remembering the life and scholarship of the late Professor Stenger the article calls attention to his contributions to NT research in social history, semiotics, structural analysis, exegetical methodology, and concept analysis. [The same issue (pp. 130-134) includes Schenk's bibliography of Stenger's publications.]—D.J.H.

88. C. Stuhlmueller et al., "Remembering John L. McKenzie," *Critic* [Chicago] 45 (4, '91) 14-23.

After a photograph and biographical sketch of McKenzie (1910-91), the article presents personal appreciations of him as a biblical scholar and friend by Stuhlmueller (pp. 15-16), P. Gilmour (pp. 18-21), and A. Weisbrod Robinson (pp. 21-23).—D.J.H.

89. J. Wenham, "F. F. Bruce: A Tribute," *Churchman* 105 (1, '91) 41.

Bruce's death in 1990 meant the passing of one of the giants of biblical scholarship. He did much to restore respectability to evangelical scholarship, as a result more of sound learning than of originality.—D.J.H.

Bulletins

90. E. Best, "Recent Continental New Testament Literature," *ExpTimes* 102 (9, '91) 266-270.

Descriptions and evaluations of eight recently published books: J. Gnilka, *Jesus von Nazaret* (1990); E. Rau, *Reden in Vollmacht* (1990); L. Schenke, *Die Urgemeinde* (1990); J. Becker, *Paulus. Der Apostel der Völker* (1989); P. Stuhlmacher, *Der Brief an die Römer* (1989); R. F. Collins (ed.), *The Thessalonian Correspondence* (1990); F. Vouga, *Die Johannesbriefe* (1990); and H. Hübner, *Biblische Theologie des Neuen Testaments.* Band 1, *Prolegomena* (1990).—D.J.H.

91. D. Senior, "The Bible in Review," *BibToday* 29 (5, '91) 313-318.

Descriptions and evaluations of twenty-four recently published books, all in English, on various aspects of NT study.—D.J.H.

92. D. Senior, "The New Testament in Review," *BibToday* 29 (4, '91) 251-255.

Descriptions and evaluations of nineteen recently published books, all in English, on various aspects of NT study.—D.J.H.

GOSPELS–ACTS

Gospels (General)

93. J. B. **Chance**, “Fiction in Ancient Biography: An Approach to a Sensitive Issue in Gospel Interpretation,” *PerspRelStud* 18 (2, ’91) 125-142.

Recognition of the biographical genre of the Gospels offers a more complete rationale than traditional form- and redaction-critical explanations do to account for the “fact of fiction” in the Gospels. Fiction was a fact of ancient biography, be it Christian or non-Christian. Christians were not alone in their refusal to draw the line between fact and fiction in their narrative presentations of their hero.—C.R.M.

94. J. **Joosten**, “The Old Testament Quotations in the Old Syriac and Peshitta Gospels. A Contribution to the Study of the Diatessaron,” *Textus* 15 (’90) 55-76.

The article first lists all the traces of the OT Peshitta in the OT quotations in the Old Syriac and Peshitta Gospels. Then it discusses the process that brought about the text of these quotations: (1) In composing the Diatessaron Tatian consistently used the OT Peshitta in his “translation” of OT quotations even where it diverged from the Greek NT. (2) The Old Syriac and Peshitta Gospels independently adopted much of the Diatessaric text including the OT Peshitta text in the OT quotations. (3) Throughout the textual history of the Syriac Gospels there was a tendency to correct the text of the OT quotations on the basis of the Greek. This tendency was much stronger in the Peshitta than in the Old Syriac.—D.J.H.

95. J. **Joosten**, “West Aramaic Elements in the Old Syriac and Peshitta Gospels,” *Journ BibLit* 110 (2, ’91) 271-289.

The article first lists seventeen elements occurring in the Syriac Gospels that may be regarded as of West Aramaic provenance: *Fremdkörper* (totally unusual in Syriac and having a genuine Syriac equivalent), Christian loanwords, and Jewish expressions. These phenomena cannot be explained as due to a special Syriac dialect or the intention of the translators. Rather, they indicate that a West Aramaic Gospel tradition was known to the earliest Syriac-speaking church and played an important part in its life and liturgy. The first Syriac translator of the Greek Gospels adopted certain elements of this tradition in his translation. The West Aramaic elements were present in the Diatessaron. This tradition may well have influenced Tatian’s “fifth source” alongside the four Gospels.—D.J.H.

96. S. P. **Kealy**, “Gospel Studies Since 1970 (2),” *IrTheolQuart* 57 (2, ’91) 93-104.

One can discern in Gospel studies since 1970 a more confident approach to the problems of historicity. This installment [see § 35-579] gives particular attention to the contributions of R. E. Brown, J. H. Charlesworth, E. P. Sanders, J. D. G. Dunn, and J. A. Fitzmyer. —D.J.H.

97. F. J. **Moloney**, “Narrative Criticism of the Gospels,” *Pacifica* 4 (2, ’91) 181-201.

The narrative-critical approach to the Gospels attempts to make sense of the text as we have received it (synchronic reading). It takes account of the various authors (implied, real) and readers (implied, real, intended).—D.J.H.

98. J. SCHABERG, "Thinking Back Through the Magdalene," *Continuum* [New York] 1 (2, '91) 71-90.

After reviewing the archaeological and literary evidence regarding Migdal in Galilee, the article traces the portrayals of Mary Magdalene from the Gospels to the Middle Ages, giving attention to the silences, conflations, distortions, and legends associated with her. The stranded ghost of Migdal is trapped by Lk 7:36-50 and 10:38-42. Lukan artistry, at the service of misogynistic impulses, provides the distorting lenses.—D.J.H.

99. H.-J. SCHULZ, "'Der dies gesehen hat, legte Zeugnis dafür ab . . .' (Joh. 19,35). Zeitgeschichtlich transparente Augenzeugenbürgschaft und liturgisch orientierte Christusanamnese im Johannesevangelium," *ForKathTheol* 7 (2, '91) 95-119.

The article first describes relation to history and continuity of tradition as essential elements of Gospel tradition from the perspective of Catholic faith. Next it reflects on the "historical-critical" de-historicizing of the Gospels and objects to it on historical grounds. Then it discusses the contemporary-historical transparency of the eyewitness-claim of the Fourth Gospel (Jn 19:35) as well as its narrative perspective. It concludes that the liturgical dimension is the hermeneutical key to interpreting the Fourth Gospel and its understanding of faith.—D.J.H.

100. H.-J. SCHULZ, "'Historisch-kritische' Evangelieninterpretation und 'formgeschichtliche' Überlieferungskritik: Ökumenische Chance oder Rückfall in die Zeit der Aufklärung? 1. Teil," *MünchTheolZeit* 42 (1, '91) 15-43.

The article first discusses the new interest in the Pontifical Biblical Commission's 1964 instruction on the historical truth of the Gospels. Next it situates the document's warnings against inadmissible philosophical and theological principles associated with the development of form criticism in 19th- and 20th century German rationalism and Protestantism. Then it considers the hermeneutical presuppositions of form criticism, the approaches of M. Dibelius and R. Bultmann, and the revisions introduced by folkloristics and redaction criticism. —D.J.H.

Jesus

101r. R. CALIMANI, *Gesù ebreo* [*NTA* 35, p. 379].

G. LEONARDI, "Gesù solo un pio ebreo? A proposito dell'opera di R. Calimani," *StudPat* 38 (1, '91) 151-164.—Calimani argues that Jesus was a pious Jew, perhaps a Zealot, and not a Christian. But many of his assertions about Jesus need qualification in the light of contemporary NT scholarship. It is preferable to view Jesus as both an authentic Jew and the first Christian.—D.J.H.

102. T. KELLY, "The Historical Jesus and Human Subjectivity: A Response to John Meier," *Pacifica* 4 (2, '91) 202-228.

The problems associated with the venerable distinction between the historical and the historic Jesus outlined by Meier [§ 34-1091] can be satisfactorily clarified only by paying greater attention to the subject (the person making and using such distinctions) and by a methodological reintegration of the wholeness of consciousness. There is no need to consider the Jesus of critical history as in principle outside the horizon of the church's faith and belief.—D.J.H.

103. G. MANGATT, "Jesus' Option for Women," *Jeevadhara* 21 (122, '91) 161-175.

The article first discusses Jesus' inner freedom in his relationships with women and his acceptance of them as human persons rather than sexual objects. Then it considers aspects of Jesus' liberating ministry in favor of women, the women whom Jesus loved, and women as faithful disciples and witnesses.—D.J.H.

104. J. MURPHY-O'CONNOR, "The Social Conditioning of Jesus," *RevBib* 98 (2, '91) 309-314.

Descriptions and evaluations of four recent books: S. Freyne, *Galilee, Jesus and the Gospels* (1988); B. J. Lee, *The Galilean Jewishness of Jesus* (1988); D. E. Oakman, *Jesus and the Economic Questions of His Day* (1986); and G. Hamel, *Poverty and Charity in Roman Palestine, First Three Centuries C.E.* (1990).—D.J.H.

105. R. S. SUGIRTHARAJAH, "'What Do Men Say Remains of Me?' Current Jesus Research & Third World Christologies," *AsiaJournTheol* 5 (2, '91) 331-337.

Current Jesus research [see § 35-816] highlights perspectives that are helpful to theologizing in the Third World: Jesus as rooted in 1st-century Palestine, as dealing with institutions and oppressive structures, as facing structural violence, and as a subversive sage. The question that summarizes Third World yearning is not "Who is Jesus?" but "Where is Jesus?"—D.J.H.

106. A. VAZ, "Lo específico de la oración de Jesús," *RevistEspir* 49 (194, '90) 121-147.

The specific character of Jesus' prayer is discussed under four headings: the expression of communion with God as Father, the experience of gratitude, the source of commitment on behalf of human beings, and prayer "in the Spirit."—D.J.H.

107. W. S. VORSTER, "Jesus the Galilean," *HervTeolStud* 47 (1, '91) 121-135.

This essay first deals with the question of why there seemingly is confusion, if not total chaos, in the answers given to the question of who Jesus was. Then it focuses on the phrase "Jesus, the Galilean," attempting to situate Jesus in a 1st-century Galilean historical context. The picture of Jesus and his early followers as a group of rural, and perhaps even uninformed people, is improbable.—C.R.M.

Passion and Death

108. L. KREITZER, "The Seven Sayings of Jesus from the Cross: Observations on Order and Presentation in the New Testament, Literature and Cinema," *NewBlackfr* 72 (849, '91) 239-244.

After listing the seven so-called sayings from the cross, the article comments on their distribution in the Gospels. Then it reviews literary and cinematic attempts at presenting Jesus' utterances and the degree to which these efforts engage in some kind of harmonization. The Gospel accounts as well as the literary and cinematic interpretations based on them are all illustrations of how personalized every attempt at expressing the meaning of Easter is.—C.R.M.

109. J. Magne, "Les récits de la Cène et la date de la passion," *EphLiturg* 105 (3, '91) 185-236.

Taking as its starting point P. Rolland's solution to the Synoptic problem [see §§ 27-941; 28-105, 904; *NTA* 28, p. 316], the article analyzes the sayings in the various NT accounts of the Last Supper, Luke's account of the Last Supper, the Matthean and Markan accounts, the accounts in S-MtMk and in S-MML, the accounts of the meal at Bethany, the formation of the beginning of the passion narrative, and the account of the Lord's Supper in 1 Corinthians 11. The most primitive account included only the eschatological saying over the cup. That saying originally belonged to the meal at Bethany account. The association with Passover led to the inclusion of the breaking of bread and its saying, and to the identification of the date of the Last Supper as the first day of Passover.—D.J.H.

110. B. C. McGing, "Pontius Pilate and the Sources," *CathBibQuart* 53 (3, '91) 416-438.

Examination of the messianic, political context in the 1st century A.D. provides no grounds for thinking that the Evangelists' version of Pontius Pilate bears little or no relation to the truth. Nor is there much evidence for the theory that Pilate had to change his strategy after Sejanus' fall. In fact, there is no fundamental discrepancy between the picture of Pilate in Philo and Josephus and that in the Gospels. The differences between them merely reflect the editorial views of these authors.—D.J.H.

111. E. L. Schoen, "David Hume and the Mysterious Shroud of Turin," *RelStud* 27 (2, '91) 209-222.

In practice scientists never employ Hume's concept of miracles as violations of natural law. Instead, they conceive of the miraculous as something produced by nonnatural forces or processes, as scientific research on the Shroud of Turin reveals.—D.J.H.

112. B. D. Smith, "The Chronology of the Last Supper," *WestTheolJourn* 53 (1, '91) 29-45.

This essay argues that Jn 18:28 and 19:31 have been misunderstood by modern interpreters as evidence that Jesus' Last Supper was not a Passover meal. In fact these Johannine verses are explainable in terms of the Synoptic chronology when one takes into consideration the fact that the festival terminology in 1st-century Palestine relating to the Passover and the Festival of Unleavened Bread was quite fluid. The hypothesis that the Johannine chronology can be assimilated to that of the Synoptics is certainly respectable and ought not to be dismissed out of hand.—C.R.M.

The Resurrection

113. N. L. Geisler, "In Defense of the Resurrection: A Reply to Criticisms. A Review Article," *JournEvangTheolSoc* 34 (2, '91) 243-261.

M. Harris denies all three essentials of the orthodox view of the resurrection: materiality, numerical identity, and historicity. His approach is neither biblical nor orthodox. It is based on false philosophical premises: a monistic anthropology, Platonic tendencies, an existentialist view of super-history, confusion of reality and perception, and failure to distinguish primary and secondary qualities.—D.J.H.

114. J. F. O'Grady, "The Resurrection," *ChicStud* 30 (2, '91) 220-234.

After discussing recent books about Jesus' resurrection and historical facts emerging from the NT evidence, the article examines the earliest NT witness (1 Cor 15:3-8) and the various accounts in the Gospels, and reflects on the meaning of the resurrection. Each Gospel used the appearances of Jesus to summarize the fundamental Christology of the community. Each appearance supports the belief that the risen Lord remains present to his church when it is in need.—D.J.H.

Synoptics

115. M. Aparicio, "El Espíritu de Jesús Mesías y la novedad de la historia. Perfil de cristología sinóptica del Espíritu," *Mayéutica* 16 (42, '90) 325-481.

After reflecting on the integration of pneumatology into Christology, the article considers the ἐξουσία of Jesus and his radical identity, surveys the concept of πνεῦμα in the Synoptic Gospels, and presents a Christo-pneumatological reading of pertinent texts in the Synoptic Gospels (Mt 3:11 parr.; 3:13-17 parr.; etc.).—D.J.H.

116. J. M. Casciaro, "La oración de Jesús en los Evangelios Sinópticos," *ScriptTheol* 23 (1, '91) 215-227.

After discussing the Jewish character of Jesus' piety and the major themes of his prayer, the article focuses on his prayer of praise in Mt 11:25-30 (see Lk 10:21-22), sets it in the context of the prayer of praise in the Synoptic Gospels, and considers Jesus' prayers in the passion narratives. Jesus' prayers in the Synoptic Gospels bear witness to his singular and most intimate union with God as his Father.—D.J.H.

117. E. Estévez, "Significado de ΣΠΛΑΓΧΝΙΖΟΜΑΙ en el NT," *EstBíb* 48 (4, '90) 511-541.

Investigation of the uses of the verb σπλαγχνίζομαι in the Synoptic Gospels brings to light a radical newness in God's merciful love. This love, which involves historical solidarity with human suffering, springs from the Father's bosom and constitutes the basis of the church's liberating activity. In the light of Jesus' merciful love his life acquires new clarity.—D.J.H.

118. B. Gerhardsson, "If We Do Not Cut the Parables out of Their Frames," *NTStud* 37 (3, '91) 321-335.

The narrative *mĕšālîm* in the Gospels are framed; that is, they have a setting and are part of a pericope. They fulfill the function of illuminating and making concrete an aspect of the kingdom or rule of God, and this in order to make the listeners understand and agree. We do not remain within the limits of sound exegesis if we cut the parables out of their frames in the Gospels and treat them as wild texts designed to function as naked narratives with indeterminable meanings.—D.J.H.

119. H. M. HUMPHREY, "Temptation and Authority: Sapiential Narratives in Q," *BibTheol Bull* 21 (2, '91) 43-50.

This study seeks to refine the analysis of Q proposed by J. S. Kloppenborg in *The Formation of Q* (1987) and eliminate an unnecessary tension within it. It does so by more consistently acknowledging the character of the centurion's son passage (Lk 7:1-10/Mt 8:5-13) as narrative and by positioning the temptation narrative (Lk 4:1-13/Mt 4:1-11) within the first compositional layer of sapiential materials. Thus the temptation narrative is not evidence that Q was beginning to move toward narrative forms only in the final, third stage of its compositional history. Rather the sapiential stratum already interwove narrative materials with its sayings materials, much in the fashion of Wisdom of Solomon.—C.R.M.

120. E. C. MALONEY, "'We have given up everything to follow you,'" *BibToday* 29 (4, '91) 210-214.

The Synoptic Evangelists reflect Jesus' sentiments on the split that God's reign makes for us with the complacency of carefree family life. Mark emphasizes the difficulties that Jesus had with his extended family. Matthew shows how divisive God's reign can be, even within the later Christian family. Luke shows that the wealth that one has to bolster family security can be diametrically opposed to our response to God.—D.J.H.

121. F. NEIRYNCK, "The Minor Agreements: Note on a Test Case. A Response to W. R. Farmer," *EphTheolLov* 67 (1, '91) 73-81.

The article examines critically Farmer's critique of the Markan hypothesis [§ 35-608] with reference to the passion predictions in Lk 9:22 and 9:43b-45, the word πάλιν in Mk 10:32, and the so-called compositional shift in the third passion prediction.—D.J.H.

122. C. OSIEK, "Literal Meaning and Allegory," *BibToday* 29 (5, '91) 261-266.

Parables can take various forms (similes, metaphors, extended comparisons, stories) and have more than one "meaning." Until the rise of modern historical-critical scholarship allegory was the prevalent way of interpreting Jesus' parables. An interpretation goes too far when (1) it has lost complete connection with the original or literal meaning insofar as we can establish it, and (2) when it does not fit in its community context.—D.J.H.

123. R. J. RAJA, "The Gospels with an Indian Face," *Vidyajyoti* 55 (2, '91) 61-72, (3, '91) 121-141.

The distinctive portrayals of Jesus in the Synoptic Gospels correspond to the three Indian ways of becoming one with Brahman (the Absolute): the *jñāna mārga,* or way of wisdom and enlightenment (Mt); the *karma mārga,* or way of action (Mk); and the *bhakti mārga,* or way of loving and tender devotion to God (Lk). This hypothesis is tested with reference to texts from the triple tradition (Mk 2:17 parr.; 4:35-41 parr.), the double tradition (Mt 7:12/Lk 6:31; Mt 5:3/Lk 6:20; Mt 15:21-28/Mk 7:24-30; Mk 1:35-38/Lk 4:42-43), and the single tradition (Mk 8:22-26; Mt 17:24-27; Lk 7:11-17).—D.J.H.

124. B. E. REID, "Once Upon a Time . . . ," *BibToday* 29 (5, '91) 267-272.

By means of parables Jesus sought to persuade his hearers to enter into his way of envisioning God's reign and to entice them to change their lives accordingly. His parables have been interpreted as allegories, as having one or several points, and as aesthetic literary creations. —D.J.H.

125. A. Rodríguez Carmona, "Tradición targúmica y tradición evangélica," *EstBíb* 48 (3, '90) 335-349.

The Gospel tradition is essentially a Jewish cultural phenomenon. As such it is related to the targumic tradition. After preliminary observations, the article discusses the origins, norms, and phenomena of the targumic tradition and the Gospel tradition, respectively. Then, in view of the similar interpretative methods and literary principles employed by these two traditions, it considers how this information contributes to our understanding of the Synoptic problem.—C.R.M.

126. G. Tumbarello, "Lettura esegetica," *BibOr* 33 (1, '91) 31-38.

The article first discusses Jesus' use of parables and classifies them as dogmatic and moral parables. Then it focuses on the parable of the good Samaritan (Lk 10:25-37), with particular attention to its context and message.—D.J.H.

127. H. Wansbrough, "The Synoptic Problem: A Beginner's Guide," *Priests & People* 5 (7, '91) 265-269.

Giving both the arguments in favor and the difficulties, the article explains four solutions to the Synoptic problem: the Two-Document theory, the Two-Gospel hypothesis, the Multiple Attestation theory, and the Single-Source theory.—D.J.H.

Synoptics, § 36-175, 180.

Matthew

128. F. Brändle, "La oración en San Mateo. Acogida de la voluntad de Dios," *RevistEspir* 49 (194, '90) 9-25.

The article first explores Matthew's emphasis on prayer as accepting God's will with reference to events in history, living in the present, and firmness in the face of temptation. Then it focuses on Jesus' instructions regarding prayer in Mt 6:5-15 and 7:7-11.—D.J.H.

129. J. Engelbrecht, "The language of the Gospel of Matthew," *Neotestamentica* 24 (2, '90) 199-213.

After considering Matthew's sources, the article examines how he dealt with his sources and how his language usage, when using sources, agrees with or differs from his language usage as a whole. Matthew knew Greek as well as Hebrew/Aramaic. His language can be described as synagogue Greek. Analysis of various kinds of material in Mt supports the Two-Source theory.—D.J.H.

130. H. Falk, "A Reply to Reviews by Chernick and Levine of Sigal's *The Halakhah of Jesus of Nazareth According to the Gospel of Matthew*," *JournEcumStud* 27 (2, '90) 347-354.

The article first expresses the conviction that P. Sigal would have come to Falk's thesis that Jesus supported the Hillelite teachings against the Shammaites. Then it takes issue with certain matters raised against Sigal by M. Chernick and A.-J. Levine [§ 35-129r]. [The same issue contains replies by Chernick (pp. 355-360) and Levine (pp. 360-364).]—D.J.H.

131. J. P. Heil, "The Blood of Jesus in Matthew: A Narrative-Critical Perspective," *PerspRelStud* 18 (2, '91) 117-124.

Using reader-response criticism focusing on the implied reader, the article investigates the Matthean theme of shedding innocent blood: Jewish leaders shed the blood of the prophets (23:29-36); Jesus' blood shed for the forgiveness of all people (26:28); Judas repents betraying Jesus' innocent blood (27:3-10); and Jewish people invoke Jesus' blood (27:24-25). The innocent blood of Jesus that all the people are willing to accept the full responsibility for shedding (27:24-25) is the same blood that Jesus designated at the Last Supper "for the forgiveness of sins" (26:28).—D.J.H.

132. J. E. Powell, "The Genesis of the Gospel," *JournStudNT* 42 ('91) 5-16.

Analysis of Matthew's Gospel, especially the recurrent phenomenon of duplication, discloses that an alternative to a basic text has been subsequently combined with it. The basic text had marked affinities with the figure of Peter and reveals the existence of a Gentile church already possessing a fixed liturgy, the recognizable forerunner of the Catholic Mass. —D.J.H.

133. M. Quesnel, "Les citations de Jérémie dans l'évangile selon saint Matthieu," *EstBíb* 47 (4, '89) 513-527.

This examination of the two citations that Matthew claims to derive from Jeremiah finds that Mt 2:17-18 is easily identifiable with Jer 31:15. In the case of Mt 27:9-10, however, the connection with Jeremiah is not readily apparent. While most exegetes have concluded that this second reference alludes to Zech 11:12-13, a case can be made for an allusion here to Lam 4:1-2. These two quotations in Mt from the Jeremiah corpus establish a parallel between Jesus and the suffering Israel.—C.R.M.

134. M. Trainor, "The Begetting of Wisdom: The Teacher and the Disciples in Matthew's Community," *Pacifica* 4 (2, '91) 148-164.

Matthew presented Jesus as the teacher and the unique scribe, differing from conventional scribes in three ways: the source of his teaching authority, his interpretation of the Torah, and the permanent attachment of his disciples to him. Jesus' disciples are called to relationship with him, subvert the conventional wisdom, and become agents of wisdom within the community.—D.J.H.

135. D. J. Zucker, "Jesus and Jeremiah in the Matthean Tradition," *JournEcumStud* 27 (2, '90) 288-305.

Matthew's Gospel not only presents Jesus as a past biblical prophet but also patterns many of his actions specifically on the life of Jeremiah. This Jeremiah typology comes to the fore at Caesarea Philippi (16:13-20) and the transfiguration (17:1-8) as well as during the Jerusalem ministry and passion. Indeed, the Matthean Jesus is portrayed as Jeremiah *redivivus* (see 16:14).—D.J.H.

136. [Mt 1] J. SCHABERG, "The Foremothers and the Mother of Jesus," *Concilium* 206 ('89) 112-119.

Reading the NT infancy narratives in terms of an illegitimate conception, rather than a virginal conception, offers a consistent explanation of many small details. This presentation attends to four elements in the Matthean narrative (1:1-25): the genealogy, the marital and legal situation, the role of the Holy Spirit, and Isa 7:14. In this interpretation of Mt 1 God acts in a radically new way, outside the patriarchal norm but within the natural event of human conception. Although Matthew's version is androcentric, the linking of Mary's story with those of the four women listed in the genealogy implies that salvation history is not essentially a male enterprise.—C.R.M.

137r. [Mt 1–2] G. SEGALLA, *Una storia annunciata* [*NTA* 33, p. 253].

S. MUÑOZ IGLESIAS, "Tradición y redacción en la infancia de Jesús según Mateo 1-2 (A propósito de un libro reciente del prof. G. Segalla)," *Marianum* 52 (1-2, '90) 228-234.—Segalla establishes carefully the relation between tradition and redaction in Mt 1–2, the historical basis of the accounts, and the theology of both the pre-Matthean tradition and the Evangelist's redaction. The article summarizes Segalla's views on each topic and enters into dialogue with them on specific points.—D.J.H.

138. F. GENUYT, "Evangile de Matthieu, chapitres 4,12 - 7,29," *SémiotBib* 62 ('91) 2-20.

This semiotic analysis first considers the beginning of Jesus' ministry: his settling in Galilee (Mt 4:12-17), and his call of the first disciples and activity in Galilee (4:18-25). Then it treats the Sermon on the Mount (Mt 5–7): the beatitudes, salt and light, the Law and righteousness, the antitheses, toward the Golden Rule, and the question of the true and the false.—D.J.H.

139. P. J. MAARTENS, "Critical Dialogue in Theory and Practice of Literary Interpretation: A Study of Semiotic Relations in Matthew 5:11 and 12," *LingBib* 65 ('91) 5-24.

Three different literary-critical methodologies applied to Mt 5:11-12 illustrate the polymorphous character of interpretation. Structural analysis highlights the juxtaposition of humiliation and exaltation reminiscent of the suffering righteous servant. Reception analysis focuses attention on the correlation between Jesus as the suffering righteous servant and his disciples as suffering righteous ones. The theory of metaphor defines Jesus in the retopicalized semantic features of the suffering servant, and the connotative significance of the beatitudes identifies the disciples as suffering righteous ones anticipating their vindication in eschatological justification.—D.J.H.

140. [Mt 5:21-26] V. H. MATTHEWS AND D. C. BENJAMIN, "The Stubborn and the Fool," *BibToday* 29 (4, '91) 222-226.

Biblical labels of shame such as "stubborn" and "rebellious" refer to actions and can only be imposed after due process (see Deut 21:18-21). The comparable label in the NT is "fool." Mt 5:21-26 is a prohibition of perjury, not simply an exhortation to patience.—D.J.H.

141. D. C. DULING, "'[Do Not Swear . . .] by Jerusalem because It Is the City of the Great King' (Matt 5:35)," *JournBibLit* 110 (2, '91) 291-309.

The independence of the third anti-oath amplification (Mt 5:35) appears likely on the basis of Jewish and Christian parallels, form, and content. The title "Great King" was widespread and related to the extent of a monarch's territories and political status. This sociopolitical meaning was current in 1st-century Palestine and directly connected with the reign of Herod Agrippa I, whose use of the title "Great King" may well have provided the occasion for the origin of the anti-oath now preserved in Mt 5:35.—D.J.H.

142. K.-S. Krieger, "Fordert Mt 5,39b das passive Erdulden von Gewalt? Ein kleiner Beitrag zur Redaktionskritik der 5. Antithese," *BibNotiz* 54 ('90) 28-32.

Mt 5:39b ("if anyone strikes you on the right cheek . . .") counsels active resistance rather than passive endurance. The whole unit constituted by Mt 5:39-41 concerns active opposition to the logic of force.—D.J.H.

143. G. Schwarz, "Ο ΒΛΕΠΩΝ ΕΝ ΤΩ ΚΡΥΠΤΩ (ΚΡΥΦΑΙΩ)? (Matthäus 6,4b.6e. 18b)," *BibNotiz* 54 ('90) 38-40.

When due attention is paid to the Syriac variants in Mt 6:4b, 6e, 18b, it is clear that the intended sense is a secret reward of God that corresponds to a secret human action: "And the Father, who sees you—he will reward you secretly."—C.R.M.

Mt 6:6, § 36-143.

144. [Mt 6:9-13] P. Lapide, "Das Vaterunser—ein jüdisches oder ein christliches Gebet?" *Renovatio* 47 (1-2, '91) 108-110.

The Lord's Prayer (Mt 6:9-13) is thoroughly Jewish not only in language but also in spirit and content. Careful analysis of its individual parts shows how it expresses in summary form what is common to Jewish and Christian faith.—D.J.H.

145. L. Ramaroson, "'Notre part de nourriture' (Mt 6, 11)," *SciEsp* 43 (1, '91) 87-115.

The article first surveys various interpretations of ἐπιούσιος (Mt 6:11; Lk 11:3) in patristic times, ancient versions, modern scholarship, and contemporary translations of the Bible. Then it proposes that ἐπιούσιος be understood as the present participle of the Greek verb ἐπιέναι and as reflecting the Aramaic *d't'* ("that which is coming"). The petition asks that God give us "the bread that is coming to us" (i.e. that falls to our lot). It presupposes a childlike faith in God's providence and addresses the heavenly Father who dispenses to all creatures the nourishment that they need.—D.J.H.

Mt 6:18, § 36-143.

146. G. H. R. Horsley, "Tί at Matthew 7:14: 'Because,' not 'How,'" *FilolNT* 3 (2, '90) 141-143.

Although D. A. Black [§ 34-1138] rightly accepts the reading τί in preference to ὅτι at Mt 7:14, his appeal, and that of others before him, to the Hebrew *mâ* (exclamatory "how!") to explain its force is unnecessary. A bronze pendant first published in 1951 demonstrates that τί may be used with the sense "because." There is also evidence to establish that τί = "because" from modern dialects.—C.R.M.

147. A. Maggi, "Nota sull'uso di τῷ σῷ ὀνόματι e ἀνομία in Mt 7,21-23," *FilolNT* 3 (2, '90) 145-149.

There seems to be an obvious contradiction in Mt 7:21-23. Whereas v. 21 disavows those who offer only lip-service to Jesus, v. 22 condemns those who join concrete actions to their belief. One may distinguish, however, actions performed ἐν/ἐπὶ τῷ ὀνόματι that indicate a total identification with Jesus from those that make use of Jesus' name as a magic formula (such as τῷ σῷ ὀνόματι here) apart from any commitment to Jesus. The Septuagint's use of ἀνομία to translate *'āwen,* which sometimes refers to the practice of magic, clarifies the meaning of ἀνομία in Mt 7:23b.—C.R.M.

Mt 8:23-27, § 36-180.

Mt 9:1-8, § 36-175.

Mt 9:18-19, § 36-181.

148. R. L. OMANSON, "A question of harmonization—Matthew 9.18-25," *BibTrans* 42 (2, '91) 241.

In Mt 9:18 Jairus tells Jesus that his daughter is dead. The translation in the 1973 New International Version ("My daughter is at the point of death") and the note in the 1978 edition ("My daughter is now dying") arose from a desire to harmonize the text with Mk 5:35-36 and Lk 8:49-50 and thereby to avoid any contradiction in the stories.—D.J.H.

Mt 9:23-26, § 36-181.

149. H. WEDER, "Die Suche nach den Söhnen und Töchtern des Friedens. Auslegung der Botenrede der Logienquelle (Mt 10 par Lk 10)," *Zeichen der Zeit* [Berlin] 44 (2, '91) 54-59.

The missionary discourse preserved in Mt 10 and Lk 10 originally derived from Q. After suggestions about the content and order of the Q version, the article provides an interpretation of its parts: the sending, "the harvest is great," "like sheep among wolves," the equipment, household activity, the rejecting cities, woes on the Galilean cities, and the messenger. —D.J.H.

Mt 10:2-4, § 36-177.

150. [Mt 10:10] G. SCHWARZ, "Τῆς τροφῆς αὐτοῦ oder τῆς μισθοῦ αὐτοῦ?" *BibNotiz* 56 ('91) 25.

In the saying ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς/τοῦ μισθοῦ αὐτοῦ in Mt 10:10/Lk 10:7, the change from τροφῆς to μισθοῦ may be explained by postulating a confusion in the Aramaic tradition between *sa'ădā'* ("food, nourishment") and *sûtrā'* ("reward, wages"). One might conjecture that the latter better fits the context of the commission speech.—C.R.M.

151. W. VOGELS, "Performers and Receivers of the Kingdom. A Semiotic Analysis of Matthew 11,2-15," *SciEsp* 42 (3, '90) 325-336.

This study first justifies the cutting of the micro-text Mt 11:2-15 from the macro-text of the Gospel. Next it engages in a narrative analysis in order to discover the operations of the text. Then it presents a discursive analysis focusing on the actors, spaces, and indications of time in the text to highlight the network of relations linking the semantic values. Finally it displays the semantic values discovered through the discursive analysis with a semiotic square. The two stories of Mt 11:2-15 are concerned with much more than the identity of

Jesus and John. They describe the different types of performers and receivers of the kingdom.—C.R.M.

152. D. S. NEW, "The Occurrence of αὐτῶν in Matthew 13.15 and the Process of Text Assimilation," *NTStud* 37 (3, '91) 478-480.

Those who argue that Mt 13:14-15 is a later interpolation from Acts 28:26-27 often appeal to the lack of αὐτῶν in καὶ τοῖς ὠσὶν [αὐτῶν] βαρέως ἤκουσαν in both texts in contrast to its presence in the Septuagint of Isa 6:10. But in Sinaiticus αὐτῶν is present in Mt 13:15 and absent from Isa 6:10. This phenomenon may be the result of two assimilations taking place at different times and places.—D.J.H.

153. [Mt 16:1-4] X. QUINZÁ LLEÓ, "La reflexión bíblica sobre los signos de los tiempos," *EstBíb* 48 (3, '90) 317-334.

This study first comments on the term "time" in the biblical tradition, the concept of "sign" in biblical language, and the biblical expression "signs of the times." Then after remarks on the context of Mt 16:1-4, it offers an interpretation of the passage. The "signs of the times" are the works that Jesus does—his own salvific presence in the heart of human historical reality.—C.R.M.

154. U. LUZ, "Das Primatwort Matthäus 16.17-19 aus wirkungsgeschichtlicher Sicht," *NTStud* 37 (3, '91) 415-433.

The German form of an article also published in English in *Princeton Seminary Bulletin* [§ 35-1138].—D.J.H.

Mt 17:1, § 36-203.

155. J. O'CALLAGHAN, "Discusión crítica en Mt 17,25," *FilolNT* 3 (2, '90) 151-153.

This consideration of the textual evidence for ἐλθόντα at Mt 17:25 first notes the eight attested readings and reduces the possible original readings to [εἰσ]ελθόντα and ὅτε εἰσῆλθεν. Then it argues on documentary and literary grounds that ὅτε εἰσῆλθεν is the reading that best accounts for the diversity of variants. The majority of critics, who support the reading ἐλθόντα, have paid undue attention to the combination of Aleph and B.—C.R.M.

Mt 18:3, § 36-233.

156. B. W. WINTER, "The Messiah as the Tutor: The Meaning of καθηγητής in Matthew 23:10," *TynBull* 42 (1, '91) 152-157.

This note examines P.Oxy. 2190 (ca. A.D. 70-90) in which καθηγητής occurs more frequently than in most literary sources to argue that the term in Mt 23:10 refers to a tutor. In the papyrus καθηγητής refers to a private tutor in rhetoric. It should be regarded as a functional term that describes the relationship with a student without defining the level or nature of the education in which private instruction was given.—C.R.M.

157. E. FARAHIAN, "Relire Matthieu 25,31-46," *Gregorianum* 72 (3, '91) 437-457.

Both the modern (Gentiles are judged on their deeds to disciples) and the classic (all people are judged on their deeds to the marginal) readings of Mt 25:31-46 present difficulties. Read in the context of communication, as a literary unit, and in its context and according to its literary genre, Mt 25:31-46 highlights Jesus the Son of Man coming at the end of time to judge humankind. Until then all people are called to do good deeds to everyone, without speculating on the when and how of the last events.—D.J.H.

158. M. HUTTER, "Mt 25:31-46 in der Deutung Manis," *NovTest* 33 (3, '91) 276-282.

In Mani's *Šābuhragān* the judgment speeches of Jesus in Mt 25:31-46 have been adapted in the light of Mani's gnostic presuppositions. The NT *Vorlage* is clear, though one cannot decide whether Mani used the canonical Matthew or the Diatessaron.—D.J.H.

159. J. SAYER, "'Ich hatte Durst, und ihr gabt mir zu trinken.' Zum Ansatz einer Theologie der menschlichen Grundbedürfnisse nach Mt 25,31ff im Rahmen der Pastoral der Befreiung," *MünchTheolZeit* 42 (2, '91) 151-167.

After describing slum conditions in Lima, the article reflects on the meaning of the various actions scrutinized in Mt 25:31-46 (feeding the hungry, giving drink to the thirsty, etc.) at various levels of human existence (individual, family, local community, city, country, humankind). Then it discusses basic human needs as a theological and ecclesiological locus, and the images of Christ in need and the pauper God.—D.J.H.

160. [Mt 26:26-28] D. B. CARMICHAEL, "David Daube on the Eucharist and the Passover Seder," *JournStudNT* 42 ('91) 45-67.

Following R. Eisler, Daube argued that the piece of bread interpreted at Jesus' Last Supper (Mt 26:26) was the "afikoman" of the Jewish Passover—a piece of unleavened bread representing the Messiah who as a broken-off portion of the Jewish people was symbolically united with them during the Passover celebration. With his words over the bread Jesus declared that the symbolic Messiah was present in his own person. Because of Jesus' death the wine (see Mt 26:27-28) was brought into prominence and because of its association with blood was given sacrificial significance.—D.J.H.

161. T. L. DONALDSON, "The Mockers and the Son of God (Matthew 27.37-44): Two Characters in Matthew's Story of Jesus," *JournStudNT* 41 ('91) 3-18.

The article first identifies the three dimensions of plot analysis: sequence of events, process of change, and experience of reading. Then it relates the episode of the mockers and Jesus (Mt 27:37-44) to other texts in Matthew's Gospel. Finally it looks at Mt 27:37-44 in terms of the three dimensions of plot analysis. The text highlights the tensions involved in confessing Jesus as righteous sufferer and God's Son, and the belief that Jesus' sovereignty is won through suffering.—D.J.H.

Mark

162. J. DEWEY, "Mark as Interwoven Tapestry: Forecasts and Echoes for a Listening Audience," *CathBibQuart* 53 (2, '91) 221-236.

Mark's Gospel does not have a single structure made up of discrete sequential units but rather is an interwoven tapestry or fugue made up of multiple overlapping structures and sequences, forecasts of what is to come and echoes of what has already been said. Such a nonlinear recursive compositional style is characteristic of aural narrative. This approach to

Markan structure is established by concentrating on those portions where scholars most frequently place breaks (i.e. Mk 1:14-15; 3; 8; 10–11; 14).—D.J.H.

163. B. D. Ehrman, "The Text of Mark in the Hands of the Orthodox," *LuthQuart* 5 (2, '91) 143-156.

Orthodox opposition to heretical readings of Mark's Gospel that represented adoptionist or gnostic Christologies led to some textual corruptions still evident in the manuscript tradition: ὠνείδισάς με (15:34), ἐπ' αὐτόν (1:10), τοῦ θεοῦ ἡμῶν (1:3), and υἱοῦ θεοῦ (1:1).—D.J.H.

164. F. González García, "Oralidad y textualidad en la composición de Mc. Aproximación a la teoría de Werner H. Kelber," *EstBíb* 48 (3, '90) 351-373.

After situating Kelber's *The Oral and the Written Gospel* (1983) in its scholarly context, the article reviews three models that have been advanced to explain the transmission of the oral pre-Synoptic tradition. Next it considers the textualization of the pre-Synoptic tradition as (1) a disorientation or (2) a reorientation. Then it discusses the written Gospel as a counterform of the oral tradition. Finally, it reflects on Kelber's work, noting its positive aspects as well as those points that are debatable.—C.R.M.

165. B. L. Mack, "A Myth of Innocence at Sea," *Continuum* [New York] 1 (2, '91) 140-157.

The author of *A Myth of Innocence* [*NTA* 32, p. 243] responds to reviews of his book with reference to the three historical questions raised most frequently by the reviewers: Christian origins and the quest for the historical Jesus, the social climate of Galilee and the early Jesus movements, and Mark's achievement and legacy. What disturbed him about the reviews was the ease with which the invitation to sociological analysis and cultural critique was bracketed as somehow inappropriate with respect to Christian mythology.—D.J.H.

166. J. Mateos, "Algunas notas sobre el Evangelio de Marcos (II)," *FilolNT* 3 (2, '90) 159-166.

These linguistic observations on Markan passages concern (1) a hidden Semitism in 4:13, (2) ἔχω as static or dynamic in 4:25, (3) two modal coordinate members in 8:31, and (4) ἤρξατο/ἤρξαντο with the infinitive of a static verb (verbs of feeling) in 10:41; 14:19, 33.—C.R.M.

167. M. Minor, "The Women of the Gospel of Mark and Contemporary Women's Spirituality," *Spirituality Today* [St. Louis, MO] 43 (2, '91) 134-141.

Mark's stories about the woman with a hemorrhage (5:25-34), the Syro-Phoenician woman (7:24-30), and the prophetic woman (14:3-9) reveal them as thoughtful, bold, faithful, and courageous in their efforts at gaining wholeness, healing, and affirmation.—D.J.H.

168. F. Neirynck, "The Minor Agreements and Proto-Mark. A Response to H. Koester," *EphTheolLov* 67 (1, '91) 82-94.

Koester's *Ancient Christian Gospels* (1990) contains a revised version of a 1983 essay in defense of the proto-Mark hypothesis (Original Mark, Secret Mark, Canonical Mark). Critical analysis of the minor agreements on which he bases his argument suggests that the treatment of *Secret Gospel of Mark* should be withdrawn from the section on Mark and relocated in the chapter on the harmonization of the canonical Gospels.—D.J.H.

169. M. Pérez Fernández, "Lectura del Antiguo Testamento desde el Nuevo Testamento. Estudio sobre las citas bíblicas atribuidas a Jesús en el evangelio de Marcos," *EstBíb* 47 (4, '89) 449-474.

After preliminary remarks, this investigation of the OT citations placed on Jesus' lips in Mk first lists and comments upon nineteen places in Mk where OT texts are employed in this manner. Then it treats the texts in more detail, grouping them according to whether they occur in the prophets, the Law, or the writings, respectively. Finally it examines formulas of fulfillment found in rabbinic literature. What interested Jesus was not the rabbinic obsession with fulfillment (the "kingdom of the Scriptures") but the kingdom of God.—C.R.M.

170. S. H. Smith, "'Inside' and 'Outside' in Mark's Gospel: A Response," *ExpTimes* 102 (12, '91) 363-367.

After reviewing the nature of the inside/outside antithesis in Mk advanced by W. E. Moore [§ 31-599], the article inquires into the identity of the insiders according to Mark's narrative program by sketching the attitudes inherent in the four basic character-groups: the opponents, Jesus' family, the crowds, and the disciples. The chief reason why none of the narrative characters are consistently insiders is connected with Mark's attempt to create a narrative tension between character and reader. The more outside the characters appear, the more inside the reader should feel.—C.R.M.

171. W. S. Vorster, "Bilingualism and the Greek of the New Testament: Semitic Interference in the Gospel of Mark," *Neotestamentica* 24 (2, '90) 215-228.

Mark's Gospel was written by a bilingual author whose native language was probably Aramaic and whose second language was Greek. Semitic interference in Mk can be ascribed to the Evangelist's use of Greek, not to translation into Greek or to the use of Aramaic or other sources.—D.J.H.

172. [Mk 1–6] H. H. Hess, "Dynamics of the Greek Noun Phrase in Mark," *OPTAT* 4 (4, '90) 353-370.

The article first classifies narrative substantive modification phrases in Mk 1–6 according to their surface nuclear heads. Then it discusses unmarked and marked noun phrases, deals with some problem analyses, and reflects on assumptions about Greek and translation. —D.J.H.

173. [Mk 1:9-11] J. R. Edwards, "The Baptism of Jesus according to the Gospel of Mark," *JournEvangTheolSoc* 34 (1, '91) 43-57.

This examination of the story of Jesus' baptism in Mk 1:9-11 first considers the three eschatological signs present in the text: the opening of heaven, the descent of the Spirit, and the heavenly voice. Then it shows that Jesus' messianic role as Servant of the Lord (Isa 42:1; 49:3) is but one of several referents of the divine proclamation in Mk 1:11 and is contingent upon eschatological kingship (Ps 2:7) and filial intimacy and obedience (Genesis 22; Exod 4:22-23). Jesus is God's anointed only because he first is God's Son.—C.R.M.

174. E. M. Dörrfuss, "'Wie eine Taube'. Überlegungen zum Verständnis von Mk 1,10," *BibNotiz* 57 ('91) 7-13.

The fact that in the OT the dove appears as a messenger (see Gen 8:6-12; Pss 56:1a; 68:14;

Cant 2:14; 5:2; 6:9) indicates that the Spirit's function in Jesus' baptism (Mk 1:10 parr.) was to express the extraordinary closeness between the Father and the Son.—D.J.H.

175. A. Fuchs, "Offene Probleme der Synoptikerforschung. Zur Geschichte der Perikope Mk 2,1-12 par Mt 9,1-8 par Lk 5,17-26," *StudNTUmwelt* 15 ('90) 73-99.

The article first reflects on the many agreements between Mt 9:1-8 and Lk 5:17-26 over against Mk 2:1-12. Then it shows what difficulties are encountered especially by proponents of the classic Two-Source theory in dealing with these agreements. It argues that the agreements are better explained by supposing the work of a redactor (Deutero-Mark) who expanded and rearranged the Markan text.—D.J.H.

176. G. Schwarz, "ΑΠΕΣΤΕΓΑΣΑΝ ΤΗΝ ΣΤΕΓΗΝ? (Markus 2,4c)," *BibNotiz* 54 ('90) 41.

In the story of the healing of the paralytic (Mk 2:1-12 parr.), the variation between ἀπεστέγασαν (Mk 2:4c) and ἀναβάντες (Lk 5:19c) may be explained by presuming an Aramaic *Vorlage* with the verb *slyq*. That ἀναβάντες (D at Lk 5:19: ἀνέβησαν) is to be preferred follows from the continuation in Mk 2:4: καὶ ἐξορύξαντες.—C.R.M.

177. [Mk 3:16-19] G. Schwarz, "Φίλιππον καὶ Βαρθολομαῖον?" *BibNotiz* 56 ('91) 26-30.

The disagreements among the disciple lists in Mk 3:16-19/Mt 10:2-4/Lk 6:14-16 and Acts 1:13 are due to a scribal error: the insertion of a καί between Φίλιππον and Βαρθολομαῖον, which should read Φίλιππον τὸν τοῦ Θολομαίου (*bar tôlmay*). This error in turn led Mark and Matthew to omit Judas the son of James and Luke to omit Thaddaeus so that their respective lists would not exceed twelve names, since all counted Philip the son of Tholomaeus twice. The *varia lectio* Λεββαῖον for Θαδδαῖον in Mk 3:18 and Mt 10:3 may be understood as the Aramaic name of Thaddaeus.—C.R.M.

178. [Mk 3:35] M. Limbeck, "Ihm Bruder, Schwester, Mutter sein! Zur Verkündigung des Markusevangeliums (III)," *BibLiturg* 64 (2, '91) 109-112.

Even though one can inherit eternal life without becoming Jesus' disciple (see Mk 10:17-21), being a Christian in the present involves community with God's beloved Son and with others who do God's will (3:35).—D.J.H.

179. J. D. M. Derrett, "Ambivalence: Sowing and Reaping at Mark 4,26-29," *EstBíb* 48 (4, '90) 489-510.

After reviewing the problems associated with Mk 4:26-29, the article considers the ambivalent aspects of the main actors (man, earth, seed), Jewish parallels, the parable's meaning, relation to other parables, etc. The parable is best entitled "the confident investor." In the Spirit sowing will produce a harvest, namely, life.—D.J.H.

180. A. Fuchs, "Die 'Seesturmperikope' Mk 4:35-41 parr im Wandel der urkirchlichen Verkündigung," *StudNTUmwelt* 15 ('90) 101-133; "La perícopa de la 'tempestad calmada' (Mc 4,35-41 par.) en el kerigma de la Iglesia primitiva," *EstBíb* 48 (4, '90) 433-460.

Literary analysis of the accounts of the stilling of the storm (Mk 4:35-41; Mt 8:23-27; Lk 8:22-25) indicates that many positive and negative agreements between Mt and Lk were based on a reelaborated stage of the canonical text of Mk. The solution to the Synoptic problem is to be found not in the Two-Source theory but rather in a three-stage theory (Mk, Deutero-Mk, and Mt/Lk).—D.J.H.

181. S. Sabugal, "La resurrección de la Hija de Jairo (Mc 5,21-24a. 35-43 par.). Análisis histórico-tradicional," *Estudio Agustiniano* [Valladolid] 26 (1, '91) 79-101.

The article first examines the accounts of Jesus' healing Jairus' daughter (Mk 5:21-24a, 35-43; Lk 8:40-42a, 49-56; Mt 9:18-19, 23-26) with particular attention to their common theme (the divine power of Jesus' resurrection) and their distinctive accents. Then it argues that a Palestinian-Aramaic Jewish Christian tradition underlies the Markan account and that this tradition was rooted in a historical event.—D.J.H.

182. S. Cunningham, "The Healing of the Deaf and Dumb Man (Mark 7:31-37), with Application to the African Context," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 9 (2, '90) 13-26.

Africans can easily see the affinities in Mk 7:31-37 to traditional healing practices: placing fingers in the man's ears, touching his tongue, using saliva, the sigh to heaven, and the command "be opened." The compassionate Messiah, while using familiar healing techniques to communicate according to the special needs of the afflicted, heals with uncommon effect. —D.J.H.

Mk 9:2, § 36-203.

183. [Mk 9:30-41] E. LaVerdiere, "Servant of All," *Emmanuel* 97 (6, '91) 342-347.

Mk 9:30–10:31 deals with basic issues regarding life within the Christian community. After the second announcement of Jesus' death and resurrection (9:30-32), it takes up the nature of true greatness (9:33-37) and outsiders who act in Jesus' name (9:38-41).—D.J.H.

184. [Mk 9:33-50] E. LaVerdiere, "Salted with Fire," *Emmanuel* 97 (7, '91) 394-400.

Jesus' discourse to the Twelve in Capernaum (Mk 9:33-50) deals with three major issues: wanting to be the greatest, dealing with others casting out demons in Jesus' name, and scandalizing others or being scandalized by them. The salt of the disciples' covenant (see 9:49-50) may have become insipid. But if they could now be faithful to Jesus' purifying presence with them, they would again enjoy covenant peace with one another.—D.J.H.

185. B. von Kienle, "Mk 11,12-14.20-25. Der verdorrte Feigenbaum," *BibNotiz* 57 ('91) 17-25.

In the Markan context the withered fig-tree does not represent Israel. Rather in Mk 11:12-14, 20-25 it stands for that part of the crowd that is abandoned by Jesus on account of its indecision and therefore misses out on his saving action (see 11:18).—D.J.H.

186. [Mk 11:15-17] M. Tilly, "Kanaanäer, Händler und der Tempel in Jerusalem," *BibNotiz* 57 ('91) 30-36.

The Hebrew term *kn'ny* referred not only to Canaanites and other non-Jews but also to deceitful and anti-social traders (see Zech 14:21). The account of Jesus' prophetic action in cleansing the Temple (Mk 11:15-17 parr.) should be read against this background.—D.J.H.

187. W. A. Such, "The Significance of το σημειον in Mark 13:4," *IrBibStud* 13 (3, '91) 134-154.

This examination of τὸ σημεῖον in Mk 13:4 discusses the context of "sign" in v. 4, "sign" as a title or heading, the connection between "sign" in v. 4 and v. 14, and the dual significance of the sign in v. 14. Although v. 14 is the real fulfillment of τὸ σημεῖον in v. 4, the latter term also functions as a general heading that introduces all the signs of Mk 13 on both the destruction of Jerusalem and the consummation.—C.R.M.

188. [Mk 14:51-52] J. M. Ross, "The Young Man who fled Naked," *IrBibStud* 13 (3, '91) 170-174.

The only likely interpretation of the puzzling passage in Mk 14:51-52 is that the curious occurrence did happen and its memory was handed down in the early church because it showed that the crucifixion was a "day of the Lord" such as Amos 2:16 had foretold.—C.R.M.

189. [Mk 15:7] A. Vicent Cernuda, "La condena inopinada de Jesús. I. Pesquisa sobre la identidad de Barrabás," *EstBíb* 48 (3, '90) 375-422.

The analysis and correlation of scattered literary elements in the NT, notably στάσις and στασιαστής in Mk 15:7, λῃστής in Jn, and ἄνδρα φονέα in Acts 3:14, lead to the unexpected conclusion that Barabba (Barabbas) was a foreign charioteer, who, while performing at Jerusalem's hippodrome on the eve of Passover, ran over a restless spectator, involuntarily causing his death.—C.R.M.

190. [Mk 15:38] D. Ulansey, "Heavens Torn Open," *BibRev* 7 (4, '91) 32-37.

The author's adaptation of an article published in *Journal of Biblical Literature* [§ 35-1163].—D.J.H.

191. [Mk 15:40] R. Bauckham, "Salome the Sister of Jesus, Salome the Disciple of Jesus, and the Secret Gospel of Mark," *NovTest* 33 (3, '91) 245-275.

The article first recovers the tradition about Salome the sister of Jesus and disentangles it from the tradition about her namesake, the disciple of Jesus. Then it provides a detailed study of the roles of Salome the disciple of Jesus (Mk 15:40; 16:1) in the canonical Gospels, as one of the four women disciples of Jesus, as interlocutor of Jesus, as a source of esoteric tradition, and in orthodox writers. Finally it criticizes M. Smith for failing to distinguish these two figures in interpreting *Secret Gospel of Mark.*—D.J.H.

192. G. W. Shea, "On the Burial of Jesus in Mark 15:42-47," *Faith & Reason* [Front Royal, VA] 17 (1, '91) 87-108.

The article responds point by point to R. E. Brown's argument [§ 32-1145] that Joseph of Arimathea in Mark's burial account (15:42-47) was not an adherent of Jesus but buried him anyway, ignominiously, in a criminal's grave, out of respect for the approaching Sabbath. Contrary to Brown's findings, the burial account, as well as Mk 16:1-5, indicates beyond all doubt that Joseph of Arimathea was an adherent of Jesus, and that he buried Jesus honorably in his own family tomb.—C.R.M.

Mk 16:1, § 36-191.

193. S. Demel, "Jesu Umgang mit Frauen nach dem Lukasevangelium," *BibNotiz* 57 ('91) 41-95.

The article first discusses the modern women's movement and the Jesus-tradition, women in Luke's Gospel, and the place of women in the OT and in Judaism of Jesus' time. Then it examines in detail the texts in Lk that feature women: the widow of Nain (7:11-17), the sinful woman (7:36-50), women disciples (8:1-3), Martha and Mary (10:38-42), the lamenting women of Jerusalem (23:27-31), and the Galilean women at the cross (23:49). The Lukan Jesus not only teaches about women but also deals with them in a new and revolutionary way.—D.J.H.

194. J. H. Elliott, "Household and Meals vs. Temple Purity: Replication Patterns in Luke-Acts," *BibTheolBull* 21 (3, '91) 102-108.

In Lk-Acts the social codes and concepts associated with food and meals in particular replicate and support the contrasting social codes, interests, and ideologies associated with the Jerusalem Temple and the Christian household in general. In contrast to the Temple and the exclusivist purity and legal system it represents, food and meals, together with their associated domestic relations, are used to depict an inclusive form of social relations that transcends previous Jewish purity regulations and gives concrete social expression to the inclusive character of the gospel, the kingdom of God, and the Christian mission. Acts 10:1–11:18 is presented as an illustrative case.—C.R.M.

195. J. H. Elliott, "Temple versus Household in Luke-Acts: A contrast in social institutions," *HervTeolStud* 47 (1, '91) 88-120.

In the Lukan economy of salvation the Temple system and the household represent opposed types of social institutions, only one of which, the household, is capable of embodying socially, symbolically, and ideologically the structures, values, and goals of an inclusive gospel of universal salvation. This study shows how the Lukan Temple/household contrast coheres with dominant Lukan themes, how it advances Luke's conception of the gospel and depiction of Christian community, and why it made compelling sense in Luke's social context.—C.R.M.

196. J. A. Gault, "The Discourse Function of *Kai Egeneto* in Luke and Acts," *OPTAT* 4 (4, '90) 388-399.

In his Gospel Luke used either ἐγένετο δέ or καὶ ἐγένετο to mark whole episodes but marked events by καὶ ἐγένετο. In Acts Luke all but dropped καὶ ἐγένετο and used ἐγένετο δέ to mark both episodes and events.—D.J.H.

197. R. Llamas, "La oración desde San Lucas," *RevistEspir* 49 (194, '90) 27-61.

Luke is appropriately called the Gospel of prayer. It presents Jesus at prayer in the great moments of his life and mission. Lukan prayer is filial, confident, undertaken in the Holy Spirit, persevering, humble, etc. It relates to life, history, and the church.—D.J.H.

198. G. J. Steyn, "Intertextual similarities between Septuagint pretexts and Luke's Gospel," *Neotestamentica* 24 (2, '90) 229-246.

This study first offers a retrospection on the methodology of handling the language of the

NT in the past. Then it presents an intertextual analysis of (1) the motif of the testing of God's Son in the LXX pretexts and in Luke's account (Deuteronomy 6–8; Lk 4:1-13), and (2) the Elijah motif in LXX pretexts and in Luke's account. The main purpose of Luke's reuse of these OT motifs might be explained by the fact that his text was constructed as a reaction to the LXX pretexts.—C.R.M.

199. E. DELLA CORTE, "Κεχαριτωμένη (Lc 1, 28). Crux interpretum," *Marianum* 52 (1-2, '90) 101-148.

This investigation of the word κεχαριτωμένη in Lk 1:28 consists of five parts: textual criticism and lexicographical analysis, philological analysis of χαριτοῦν and its application to Mary, its interpretation in the history of exegesis, its translation in various commentaries and articles and in modern Bible translations, and the parallel with Eph 1:6 and the Lukan context. The term refers to the transformation worked in Mary through divine grace. —D.J.H.

200. S. ZEDDA, "L'ὅτι di Lc 1,45: 'che' o 'perché'?" *RivistBib* 39 (2, '91) 193-199.

Should ὅτι in Lk 1:45 be translated "that" (declarative) or "because" (causal)? After reviewing the opinions of translators and commentators on this matter, the article weighs the reasons for and against each translation, and concludes that the causal sense of ὅτι is more likely in Lk 1:45.—D.J.H.

201. [Lk 1:46-55] E. LLAMAS, "María, la humilde esclava del Señor," *RevistEspir* 50 (199, '91) 183-208.

The Magnificat (Lk 1:46-55) expresses Mary's spiritual experience of the fullness of God's saving power. As the model of ταπείνωσις (see 1:48) Mary showed herself to be totally dependent on God and open to God's will.—D.J.H.

202. G. GHIBERTI, "Lc 1,48b: anche genere agiografico?" *RivistBib* 39 (2, '91) 133-143.

After reflecting on the nature of hagiography and whether it appears in the NT, the article proposes that Lk 1:48 ("from now on all generations will call me blessed") is an example of the hagiographical genre in the NT.—D.J.H.

203. [Lk 2:49] F. VALES, "'Go for Yourself,'" *BibToday* 29 (5, '91) 310-311.

God's command to Abraham *lek lĕkā* ("go for yourself") in Gen 12:1 and 22:2 may underlie the boy Jesus' resolve in Lk 2:49 and the transfiguration scene in Mt 17:1 and Mk 9:2.—D.J.H.

204. [Lk 3:37] R. BAUCKHAM, "More on Kainam the Son of Arpachshad in Luke's Genealogy," *EphTheolLov* 67 (1, '91) 95-103.

G. J. Steyn's argument regarding Kainam in Lk 3:37 [§ 34-1178] is very unsatisfactory for three reasons: (1) He offers no justification for dealing only with the generations from Terah to Adam and God. (2) He does not discuss the significant divergences from the Septuagint in other parts of the genealogy. (3) He nowhere refers to the fact that Kainam the son of Arpachshad appears also in *Jubilees* 8:1-5. The occurrence of Kainam in the Lukan genealogy depends more likely on a tradition connected with *Jubilees* and the Enoch literature than on the Septuagint. [The same issue (pp. 103-104) contains a reply by Steyn.]—D.J.H.

205. [Lk 4:16-21] D. Monshouwer, "The Reading of the Prophet in the Synagogue at Nazareth," *Biblica* 72 (1, '91) 90-99.

The quotation of Isa 61:1-2 in Lk 4:18 may have been intended not as a formal reading but rather as the text for the opening of Jesus' sermon. The message of Isaiah 61 becomes a hermeneutical principle: Today is the end time (see Lk 4:21). It would have been very difficult for Luke to find a more suitable text from Isaiah to proclaim the year of jubilee in each year of the triennial cycle.—D.J.H.

Lk 5:17-26, § 36-175.

Lk 5:19, § 36-176.

Lk 6:14-16, § 36-177.

206. J. L. Resseguie, "Automatization and Defamiliarization in Luke 7:36-50," *LitTheol* 5 (2, '91) 137-150.

Lk 7:36-50 is marked by strange behavior, indecorous actions, and "startling" language. It skillfully portrays a woman struggling for individuation against an automatized world. The reader is allowed to see that lavish acts and indecorous actions are not the product of erratic behavior or pointless activity but rather an artful way to force the reader to reexamine staid conventions and stock responses. The reader is also made to see that "natural" and "normal" responses to the sinful woman are actually unnatural and odd.—D.J.H.

Lk 8:22-25, § 36-180.

207. R. J. Karris, "Luke 8:26-39: Jesus, the Pigs, and Human Transformation," *NewTheol Rev* 4 (3, '91) 39-51.

This study accentuates the reader portion of the hermeneutical grid (author—text—reader) and explores how the ancient and contemporary reader might respond to Lk 8:26-39. It augments this approach by drawing upon the historical-critical method as well as three "new" methods: the structuralist, sociological, and anthropological. After a redactional overview of the text, the article focuses on five important contrasts found within the story and examines the function of the pigs in the narrative.—C.R.M.

Lk 8:40-42, 49-56, § 36-181.

Lk 10, § 36-149.

Lk 10:7, § 36-150.

Lk 10:25-37, § 36-126.

Lk 11:3, § 36-145.

208. V. E. Vine, "Luke 14:15-24 and Anti-Semitism," *ExpTimes* 102 (9, '91) 262-263.

Contrary to J. T. Sanders, Luke's use of three groups in the parable of the banquet (Lk 14:15-24) was most likely due to his desire to parallel Deut 20:5-7. If there was a parallel between Torah-observant Christians and the Pharisees in this text, it is not apparent or sustained throughout the Gospel.—D.J.H.

209. [Lk 15:11-32] F. Castelli, "Scrittori moderni dinanzi alla parabola del figliol prodigo," *CivCatt* 142 (3383, '91) 457-470.

After an appreciation of the artistic merit of the parable of the prodigal son ("the pearl and the crown of all parables"), the article considers how it has been treated by five recent writers: G. Papini, L. Santucci, F. Mauriac, A. Burgess, and D. Fabbri. Then it reflects on how the parable was interpreted by C. Péguy, R. M. Rilke, G. D'Annunzio, A. Gide, and D. M. Turoldo.—D.J.H.

210. [Lk 15:11-32] K.-W. Niebuhr, "Kommunikationsebenen im Gleichnis vom verlorenen Sohn," *TheolLitZeit* 116 (7, '91) 481-494.

After methodological observations, this study of Lk 15:11-32 considers how the parable of the prodigal son communicates Jesus' identity as God's representative on the way to the cross within the narrative contexts of Luke's Gospel as a whole, the journey narrative in Lk 9:51–19:27, and the parables in Lk 15. Then it examines the process of communication involved in the parable when it is placed in the context of Jesus' preaching of the approaching kingdom of God.—D.J.H.

211. H. Riesenfeld, "Le règne de Dieu, parmi vous ou en vous? (Luc 17, 20-21)," *RevBib* 98 (2, '91) 190-198.

The French version of an article that appeared originally in *Svensk Exegetisk Årsbok* [§ 27-972].—C.R.M.

212. [Lk 19:1-10] D. Hamm, "Zacchaeus Revisited Once More: A Story of Vindication or Conversion?" *Biblica* 72 (2, '91) 249-252.

A. C. Mitchell's argument [§ 36-214] that Zacchaeus' statement in Lk 19:8 is to be understood as a defense rather than a resolve is not convincing. It makes more sense that the toll collector would be an example of the kind of conversion treated in 3:7-14 than that he would be an example of a just person who has no need of conversion [see § 33-657]. —C.R.M.

213. [Lk 19:1-10] D. A. S. Ravens, "Zacchaeus: The Final Part of a Lucan Triptych?" *JournStudNT* 41 ('91) 19-32.

The study supports R. C. White's proposal [§ 24-470–471] that Lk 19:1-10 is about the vindication of Zacchaeus to the crowd and is not a salvation story. This view is argued by assessing the passage within the context of Luke's presentation of toll collectors and examining its possible connection with two other stories from the Lukan special material (7:36-50; 16:19-31). Each of these three stories gives a symbolically significant name to one of the principal characters. With the story of Zacchaeus, whose name in Hebrew means "innocent," Luke argued that a distinction must be drawn between one's occupation and one's moral behavior within that occupation.—C.R.M.

214. A. C. Mitchell, "Zacchaeus Revisited: Luke 19,8 as a Defense," *Biblica* 71 (2, '90) 153-176.

There are good reasons for interpreting δίδωμι and ἀποδίδωμι in Lk 19:8 as iteratives and for understanding Zacchaeus' claim as a defense rather than as a resolve. Lk 19:1-10 should be understood as a story about Zacchaeus, a rich toll collector, a Jew to whom Jesus came to bring salvation because he was a son of Abraham. Luke depicted Zacchaeus in the tradition of Abraham's hospitality and cast him as someone who customarily performed acts befitting justification (see Genesis 18).—D.J.H.

Lk 22:43-44, § 36-55.

215. [Lk 23:34] W. G. Most, "'Father, forgive them,'" *HomPastRev* 91 (9, '91) 59-62.

According to Lk 23:34 Jesus asked that the grace of forgiveness be offered. That does not mean that all to whom it was then being offered accepted it.—D.J.H.

216. G. Schwarz, "ΟΙ ΔΕ ΟΦΘΑΛΜΟΙ ΑΥΤΩΝ ΕΚΡΑΤΟΥΝΤΟ? (Lukas 24:16a)," *BibNotiz* 55 ('90) 16-17.

In the phrase οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο in Lk 24:16, the Hebrew root *'ḥz* (Aramaic *'ḥd*) underlying the Greek should be rendered "closed" or "shut" and not "kept." The parallel "opening" of the eyes in v. 31 confirms this understanding.—C.R.M.

John

217. D. T. Adamo, "The Concept of Sin in the Gospel of John," *Biblebhashyam* 17 (1, '91) 45-59.

The Fourth Gospel portrays sin as being in total deep darkness and as a universal phenomenon affecting the cosmos. The source of sin is the devil or Satan, and sin is a state of bondage.—D.J.H.

218. S. Castro, "Orar desde la sensibilidad teológica del evangelio de Juan," *RevistEspir* 49 (194, '90) 63-94.

Following an introduction to the "Johannine project," the article shows that in the Fourth Gospel prayer involves following Jesus and entering into the depth of his person (see Jn 1:35-51; 4:4-42; 9:1-41). Then it reflects on praying to Jesus as Son of God, Lord, and Bridegroom, and on some profound experiences of prayer in the Fourth Gospel.—D.J.H.

219. E. Cothenet, "Le témoignage selon saint Jean," *EspVie* 101 (28, '91) 401-407.

After explaining the juridical background of "witness" terminology as necessary for understanding its religious uses (as in Second Isaiah), the article discusses the theme of witness in the Fourth Gospel: the witnesses on Jesus' behalf, the witness of Jesus, the witness of the beloved disciple, and the witness of the Spirit Paraclete.—D.J.H.

220. G. Cottier, "Méditations sur l'Evangile de saint Jean," *NovVet* 66 (3, '91) 161-176.

The three meditations in this article focus on particular texts that develop the Johannine themes of light and truth: "I am the light of the world" (8:12); "the truth will set you free" (8:32); and Jesus as witness of the truth (18:37).—D.J.H.

221. A. Denaux, "John and the Synoptics. Colloquium Biblicum Lovaniense XXXIX (1990)," *EphTheolLov* 67 (1, '91) 196-203.

The 39th colloquium was devoted to the Fourth Gospel's relation to the Synoptics. The article reports on the major papers (by F. Neirynck, Denaux, R. Kieffer, F. Vouga, etc.), describes the various seminars, and lists the mid-length and short papers.—D.J.H.

222. A. García-Moreno, "Autenticidad e historicidad del IV Evangelio," *ScriptTheol* 23 (1, '91) 13-67.

The key to the "Johannine question" is provided by the statements that the disciples did not understand some of Jesus' deeds and sayings until the coming of the Spirit (see Jn 14:26; 15:26; 16:13-14). Written down after many years of preaching and teaching, Jesus' words acquired new (and true) meaning in the Johannine Gospel. This concept of the authenticity and historicity of the Fourth Gospel does not negate its Johannine origin or historical veracity.—D.J.H.

223. D. Juel and P. Keifert, "'I Believe in God': A Johannine Perspective," *HorBibTheol* 12 (2, '90) 39-60.

According to the Fourth Gospel, if Jesus is the Word that God spoke, then Jesus becomes the means by which God is known and exercises dominion. The Fourth Gospel presumes that God is ultimately the source of the created order, is its sustainer, and is responsible for its future. The rhetoric appropriate to the Johannine situation employs the "Father" metaphor for God.—D.J.H.

224. C. R. Koester, "R. E. Brown and J. L. Martyn: Johannine Studies in Retrospect," *BibTheolBull* 21 (2, '91) 51-55.

The contributions of R. E. Brown and J. L. Martyn to Johannine research have stood the test of time. This survey of their work focuses on their methods, results, and hermeneutical interests. Attention to historical context, creative use of scholarly tradition, and willingness to draw on varied exegetical approaches mark their methodology. The clarity with which they have described the Johannine community's expulsion from the synagogue and the connection between that experience and the development of Johannine theology is perhaps their best-known achievement. Hermeneutically, Brown has focused more on ecclesiology and Martyn on Christology.—C.R.M.

225. X. Léon-Dufour, "Bulletin d'exégèse du Nouveau Testament. L'Évangile de Jean," *RechSciRel* 79 (2, '91) 291-315.

This bulletin describes and evaluates seventeen recent books, in various languages, on the Fourth Gospel in three categories: general studies (seven), monographs (four), and particular texts (six).—C.R.M.

226. D. Muñoz León, "Juan el presbítero y el discípulo amado. Consideraciones críticas sobre la opinión de M. Hengel en su libro 'La cuestión joánica,'" *EstBíb* 48 (4, '90) 543-563.

Hengel's views in *The Johannine Question* (1989) about the unity and internal coherence of the Johannine corpus (Gospel, Letters, and in a certain sense Revelation) are quite acceptable. But his attempt to identify the Beloved Disciple and John the Elder mentioned by Papias is not convincing.—D.J.H.

227. G. ØSTENSTAD, "The Structure of the Fourth Gospel: Can it be Defined Objectively?" *StudTheol* 45 (1, '91) 33-55.

The Evangelist composed the Fourth Gospel concentrically in seven main sections: 1–2; 3–4; 5:1–7:52; 8:12–12:50; 13–17; 18–19; 20–21. The status of 8:12–12:50 as the central section is confirmed by the most elaborate inclusion found in the Gospel and by a concentric heptad on the theme "Jesus the light and life of the world." He indicated the caesura between the "Book of Testimony" (1:19–10:42) and the "Book of Jesus' Hour" (11:1–21:24), and the incisions between the sections, by forward-looking and backward-looking cross-references. He used inclusions to confirm the unity of the sections except in 5:1–7:52.—D.J.H.

228. U. SCHNELLE, "Perspektiven der Johannesexegese," *StudNTUmwelt* 15 ('90) 59-72.

After describing the current revolution in Johannine research, the article identifies as the starting-point of Johannine thinking the Spirit-led post-Easter remembrance of the Christ-event. Then it reflects on the various levels (chronological and spatial) that this starting-point generates for readers of the Fourth Gospel. Finally it makes suggestions about future Johannine research: literary analysis, history-of-religions study, relation to the Synoptics and Paul, and Johannine thought.—D.J.H.

229. T. SCHRAM, "The Logical Structure of John's Gospel," *NotesTrans* 4 (3, '90) 24-33.

Three participants—Jesus, the Jews, and the disciples—develop John's purpose. The natural strategy was to narrate what Jesus did. The Evangelist assigned himself the role of witness. The goal was to get readers to experience and to believe Jesus. The narrative was his way of letting Jesus have his own impact on readers.—D.J.H.

230. G. SEGALLA, "Gesù *anēr* e *anthrōpos* nel Quarto Vangelo," *RivistBib* 39 (2, '91) 201-206.

After surveying the uses of ἀνήρ and ἄνθρωπος in the Fourth Gospel, the article focuses on Jesus as the ἀνήρ/bridegroom in Jn 1:30 (see 3:29) and on the polemical instances of Jesus as the ἄνθρωπος in Jn 5:12; 8:40; and 10:33.—D.J.H.

Jn, § 36-99, 540.

231. J. PAINTER, "Quest Stories in John 1–4," *JournStudNT* 41 ('91) 33-70.

Jn 1:19–4:54 finds its focus in the theme of quest. The Evangelist transformed traditional stories into quest stories because he perceived the turmoil of human life as a quest and Jesus as the fulfillment of the quest of all who were searching. After describing the beginning of the quest (Jn 1:19-50), he presented the quest of the Mother of Jesus (2:1-11), the quest for true worshippers (2:13-22), the quest for the kingdom (2:23–3:15), Jesus and the Samaritan woman as two questers (4:4-42), and the quest for life in the second Cana sign (4:46-54). —D.J.H.

232. [Jn 1:14] J. C. O'NEILL, "The Word Did Not 'Become' Flesh," *ZeitNTWiss* 82 (1-2, '91) 125-127.

The translation of ἐγένετο in Jn 1:14 as "became" is most unlikely. The verb in this context means "was born," and the complement goes quite intimately with the verb: "The Word was born flesh."—D.J.H.

233. J. W. PRYOR, "John 3.3, 5. A Study in the Relation of John's Gospel to the Synoptic Tradition," *JournStudNT* 41 ('91) 71-95.

Jn 3:3, 5 are best understood as a deliberate and conscious commentary on a tradition known to the Johannine community that was similar to the one reflected in Mt 18:3 ("unless you turn and become like children, you will never enter the kingdom of heaven"). Jn 3:3 with its being born ἄνωθεν was John's reinterpretation of what eventually appeared in Mt 18:3 as "turn and become like children." Jn 3:5 with its "enter the kingdom of God" is more faithful to the Markan (see 10:15) and Matthean traditions than Jn 3:3 was.—D.J.H.

234. [Jn 5] H. WEISS, "The Sabbath in the Fourth Gospel," *JournBibLit* 110 (2, '91) 311-321.

The story of the healing of the paralytic at the pool of Bethesda (Jn 5:1-16) came to the Johannine community as a Sabbath controversy story that ended with what is now Jn 7:19-23. Jn 5:17-47 represents a second elaboration of the story within the Johannine community that untied the notion of the Sabbath from its weekly moorings and used it to describe the eschatological present in which God's works need to be done while it is day.—D.J.H.

235. [Jn 6] P. FITZGERALD-LOMBARD, "'Lord, you have the Words of Eternal Life,'" *Priests & People* 5 (7, '91) 276-280.

The Johannine bread-of-life discourse in Jn 6 concerns the gaining of eternal life through belief in Jesus. It keeps word and sacrament together so that they co-exist and interpenetrate one another. After discussing the OT background and structure of Jn 6, the article presents an exposition of the opening narratives (6:1-21), the discourse (6:22-59), and the reaction (6:60-71).—D.J.H.

Jn 7:19-23, § 36-234.

236. J. D. M. DERRETT, "Circumcision and Perfection: A Johannine Equation (John 7:22-23)," *EvangQuart* 63 (3, '91) 211-224.

Jesus' justification for healing the paralytic on the Sabbath in Jn 7:22-23 is based on the premise that circumcision was intended to make males of the chosen people "perfect." By accepting Jesus' healing on the Sabbath one could achieve an opportunity of "wholeness" that no mere ceremony could furnish vicariously.—D.J.H.

237. J. P. HEIL, "The Story of Jesus and the Adulteress (John 7,53–8,11) Reconsidered," *Biblica* 72 (2, '91) 182-191.

The article calls into question the internal evidence for the non-Johannine character of the story of Jesus and the adulteress (Jn 7:53–8:11). There are explicit linguistic links of vocabulary and style as well as thematic literary links between the story and the Johannine narrative. The story contributes to rather than detracts from the narrative flow of Jn 7–8. These results warrant a reconsideration of the external evidence. The story may have been part of the original Gospel omitted very early on in the manuscript tradition.—C.R.M.

238. A. BOTTINO, "La metafora della porta (Gv 10,7.9)," *RivistBib* 39 (2, '91) 207-215.

In Jn 10:7, 9 Jesus asserts that he is the "gate" (θύρα) that leads to the Father. The article considers the context of this metaphor in Jn 10, the outline of Jn 10, the παροιμία in 10:1-5, the literary structure of 10:7-10, the exegesis of the text, and Christ the gate according to Ignatius (*Phld.* 9:1).—D.J.H.

239. F. J. Moloney, "A Sacramental Reading of John 13:1-38," *CathBibQuart* 53 (2, '91) 237-256.

A chiastic structure can be discerned in Jn 13: A—vv. 1-5; B—vv. 6-11; C—vv. 12-17; D—vv. 18-20; C′—vv. 21-26a; B′—vv. 26b-30; A′—vv. 31-38. The Evangelist used the various elements that form a narrative—plot, characters, and rhetoric—to tell a story of the footwashing and the gift of the morsel as an introduction to both the last discourse and the passion. There are sufficient indications in the text to argue that a subtheme to the meal, the gift of the morsel and the new commandment in vv. 21-38, is eucharistic, just as a subtheme to the footwashing and the gift of example in vv. 1-17 is baptismal.—D.J.H.

Jn 18:28, § 36-112.

Jn 19:31, § 36-112.

Jn 19:35, § 36-99.

240. J. van Rossum, "The 'Johannine Pentecost': John 20:22 in Modern Exegesis and in Orthodox Theology," *StVladTheolQuart* 35 (2-3, '91) 149-167.

The first part of this study treats the exegetical issues surrounding the relation of the event described in Jn 20:22 to the Pentecost account in Acts 2. It concludes that these passages describe two distinct events. Thus Jn 20:22 need not be considered another version or a symbolical interpretation of Pentecost. The second part reviews the discussion of Jn 20:22 in patristic and Byzantine theology.—C.R.M.

241. P. D'Cruz, "Jn 21:1-23, relevant for an Indian Missionary," *Vidyajyoti* 55 (5, '91) 293-297.

Jn 21:1-14 suggests that Jesus through his disciples builds up the church in unexpected places and among all kinds of people. As he challenged Peter (see 21:15-23), so the risen Lord challenges every missionary to incarnate the love of Jesus.—D.J.H.

242. G. Schwarz, "ΒΛΕΠΟΥΣΙΝ ΑΝΘΡΑΚΙΑΝ ΚΕΙΜΕΝΗΝ? (Johannes 21,9b)," *Bib Notiz* 55 ('90) 14-15.

With regard to Jn 21:9 both κειμένην and καιομένην (v.l.) may be explained as different renderings of the ambiguous Aramaic equivalent *šbr.* The context clearly calls for καιομένην. —C.R.M.

Acts of the Apostles

243. G. Balderas, "La inculturación de la fe como apertura a los otros segun los Hechos de los Apóstoles," *Anámnesis* [Mexico City] 1 (1, '91) 79-90.

Acts offers the Lukan vision of openness to others in the primitive church with respect to life within the community (summaries; 6:1-6) and the mission to those outside (2:1-41;

8:5-25; 10:1–11:18). Openness to others is the fruit of openness to God, the totally Other. —D.J.H.

244. D. L. Mealand, "Hellenistic Historians and the Style of Acts," *ZeitNTWiss* 82 (1-2, '91) 42-66.

Though the great and important influence of the Septuagint on the style of Acts is clear, affinities between Acts and the major Hellenistic historians have been underestimated. This study presents a variety of sample tests (e.g. phrases of the form "someone arose and" where the participle ἀναστάς is used; clauses linking the aorist participle of πορεύομαι with another verb) to indicate the extent to which various stylistic features of Acts are in continuity with the style of writers such as Polybius, his predecessors, and his successors. It utilizes the lexicon to Polybius and the *Thesaurus Linguae Graecae* compact disc. Time and again words and phrases widely considered to be alien to non-biblical Greek, or strange or rare, do in fact have their antecedents in the work of writers like Polybius.—C.R.M.

245. B. M. Rapske, "The Importance of Helpers to the Imprisoned Paul in the Book of Acts," *TynBull* 42 (1, '91) 3-30.

This investigation examines the information available in Acts about those who help the imprisoned Paul against the background of prison helpers and helping behaviors in the Greco-Roman world. It first surveys the kinds of helpers: (1) friends, disciples, and slaves; (2) the jailer, "we," and Aristarchus; (3) churches; and (4) the brothers from Rome. Then it discusses gaining access to the prisoner, encouraging the prisoner, and the risks to the helper. —C.R.M.

246. J. T. Sanders, "Who Is a Jew and Who Is a Gentile in the Book of Acts?" *NTStud* 37 (3, '91) 434-455.

After discussing the background of the problem of the role of the Jews in Lk-Acts and its treatment in recent discussion, this study affirms that the Gentiles in Acts are indeed Gentiles and not God-fearers, and that the author of Acts understands himself to be a Gentile Christian. The unfortunate implication is that the author of Acts did propose that God had rejected the Jews (see Acts 28:27). The explanation of Luke's attitude toward Jews no doubt lies in the complexion of Judaism and Christianity in the Roman province of Asia around the year 100.—C.R.M.

247. R. C. Tannehill, "The Functions of Peter's Mission Speeches in the Narrative of Acts," *NTStud* 37 (3, '91) 400-414.

Despite their repeated themes, the mission speeches of Peter in Acts differ significantly in their emphases. These different emphases reflect the varying functions of the individual speeches in their narrative settings. These narrative settings influence the speeches more profoundly than is commonly recognized. It is illuminating to think of each of the speeches as an action in the unfolding narrative plot.—C.R.M.

248. A. Vanhoye, "Les Juifs selon les Actes des Apôtres et les Épîtres du Nouveau Testament," *Biblica* 72 (1, '91) 70-89.

Both Acts and the NT epistles stress the bond between the first Christians and the children of Israel, and present the Jews as privileged recipients of the Easter message. In Acts the reception given to the gospel and the church changes according to the places and persons (people, priests, authorities), and goes from initial good will to generalized opposition. The Pauline epistles treat the matter from a doctrinal viewpoint, and go from polemic (1 Thess 2:14-16) to a respect that is full of hope before the "mystery" of Israel's destiny (Romans 9–11). The author of Hebrews spoke more radically than Paul did, and moved in the direction of abrogation (7:18) and suppression (10:9) of the Law.—D.J.H.

249r. J. Wehnert, *Die Wir-Passagen der Apostelgeschichte* [*NTA* 33, p. 394].

V. Fusco, "Ancora sulle sezioni-noi degli Atti," *RivistBib* 39 (2, '91) 231-239.—By his emphasis on OT and Jewish models for the "we" passages in Acts Wehnert has added a new hypothesis (even if one does not accept it). He has also surveyed the history of the problem, given a critical evaluation of other solutions, and provided important methodological reflections. It is enlightening to read his monograph alongside the excellent survey of the issue by S. M. Praeder [§ 32-205].—D.J.H.

Acts, §§ 36-194–196.

250. D. Mealand, "'After Not Many Days' in Acts 1.5 and its Hellenistic Context," *JournStudNT* 42 ('91) 69-77.

The article presents the results of a search of the *Thesaurus Linguae Graecae* compact disc for phrases in Hellenistic literature similar to οὐ μετὰ πολλὰς ταύτας ἡμέρας in Acts 1:5. Although no instances of the precise phrase were discovered in the selected authors, both main components ("after/many/days" and "after not much/many") can now be clearly documented in Hellenistic Greek.—C.R.M.

Acts 1:13, § 36-177.

251. [Acts 2:14b-40] R. Sloan, "'Signs and Wonders': A Rhetorical Clue to the Pentecost Discourse," *EvangQuart* 63 (3, '91) 225-240.

Assuming the missiological purpose and confessional goal of the sermon in Acts 2:14b-40, this study endeavors to show how Peter, according to Luke, gets there. Luke's overall missiological purposes are accomplished by the use of a narrative framework for relating the salvation-historical kerygma/narrative. The citation of Joel 2:30-31 ("signs and wonders") in Acts 2:19-20 serves as a scriptural proof for the mighty acts of God done through Jesus Christ.—C.R.M.

252. S. Sabugal, "La curación del 'cojo de nacimiento' por Pedro (Act 3,1-11). Análisis histórico-tradicional," *Revista Agustiniana* [Madrid] 32 (98, '91) 595-613.

Luke's account of Peter's healing the man lame from birth (Acts 3:1-11) presents the miracle as a resurrection sign as well as a sign of universal salvation. Luke used an early Christian-Palestinian tradition, which in turn was rooted in a historical event.—D.J.H.

253. [Acts 4:13] P. G. R. de Villiers, "The medium is the message. Luke and the language of the New Testament against a Graeco-Roman background," *Neotestamentica* 24 (2, '90) 247-256.

One of the first indications of a Christian awareness of the use of language and its social implications is found in Acts 4:13, which represents a polemical situation in which the issue of proper speech was debated. By means of the word ἀγράμματοι the disciples are described in Acts 4:13 as lacking the wisdom of the world or of the Jews (in contrast to such leaders as Paul and Apollos). With the word ἰδιῶται Luke implies that they are from the rank and file, i.e. a very different group from those in power. Luke's picture of the disciples as uneducated and unesteemed in combination with the picture of them as dynamic people driven by the Spirit reveals his apologetic aim of defending the gospel against those who remark cynically on its form of presentation.—C.R.M.

254. H. van de Sandt, "Why is Amos 5,25-27 quoted in Acts 7,42f.?" *ZeitNTWiss* 82 (1-2, '91) 67-87.

After noting the major differences between the quotation of Amos 5:25-27 in Acts 7:42-43 and the version in the LXX source, the article contends that Luke's alternative historiography in Acts 7:38-44 resulted from his study of, meditation upon, and reinterpretation of the LXX version of the OT. It discusses (1) the rendering of the calf narrative and its consequences in Exodus 32–34 as far as it is reflected in Acts 7:38-44, (2) several elements of Acts 7:38-44 which indicate that Luke considered the calf story as a transgression of Moses' warnings in Deut 4:1-28, and (3) the citation from Amos itself, which falls into place if the interpretation of the calf narrative is seen in the light of Deuteronomy 4.—C.R.M.

Acts 10:1–11:18, § 36-194.

255. [Acts 13–28] J. Molthagen, "Die ersten Konflikte der Christen in der griechisch-römischen Welt," *Historia* [Stuttgart] 40 (1, '91) 42-76.

The article examines F. Vittinghoff's contention that Christians from the beginning were considered criminals in the Roman empire. After discussing Acts as a historical source, the article analyzes episodes in Acts 13–28 in which Paul undergoes conflict with local groups and appears before Roman officials. The complaint in these cases is never Christianity itself. The cases are so varied that one cannot speak of a general "criminalization" of Christianity before the burning of Rome in Nero's time (A.D. 64).—D.J.H.

256. [Acts 15:19-21] T. Wilt, "On appealing to context," *BibTrans* 42 (2, '91) 234-236.

R. L. Omanson's suggestion that πορνεία in Acts 15:19-21 be translated as "incest" [§ 35-716] unnecessarily restricts the meaning of the word. There is no reason to assume that James felt that Gentiles might participate in other forms of sexual immorality. Moreover, leaving πορνεία at a general level ("sexual immorality") reflects the traditional link with idolatrous worship. [In the same issue (pp. 236-240) Omanson defends his translation by appealing to Mt 5:32 and 19:9, Jewish concerns about incest, and Lev 18:6-23.]—D.J.H.

Acts 16:11-40, § 36-318.

257. L. T. Tanton, "The Gospel and Water Baptism: A Study of Acts 22:16," *JournGrace EvangSoc* 4 (1, '91) 23-40.

The article considers the strengths and weaknesses of four interpretations of Acts 22:16: sacramentarian, grammatical, ultra-dispensational, and transitional. The transitional approach (Palestinian Jews shared in a special guilt for having crucified their Savior) is the most convincing.—D.J.H.

258. J. Wehnert, "'. . . und da erfuhren wir, dass die Insel Kephallenia heisst.' Zur neuesten Auslegung von Apg 27–28 und ihrer Methode," *ZeitTheolKirch* 88 (2, '91) 169-180.

The article renews the critique [§ 34-1233r] of H. Warnecke's hypothesis that the Μελίτη of Acts 28:1 is Kefallinía in response to A. Suhl's rebuttal [§ 35-1228]. The fundamental weakness of Suhl's position is its reliance on secondary considerations instead of an analysis of Acts 28:1 and its context. No evidence exists that Kefallinía or a part of it was ever called Μελίτη; the identification of Μελίτη with Malta remains the most plausible possibility. —C.R.M.

EPISTLES–REVELATION

Paul

259r. J. Becker, *Paulus. Der Apostel der Völker* [*NTA* 34, p. 254].

H. Botermann, "Paulus und das Urchristentum in der antiken Welt," *TheolRund* 56 (3, '91) 296-305.—This assessment of Becker's study of Paul from the perspective of ancient history first offers critical comments about his views on Paul's integration into Greco-Roman education and culture, the rights of citizens, Philippi, and the social reality of the communities. Then it considers Becker's approaches to the "historical Paul" and Acts, and to the spread of Christianity among Jews and Gentiles. The place of Paul and primitive Christianity in the framework of the Hellenistic-Roman world must be thought through and described in a more discriminating and precise way than Becker has done.—D.J.H.

260. C. J. Classen, "Paulus und die antike Rhetorik," *ZeitNTWiss* 82 (1-2, '91) 1-33.

The categories of ancient rhetoric may be helpful in interpreting Paul's writings. But that does not mean that Paul consciously used these techniques. Moreover, due attention must be given to the fact that Paul wrote letters. The article examines critically H. D. Betz's application of rhetorical categories to Galatians. Then it shows how rhetorical categories were used by patristic writers and especially by Melanchthon in interpreting Paul's writings.—D.J.H.

261. B. Corsani, "Forza e debolezza nella vita e nel pensiero di Paolo," *Benedictina* 38 (1, '91) 5-17.

The article first focuses on Paul's statements about his weakness (especially in 2 Corinthians), considers the possible sources of this weakness (physical constitution, sickness, personal limitations, rigors of the apostolic life), and relates it to Paul's understanding of creation (see Rom 8:18) and ministry. Then it discusses his statements about the power of God and of the gospel, the nature of his authority vis-à-vis other people, and the sources of his power (communion with Christ and eschatological urgency).—D.J.H.

262. W. V. Crockett, "Wrath that Endures Forever," *JournEvangTheolSoc* 34 (2, '91) 195-202.

Paul never suggested that God's "wrath" (ὀργή) leads the wicked to repentance, as if it were a chastening anger designed for the good of the recipient. Rather, he assumed that once the wicked portion of humanity was under eschatological wrath, God would withdraw his love from the wicked.—D.J.H.

263. K. A. Gerberding, "Women Who Toil in Ministry, Even as Paul," *CurrTheolMiss* 18 (4, '91) 285-291.

Paul frequently used the Greek terms κοπιάω and ἐργάζομαι (and derivatives) to describe burden-bearing, suffering service for the gospel. He applied them not only to his own ministry but also to the ministry of others, including women (see Rom 16:3, 6, 12; Phil 4:2-3). Paul also recognized the ministries of Junia the apostle (Rom 16:7) and Phoebe the deacon (Rom 16:1). The post-Pauline erosion in understanding ministry as lowly service was accompanied by a loss in the church's appreciation for the ministry of women.—D.J.H.

264. E. Lohse, "St. Peter's Apostleship in the Judgment of St. Paul, the Apostle to the Gentiles. An exegetical Contribution to an Ecumenical Debate," *Gregorianum* 72 (3, '91) 419-435.

Paying due regard to Peter's apostleship, Paul did not hesitate to put himself into the same rank on the grounds that the one God in Christ appointed them both as messengers of the same gospel. The hypothesis about tensions between Peter and Paul at Corinth suffers from lack of evidence. Even if the two apostles sometimes had problems in understanding and agreeing with each other (see Gal 2:11-21), there is no compelling argument that they represented different or even competitive movements in the early church instead of witnessing a common understanding of the one gospel.—D.J.H.

265. S. D. Lowe, "Rethinking the Female Status/Function Question: The Jew/Gentile Relationship as Paradigm," *JournEvangTheolSoc* 34 (1, '91) 59-75.

In order to determine whether Paul saw any relationship between spiritual status and spiritual function within the church, the article examines the issue of Jew/Gentile relationships in Romans and Ephesians in order to make extrapolations to the other two pairs of Gal 3:28 (slave/free; male/female). Particular attention is given to the significance of the ἀλλήλων reciprocal pronouns, the discussion of the equal distribution of spiritual gifts to both groups, and the significance of the σύν- compounds in Ephesians. The paradigm of the Jew/Gentile relationship seems to suggest that the objective theological status now obtained in Christ does impact functional and social dimensions of existence.—C.R.M.

266. P. M. Meagher, "Women in the Pauline Letters," *Jeevadhara* 21 (122, '91) 150-160.

Women played important roles in the Pauline churches and mission, though Paul probably shared the common patriarchal perspective on life. Some problematic texts (1 Cor 7:1-40; 11:2-16; 14:34-35) have brought Paul into disrepute as a misogynist. But Gal 3:26-28 expresses his theological insight about radical equality before God.—D.J.H.

267. J. Mindling, "Home Is Where Your Family Is," *BibToday* 29 (4, '91) 215-219.

Paul, who spent much time in traveling, had an understanding of our relationship with God that was tightly bound up with the idea of family. He came to see that the unique possibility of becoming members of God's household did not depend on mere bloodlines and family ties but rather on personal faith.—D.J.H.

268. R. K. Moore, "Issues Involved in the Interpretation of ΔΙΚΑΙΟΣΥΝΗ ΘΕΟΥ in the Pauline Corpus," *Colloquium* 23 (2, '91) 59-70.

This essay first investigates the use of δικαιοσύνη θεοῦ in contexts that establish Paul's doctrine of justification (Rom 1:17; 3:21, 22; 10:3 *bis*; 2 Cor 5:21; Phil 3:9). Next it evaluates the assumptions (explicit or implicit) involved in interpreting the components δικαιοσύνη and θεοῦ, with particular reference to whether θεοῦ is understood as an objective genitive, subjective genitive, or a genitive of origin. Finally, on the basis of Pauline usage, it offers some fresh suggestions on how Paul may have understood the phrase.—C.R.M.

269. J. PLEVNIK, "Paul's Eschatology," *TorontoJournTheol* 6 (1, '90) 86-99.

Any analysis of Paul's eschatology must account for the hope of sharing in the parousia of Christ (1 Thess 4:13–5:11), the hope of the resurrection (1 Corinthians 15), and the expectation of being with Christ immediately upon death (Phil 1:21-24). One cannot establish with any degree of certainty a gradual development in Paul's thinking in this regard.—D.J.H.

270. L. RENWART, "Péché d'Adam, péché du monde," *NouvRevThéol* 113 (4, '91) 535-542.

In the Pauline texts that refer to Adam's sin (1 Cor 15:20-22; Rom 5:12-17) the primary focus is the universal redemption brought about by Christ's death and resurrection. This perspective is essential for a proper understanding of the doctrine of original sin.—D.J.H.

271. A. RÓDENAS, "San Pablo, hombre y maestro de oración," *RevistEspir* 49 (194, '90) 95-119.

The article first describes Paul's experiences of prayer with reference to his Jewish origins and his own expressions of thanksgiving, praise, petition, and intercession. Then it sketches the development of Paul's prayer life as seen in his apostolic career and letters. Finally it synthesizes Paul's teaching about prayer by quoting his own statements about it.—D.J.H.

272. T. R. SCHREINER, "'Works of Law' in Paul," *NovTest* 33 (3, '91) 217-244.

When Paul said that no one can receive the Spirit or obtain righteousness by "works of law," his argument was directed against those who thought such righteousness could be merited by performing the Law. Paul ruled out righteousness by "works of law" because no one can obey the Law perfectly. He did not oppose obeying the Law in principle. What he opposed was the delusion of those who thought they could earn merit before God by their obedience to the Law, even though they failed to obey it.—D.J.H.

273. M. L. SOARDS, "Once Again 'Righteousness of God' in the Writings of the Apostle Paul," *Biblebhashyam* 17 (1, '91) 14-44.

An expanded, more exegetically oriented, and updated version of an article published in *Biblical Theology Bulletin* [§ 30-220].—D.J.H.

274. T. SÖDING, "Zur Chronologie der paulinischen Briefe. Ein Diskussionsvorschlag," *BibNotiz* 56 ('91) 31-59.

After separating distinct letters by literary-critical analysis, this investigation proposes the following chronology for Paul's letters: 1 Thessalonians (Fall 50-Spring 51); a letter to Corinth (54; see 1 Cor 5:9); 1 Corinthians (early 55); Philemon, Philippians A (4:10-20 [21ff.]), and Philippians B (1:1–3:1; 4:4-7 [21ff.]) in 55; Corinthians C (2 Cor 2:14–7:4) early in 56; Corinthians D (2 Cor 10–13) and E (2 Cor 1:1–2:13; 7:5-16; 8–9) in 56; Philippians C (3:2–4:3, 8-9) and Galatians in 56; Romans during the winter of 56-57; and Rom 15:25-28 in early 57.—C.R.M.

275. P. F. M. ZAHL, "E. P. Sanders's Paul vs. Luther's Paul: Justification by Faith in the Aftermath of a Scholarly Crisis," *StLukeJournTheol* 34 (3, '91) 33-40.

The critical forces marshalled by Sanders against the pervasive influence of Luther's Paul are impressive and devastating. This article seeks to uncover the root cause of the vulnerability of traditional NT scholarship to Sanders's "new perspective" on Paul. It finds fault with Sanders's devaluation of Luther's Paul in relation to modern people. It also attempts to show a way forward for interpreting Paul in the 1990s and reflects on the contemporary relevance of justification by faith.—C.R.M.

276. J. ZIESLER, "Justification by Faith in the Light of the 'New Perspective' on Paul," *Theology* 94 (759, '91) 188-194.

If we wish to continue using Paul in talking of justification by faith, we need to make it plain that Paul's target was somewhat different from the traditional one, and that we are working from a subtheme or by analogy or both.—D.J.H.

Paul, §§ 36-248, 339, 540.

Romans, 1–2 Corinthians

277. H. D. BETZ, "Christianity as Religion: Paul's Attempt at Definition in Romans," *JournRel* 71 (3, '91) 315-344.

Romans contains Paul's most complete statement about Christian "religion." Paul regarded both Gentile and Jewish religion as corrupted by the forces of sin. Tracing Christian religion back to Abraham, Paul viewed as the *primum datum* of Christianity Jesus' death on the cross, which he interpreted as a voluntary act of propitiary self-sacrifice. Only as a "living sacrifice" is the Christian's response commensurate with Christ's bloody sacrifice. Thus Christianity with its emphasis on both worshipping God and helping other people appears as a "reasonable religion" (λογικὴ λατρεία), a description that resembles definitions of religion in philosophical and religious literature at Paul's time.—D.J.H.

278. D. B. GARLINGTON, "The Obedience of Faith in the Letter to the Romans. Part II: The Obedience of Faith and Judgment by Works," *WestTheolJourn* 53 (1, '91) 47-72.

This study examines the relation of the obedience of faith [see § 35-743] to final vindication (justification) in the day of judgment, with particular attention to Rom 2:13. It first considers Paul's dialogue with Israel in Rom 1:1–3:8 and identifies the subject of this section as Paul's response to the inbred nationalism of his Jewish contemporaries. Next it considers 2:13 and notes that since Paul endeavors to undermine a nationalistic/exclusivistic understanding of the judgment, his purpose is not to deny the place of works (behavior) as such in the scheme of ultimate justification. Finally, the specific character of "doing" present in Paul's mind is sketched by considering the significance of "the obedience of faith" under three headings: the hearing of faith, the primacy of the love command, and perseverance.—C.R.M.

279. H. A. LOMBARD, "Uit genade alleen? Herbesinning oor die Romeinebrief deur Suid-Afrikaanse teoloë (Through faith, from beginning to end? Rethinking the Letter to the Romans by South African theologians)," *HervTeolStud* 47 (1, '91) 136-150.

The article discusses the eleven articles on Paul's letter to the Romans in W. S. Vorster and A. S. Engelbrecht (eds.), *Uit genade alleen?* (1989) as representative of South African biblical scholarship. The contributors are C. J. Botha, A. B. du Toit, W. J. Wessels, G. M. M. Pelser, J. H. le Roux, W. A. Sebothoma, J. G. Swanepoel, J. G. du Plessis, C. J. A. Vos, C. du Toit, and E. van Niekerk.—D.J.H.

280. [Rom] C. L. Porter, "'For the sake of the grace given me,'" *Encounter* 52 (3, '91) 251-262.

Romans is woven into the fabric of Paul's vocation to bring about the obedience of faith among all the Gentiles (see 15:14-16). In Romans Paul addressed questions associated with his vocation, constituted the language required by Gentile faith and obedience, sought to transform the community at Rome, and showed a healthy recognition of the boundaries and limits of theology.—D.J.H.

281. F. M. Young, "Understanding Romans in the Light of 2 Corinthians," *ScotJourn Theol* 43 (4, '90) 433-446.

The clue to 2 Corinthians is Paul's sense of vocation that produced total reliance on God. Romans also is about vocation, the obedience of faith, setting out and following the call against all odds. Many difficulties in Romans may be resolved if we come to it with the insight that 2 Corinthians provides into Paul's thinking.—D.J.H.

282. N. Walter, "Gottes Erbarmen mit 'allem Fleisch' (Röm 3,20 / Gal 2,16)—ein 'femininer' Zug im paulinischen Gottesbild?" *BibZeit* 35 (1, '91) 99-102.

The article first notes O. Keel's explanation of the contradiction in the logic between Gen 6:5-7 and 8:21 as evidence of a combination of masculine and feminine traits in the image of Yahweh. Then after affirming that Rom 3:20 and Gal 2:16 both bear the imprint of Ps 143:2 (LXX 142:2), it suggests that the phrase πᾶσα σάρξ indicates that one must also reckon with an allusion to the flood history of Genesis 6–9. The remembrance that the one God of Israel and the nations bears the traits of a father and a mother of humankind is not unsuited to the biblical image of God.—C.R.M.

283. E. Cuvillier, "Evangile et traditions chez Paul. Lecture de Romains 6,1-14," *Hokhma* 45 ('90) 3-16.

The article first places Rom 6:1-14 in its immediate context and in the context of the whole letter. Then after outlining the text, it discusses the baptismal traditions used by Paul in the passage and traces his argument in it. It concludes with a theological synthesis and suggestions for actualization.—D.J.H.

284. M. D. Greene, "A Note on Romans 8:3," *BibZeit* 35 (1, '91) 103-106.

The evidence against translating καὶ περὶ ἁμαρτίας in Rom 8:3 as "sin-offering" seems shaky at best. Rather, theological, contextual, and linguistic considerations demonstrate that this translation is to be preferred.—C.R.M.

285. G. Smiga, "Romans 12:1-2 and 15:30-32 and the Occasion of the Letter to the Romans," *CathBibQuart* 53 (2, '91) 257-273.

The two παρακαλῶ periods in Romans should be read as they stand formally, both maintaining an equal status and illumining Paul's double intention in writing to the Romans. Rom 12:1-2 encourages the community to act upon the unity possible in Rome through the gospel that Paul preached by means of his substitute presence in the letter (1:18–11:36). Rom 15:30-32 requests the prayerful support of the Romans for Paul's effort in Jerusalem.—D.J.H.

Rom 12:6-8, § 36-383.

286. S. E. PORTER, "Romans 13:1-7 as Pauline Political Rhetoric," *FilolNT* 3 (2, '90) 115-139.

Rather than being a text that calls for submissive obedience, Rom 13:1-7 only demands obedience to what is right, never to what is wrong. This study analyzes Paul's argument, which reflects the diatribe, according to the following outline: general command for subordination (v. 1a), theological reason for such a command (vv. 1b-2), practical reason for such a command (vv. 3-5), and examples (vv. 6-7). Paul implies that unjust authorities are not authorities at all and that obedience to them was not required.—C.R.M.

287. H. L. REICHRATH, "Juden und Christen – Eine Frage von 'Ökumene?' Was uns Römer 15,7-13 dazu lehrt," *Judaica* [Basel] 47 (1-2, '91) 22-30.

A truly ecumenical approach takes account not only of relations among Christians but also of their relation to the Jewish people. Paul in Rom 15:7-13 affirms the Jewishness of Jesus and interprets the call of the Gentiles to the one people of God as their opportunity to praise God along with Jews.—D.J.H.

Rom 15:30-32, § 36-285.

288. [Rom 16:23] A. D. CLARKE, "Another Corinthian Erastus Inscription," *TynBull* 42 (1, '91) 146-151.

In addition to the famous pavement discovered in 1929, a further Corinthian inscription mentioning an Erastus was found in 1960. An identification between the Erastus Vitellius of the second inscription and Erastus, the companion of Paul (see Rom 16:23; Acts 19:22; 2 Tim 4:20), may be rejected on the basis of the inscription's 2nd-century date and its nature as a pagan dedication. The former inscription still may indicate that in the Corinthian Pauline community there was a prominent civic leader and wealthy benefactor.—C.R.M.

289. [1–2 Cor] N. HYLDAHL, "The Corinthian 'Parties' and the Corinthian Crisis," *Stud Theol* 45 (1, '91) 19-32.

(1) N. A. Dahl was correct in pointing out that, while F. C. Baur reduced the four Corinthian parties in 1 Corinthians 1–4 to two, in J. Munck's conception these parties disappear. Almost nothing remains but quarrelling and personality cult. (2) Paul faced the same opponents in both 1 and 2 Corinthians: Apollos and his followers at Corinth, who represented Hellenistic-Jewish wisdom and philosophy. He had to deny their status as Christians.—D.J.H.

290. [1–2 Cor] J. MURPHY-O'CONNOR, "Christ and Ministry," *Pacifica* 4 (2, '91) 121-136.

Circumstances at Corinth forced Paul to develop a profoundly christological vision of ministry on both communal and individual levels. The need to differentiate the church from the world and to overcome divisions within the community led to the insight that believers form an organic unity, a body constituting the active presence of Christ in the world. Accusations of "weakness" brought Paul to the realization that the comportment of authentic ministers manifests "the life of Jesus."—D.J.H.

291. E. de la Serna, "Los orígenes de 1 Corintios," *Biblica* 72 (2, '91) 192-216.

Paul wrote to the Corinthians in response to their written questions (1 Cor 7:1). Each question is introduced by the expression περὶ δέ (7:1, 25; 8:1; 12:1; 16:1, 12). The rest of the letter was added in a "second edition" to respond to subsequent oral reports concerning the worsening situation in Corinth. This hypothesis explains both the unity of the letter and its lack of internal uniformity.—C.R.M.

292. [1 Cor] U. R. Onunwa, "Paul, Social Issues and Future Salvation: Challenge to the Modern Church," *Biblebhashyam* 17 (1, '91) 5-13.

Examination of how Paul dealt with specific issues in 1 Corinthians—marriage, circumcision, slavery, and women—shows that he began his theological thinking with eschatological salvation in Christ, not by reflecting on society and its conditions. For Paul being in Christ renders all other conditions ultimately meaningless, since they cannot invalidate one's ultimate salvation in Christ.—D.J.H.

293. V. C. Pfitzner, "Proclaiming the Name. Cultic Narrative and Eucharistic Proclamation in First Corinthians," *LuthTheolJourn* 25 (1, '91) 15-25.

The article examines certain texts in 1 Corinthians which suggest that cultic narrative lay at the heart of early Christian worship. It aims to assemble data from the OT and Hellenistic cults to illuminate the anamnetic function of the Eucharist in worship. The discussion proceeds under the following headings: the cultic setting of 1 Corinthians, the liturgical inclusio of 1 Cor 1:1-3 and 16:19-24, calling on the name of the Lord, the narrative of the cross, history versus myth, eucharistic narrative (11:23-26), eucharistic haggadah, and the sung narrative.—C.R.M.

294. D. L. Gragg, "Discourse Analysis of 1 Corinthians 1:10-2:5," *LingBib* 65 ('91) 37-57.

Applying the method of discourse analysis developed by J. P. Louw to 1 Cor 1:10–2:5, the article identifies the colons within each working paragraph (1:10-17, 18-25, 26-31; 2:1-5) and analyzes the internal structure of each, examines the interrelationship of the colons within each paragraph (in terms of syntactic connections, paradigmatic connections, and semantic relations), and considers the interrelationship of the paragraphs. The three paragraphs in 1:18–2:5 constitute the beginning of a long parenthetical section. The theme of divisions introduced in 1:10-17 is resumed in chapter 3 and related to the motifs developed in the parenthetical section.—D.J.H.

295. F. Montagnini, "'Videte vocationem vestram' (1Cor 1,26)," *RivistBib* 39 (2, '91) 217-221.

The expression κλῆσις ὑμῶν in 1 Cor 1:26 refers to both the call and the circumstances in which the call took place. It also alludes to the community and even the Christian people in general.—D.J.H.

1 Cor 3:16-17, § 36-297.

296. E. M. LASSEN, "The Use of the Father Image in Imperial Propaganda and 1 Corinthians 4:14-21," *TynBull* 42 (1, '91) 127-136.

The article examines Paul's metaphorical use of the father concept in 1 Cor 4:14-21 to assert his apostolic authority in the Corinthian church. It first discusses the function of the father image in the Roman family and the Roman use of father metaphors in the political and religious sphere in the late republic and the principate. Then it considers the significance of this background for the Corinthian congregation at Corinth. Paul's use of the father image of justice or moderation to end his long discussion in 1:10–4:21 suggests that he was invoking an authoritative relationship over the congregation as its founding father.—C.R.M.

297. B. S. ROSNER, "Temple and Holiness in 1 Corinthians 5," *TynBull* 42 (1, '91) 137-145.

There are good reasons for thinking that 1 Cor 3:16-17 provides the theological framework for understanding the fundamental reason for the expulsion of the sinner in 5:1-13: The sinner must be "destroyed" because he has defiled the holiness of God's temple, the church.—C.R.M.

298. S. E. PORTER, "How Should κολλώμενος in 1 Cor 6,16.17 Be Translated?" *Eph TheolLov* 67 (1, '91) 105-106.

The word κολλώμενος in 1 Cor 6:16-17 should be rendered "the one who sells himself into bondage (i.e. obligates himself)." The two references to sexual relations (v. 16) and to one's relation to God (v. 17) can be unified through employment of the economic subordination metaphor.—D.J.H.

1 Cor 11:24, § 36-55.

1 Cor 12–14, § 36-383.

299. T. SÖDING, "'Ihr aber seid der Leib Christi' (1 Kor 12,27). Exegetische Beobachtungen an einem zentralen Motiv paulinischer Ekklesiologie," *Catholica* 45 (2, '91) 135-162.

After reflecting on the body of Christ in recent ecclesiology, the article discusses the text of 1 Cor 12:27 and the questions it raises, the "paracletic"-practical aims of the body-of-Christ motif in 1 Cor 12:12-27 and Rom 12:4-5, the Christological-pneumatological basis of the body-of-Christ ecclesiology, the Pauline reception of the myth of the body and its members, the body of Christ as the central motif of Pauline ecclesiology, and the relevance of the body-of-Christ concept.—D.J.H.

300. J. SMIT, "The Genre of 1 Corinthians 13 in the Light of Classical Rhetoric," *NovTest* 33 (3, '91) 193-216.

1 Corinthians 13 must be classed with the demonstrative (epideictic) genre as elaborated in the handbooks of Hellenistic rhetoric. This conclusion is indicated by the style, selection and sequence of topics, and means and purposes of the strategy. When this demonstrative passage is read as a devaluation of the charisms, it is obvious that it fulfills a clear function in the argument of 1 Corinthians 12–14.—D.J.H.

301. [1 Cor 13] E. STUART, "Love is . . . Paul," *ExpTimes* 102 (9, '91) 264-266.

1 Corinthians 13 is Paul at his most manipulative. Its message is that only through Paul can the Corinthians experience the love of God in Christ because only Paul, and no other Christian teacher, possesses that love. In short, love is Paul.—D.J.H.

302. W. A. MAIER, "An Exegetical Study of 1 Corinthians 14:33b-38," *ConcTheolQuart* 55 (2-3, '91) 81-104.

What Paul wrote in 1 Cor 14:33b-38 was the Lord's commandment and applied to regulating procedures at 1st-century Corinthian public congregational worship. This instruction included the requirement that the women keep silent in the worship assembly, with the evident implication of excluding them from the pastoral office.—D.J.H.

303. [1 Cor 15] A. LINDEMANN, "Paulus und die korinthische Eschatologie. Zur These von einer 'Entwicklung' im paulinischen Denken," *NTStud* 37 (3, '91) 373-399.

The differences in the eschatological statements in 1 Corinthians 15 and 2 Corinthians 4–6 are better attributed to the changed situation of the Corinthian community than to the development of Paul's theological thinking. To establish this thesis the article first compares 1 Thess 4:13-18 and 1 Corinthians 15, with particular attention to the different situations of their addressees. Then it argues that the apocalyptic-eschatological ideas in 2 Cor 4:7–6:2 are none other than those previously formulated by Paul in 1 Corinthians 15.—D.J.H.

304. C. ZIMMER, "Das argumentum resurrectionis 1Kor 15,12-20," *LingBib* 65 ('91) 25-36.

After examining the logical form of Paul's argument about the resurrection in 1 Cor 15:12-20, the article considers the place of v. 13 in the argument, the truth of the premises, the irrefutability of the argument, and its irrelevant elements. The argument turns out invariant as to the question of general or particular resurrection. It is without empirical content, since its truth does not depend on empirical data.—D.J.H.

305. F. W. HORN, "1Korinther 15,56 – ein exegetischer Stachel," *ZeitNTWiss* 82 (1-2, '91) 88-105.

That 1 Cor 15:56 was a gloss was first proposed in 1865 by J. W. Straatman. After reviewing the history of research since Straatman, the article tests his suggestion with reference to textual criticism, literary criticism, form criticism, concept and motif history, and redaction criticism. It concludes that 1 Cor 15:56 may well be a gloss but nonetheless is a witness of a high Pauline theology.—D.J.H.

306. B. BIERINGER, "Der 2. Korintherbrief in den neuesten Kommentaren," *EphTheolLov* 67 (1, '91) 107-130.

Developments in research on 2 Corinthians are examined in the light of the commentaries by V. P. Furnish (1984), M. Carrez (1986), F. Lang (1986), R. P. Martin (1986), F. W. Danker (1989), and C. Wolff (1989). The major issues are the prehistory of 2 Corinthians, partition or literary integrity, the authenticity and integrity of 6:14–7:1, the identity of Paul's opponents, date and place of composition, and the letter's concerns.—D.J.H.

2 Corinthians, § 36-281.

307. C. BREYTENBACH, "Paul's proclamation and God's 'thriambos' (Notes on 2 Corinthians 2:14-16b)," *Neotestamentica* 24 (2, '90) 257-271.

Paul presupposed the Roman triumphal procession as "frame" in 2 Cor 2:14-16a. The θρίαμβος is a metaphor for Paul's apostolic activity. Paul's proclamation of the gospel is like the "triumph" in which God celebrates prior victory over his enemy, the persecutor of the church.—D.J.H.

2 Cor 4–6, § 36-303.

308. J. A. Loubser, "Winning the Struggle (Or: How to Treat Heretics) (2 Corinthians 12:1-10)," *JournTheolSAfric* 75 ('91) 75-83.

The climax of Paul's foolish boasting, 2 Cor 12:1-10 refers to his vision (vv. 1-7a) and his thorn (vv. 7b-12) to illustrate the same idea: One should not boast of anything except one's weaknesses. The article discusses the text from exegetical, hermeneutical, and homiletical perspectives.—D.J.H.

Galatians–Philemon

309. I.-G. Hong, "The Perspective of Paul in Galatians," *Scriptura* 36 ('91) 1-16.

The pivotal statements in the argument of Galatians (1:4; 3:13-14, 25; 4:4-5; 5:1a, 13a; 6:14) center around the redemptive work of Christ, more precisely his eschatological deliverance from the present age (or world) and its evil powers (the Law, sin, the elemental spirits, flesh). In trying to follow Paul's argument in Galatians one should focus on the eschatological redemption brought about through the cross of Christ.—D.J.H.

310. M. Silva, "Text and language in the Pauline corpus: With special reference to the use of conjunctions in Galatians," *Neotestamentica* 24 (2, '90) 273-281.

On the basis of a computer-assisted collation of selected manuscripts, Paul's use of conjunctions can be studied from a new angle. The article first surveys the use of intersentence connectors in Galatians and then evaluates text-critical data in Galatians and Philippians, with particular attention to the δέ-γάρ interchange in Gal 1:11; 5:17; and Phil 1:19.—D.J.H.

311. G. W. Hansen, "The Basis of Authority (Galatians 1 and 2)," *Trinity Theological Journal* [Singapore] 2 ('90) 42-54.

According to Galatians 1–2 the authority of the true apostle is based on five principles: divine appointment, accountability to the standard of the gospel, a consensus that recognizes God's grace at work, courage to rebuke deviation from the gospel, and a manifestation of the gospel in personal experience.—D.J.H.

Gal 2:1-14, § 36-325.

Gal 2:16, § 36-282.

312. J. Lambrecht, "Transgressor by Nullifying God's Grace. A Study of Gal 2,18-21," *Biblica* 72 (2, '91) 217-236.

The main question of this study concerns the term παραβάτης in Gal 2:18. An analysis of 2:18-21 yields the following understanding of the passage: By building up again the prescriptions of the Law (v. 18a) Paul would nullify God's grace (v. 21a). He would be acting as if there is justification through the Law (v. 21b). If there is such justification, then Christ died in vain (v. 21c). In v. 18, however, Paul adds after the protasis "if I restore those prescriptions" the apodosis "I show myself a transgressor." Transgressor of what? The new command to live solely for God (v. 19b). In the final analysis Paul does not want to become a transgressor by nullifying the grace of God.—C.R.M.

313. J. P. BRASWELL, "'The Blessing of Abraham' versus 'the Curse of the Law': Another Look at Gal 3:10-13," *WestTheolJourn* 53 (1, '91) 73-91.

This study of Gal 3:10-13 considers Paul's view of the problem of being ἐξ ἔργων νόμου, why this state of existence operates under a curse, and how Christ as curse-bearer provides a solution. The Law's purpose was not one of provoking sin, or entrapping the Jews in sin, but one of restraining sin and keeping the Jews until Christ came. With the arrival of Christ, the Law's purpose has been served and the Jews must be set free from the reign of the Law so that they may partake of the definitive cure in Christ with the Gentiles. This cure is deliverance from sin's dominion in the power of the liberating Spirit.—C.R.M.

314. T. HOPKO, "Galatians 3:28: An Orthodox Interpretation," *StVladTheolQuart* 35 (2-3, '91) 169-186.

After presenting an Orthodox hermeneutic of the Bible, this treatment of Gal 3:28 discusses the letter to the Galatians, v. 28, the relation of the letter and v. 28 to other apostolic writings, man and woman in the apostolic writings, and Gal 3:28 and Orthodox tradition.—C.R.M.

315. [Eph 2:14-18] J. I. JIMENEZ CASTELLANOS, "Cristo es nuestra paz, nos ha reconciliado," *Mayéutica* 16 (42, '90) 483–542.

After considering the place of Ephesians in the Pauline corpus and outlining a methodology, the article situates Eph 2:14-18 in the context of the letter as a whole, delimits 2:14-18 as a pericope, provides an exegetical analysis of its parts (vv. 14-15a, 15b-16, 17-18), and discusses the major theological themes (Christ our peace, the unity of Jews and Gentiles, etc.).—D.J.H.

316. R. A. TAYLOR, "The Use of Psalm 68:18 in Ephesians 4:8 in Light of the Ancient Versions," *BiblSac* 148 (591, '91) 319-336.

The reading "gave" in Eph 4:8 is a variant in Ps 68:18 (Hebrew 19) with an ancient pedigree, as the Aramaic Targum and the Syriac Peshitta show. In applying Ps 68:18 to Christ's ascension and bestowal of gifts, Paul drew an analogy and worked according to the techniques of midrash-pesher.—D.J.H.

Eph 4:11-13, § 36-383.

317. [Eph 5:32] A. J. KOSTENBERGER, "The Mystery of Christ and the Church: Head and Body, 'One Flesh,'" *TrinJourn* 12 (1, '91) 79-94.

There are three basic approaches to interpreting μυστήριον in Eph 5:32: sacramental (emphasis on marriage), typological (equal emphasis on marriage and the union between Christ and the church), and analogical (emphasis on the union between Christ and the church). The analogical interpretation is the most straightforward exegetically and fits best with Paul's theology in Ephesians and his other letters.—D.J.H.

318. [Phil] F. M. GILLMAN, "Early Christian Women at Philippi," *Journal of Gender in World Religions* [Montreal] 1 (1, '90) 59-79.

After sketching the history of Philippi and women's lives there, the article considers the Christian women at Philippi according to Paul's letter (Euodia and Syntyche) and Acts 16:11-40 (Lydia). Within a milieu in which Macedonian women were somewhat more liberated than many of their neighbors, women played a highly active role in the Christian group at Philippi and were involved in its leadership. The first Christian women at Philippi must have felt certain tensions among themselves and vis-à-vis their families and former religious groups.—D.J.H.

Phil, § 36-310.

319. A. MORENO GARCÍA, "Aproximación al sentido de Filipenses 2,1-5," *EstBíb* 47 (4, '90) 529-558.

Phil 2:1-5 is examined with regard to its text, context, literary structure, and theological meaning. The key to Paul's exhortation is found in the imperative-indicative dialectic of v. 5: Christians should live "in church" what they already are "in Christ." Paul's joy lay in seeing that his community lived in the same feeling and love.—D.J.H.

320. H. KRUSE, "'At the name of Jesus all beings should bend their knees' (Phil 2:10)," [in Japanese] *Katorikku Kenkyu* [Tokyo] 59 ('91) 39-56.

In the Bible we find two major postures for prayer: standing and kneeling. The most common prayer posture seems to have been kneeling. After reflecting on cultural problems associated with prayer posture in Japan, the article urges Japanese Catholics to join the universal choir of adoration described in Phil 2:10.—D.J.H.

Phil 3:10-11, § 36-322.

321. J. H. GREENLEE, "Saint Paul—Perfect But Not Perfected: Philippians 3:12," *Notes Trans* 4 (4, '90) 53-55.

What Paul had not yet received (ἔλαβον) according to Phil 3:12 was precisely the resurrection from the dead. With the verb τετελείωμαι Paul wished to say: "Nor have I already successfully completed my work and died."—D.J.H.

322. A. PERRIMAN, "The Pattern of Christ's Sufferings: Colossians 1:24 and Philippians 3:10-11," *TynBull* 42 (1, '91) 62-79.

This examination of Col 1:24 and Phil 3:10-11 concludes that when Paul speaks personally about participating in or making up what is lacking in the sufferings of Christ, there is at the root of his thinking a commitment to suffer on behalf of the church to the extent that Christ suffered (without any idea of atoning value). These passages reveal an involvement in the sufferings and death of Christ that is objective rather than subjective, but which is essentially imitative and must be interpreted chiefly in the context of Paul's apostolic self-understanding. —C.R.M.

323. R. YATES, "The Christian Way of Life: The Paraenetic Material in Colossians 3:1–4:6," *EvangQuart* 63 (3, '91) 241-251.

The paraenetic material in Col 3:1–4:6 appears in three forms: lists of vices and virtues, the household code, and proverbial ethical lists known as *topoi*. Far from being an appendix to the main argument in Colossians, the paraenetic material brings us right to the heart of dying and rising with Christ and the meaning of atonement dealt with in chapters 1-2. —D.J.H.

324. R. F. Collins, "God in the First Letter to the Thessalonians: Paul's Earliest Written Appreciation of *ho theos*," *LouvStud* 16 (2, '91) 137-154.

The θεός to whom Paul refers so often in 1 Thessalonians is the God of the biblical tradition. The references cluster around the themes of the way of life appropriate to God's holy people and the eschatological wrath of God. Nevertheless, Paul's social world and personal identity were changed by his new appreciation of God focused by the relationship between God-Father and Jesus-Son.—D.J.H.

325. J. Sanchez Bosch, "La chronologie de la première aux Thessaloniciens et les relations de Paul avec d'autres églises," *NTStud* 37 (3, '91) 336-347.

1 Thessalonians can be regarded as the oldest extant Pauline letter and indeed the earliest NT document (ca. A.D. 50-52). This letter ought to be read as the authentic interpretation of the events at Jerusalem and Antioch described by Paul in Gal 2:1-14: the situation of the churches before the conflict at Antioch, the scope of the conflict, and Paul's reaction and its consequences.—D.J.H.

326. J. A. Weatherly, "The Authenticity of 1 Thessalonians 2.13-16: Additional Evidence," *JournStudNT* 42 ('91) 79-98.

The article first evaluates selected form-critical and theological arguments against the authenticity of 1 Thess 2:13-16. Then it reexamines D. Schmidt's linguistic arguments [§ 28-246] against the text's authenticity. It concludes that the evidence for the inauthenticity of the passage is equivocal at best. At many points the text is consistent with the style and theology of the undisputed Pauline epistles. Since every extant manuscript of 1 Thessalonians includes the passage, it can be regarded as authentic.—C.R.M.

1 Thess 4:13-18, § 36-303.

327. [Pastorals] L. Oberlinner, "'Ein ruhiges und ungestörtes Leben führen.' Ein Ideal für christliche Gemeinden?" *BibKirch* 46 (3, '91) 98-106.

The article first discusses various possible meanings of the description of the Pastorals as representing middle-class Christianity. Then it reflects on the historical situation of the community of the Pastorals, with particular attention to the directive in 1 Tim 2:1-2 to pray for government officials "so that we may lead a quiet and peaceable life."—D.J.H.

328. [Pastorals] J. Roloff, "Der Kampf gegen die Irrlehrer. Wie geht man miteinander um?" *BibKirch* 46 (3, '91) 114-120.

After examining what can be said about the opponents attacked in the Pastorals, the article discusses the content of their teaching (fascination with knowledge, ascetical tendencies, etc.) and suggests that they represented an early form of Christian gnosis. Then it describes how the author of the Pastorals conducted the confrontation: appeal to traditional teachings, accusations of novelty, moral defamation, and emphasis on church structures.—D.J.H.

329. P. Trummer, "Gemeindeleiter ohne Gemeinden? Nachbemerkungen zu den Pastoralbriefen," *BibKirch* 46 (3, '91) 121-126.

In their images of church and church-office, the Pastorals present a peculiar mixture of reality and utopia. From that perspective the article looks at various aspects of the Pastorals: questions of organization, implications of the household as an institution, imposition of hands, the role of women, and ethics.—D.J.H.

330. A. Weiser, "Die Kirche in den Pastoralbriefen. Ordnung um jeden Preis?" *BibKirch* 46 (3, '91) 107-113.

Taking as its starting point 1 Tim 3:14-15 and 2 Tim 2:19-21, the article discusses God's household as the dominant ecclesiological metaphor in the Pastorals, the order prevailing within the household, and the stability of the house ("the pillar and bulwark of the truth"). —D.J.H.

331r. J. Roloff, *Der erste Brief an Timotheus* [*NTA* 34, p. 258].

E. E. Ellis, "Die Pastoralbriefe und Paulus. Beobachtungen zu Jürgen Roloffs Kommentar über 1. Timotheus," *TheolBeitr* 22 (4, '91) 208-212.—Roloff's commentary on 1 Timothy is thorough and based on serious research. Everyone can learn from it. But in refusing to accept Pauline authorship Roloff stands in the scholarly tradition of F. C. Baur and 19th-century presuppositions. He offers no evidence for the existence of a Pauline school after Paul's death, neglects the freedom allowed to secretaries in antiquity and the role of fixed traditions in almost all of Paul's letters, and ignores the problems associated with the concept of "development" in denying the Pauline authorship of 1 Timothy.—D.J.H.

332. E. Ferguson, "Τόπος in 1 Timothy 2:8," *RestorQuart* 33 (2, '91) 65-73.

The article surveys Jewish and early Christian usage to argue that ἐν παντὶ τόπῳ in 1 Tim 2:8 should be understood as a reference to men (ἄνδρας) leading in prayer "in the Christian assemblies." Thus this passage is a very close parallel in meaning to 1 Cor 14:33-35. —C.R.M.

333. J. G. Nordling, "Onesimus Fugitivus: A Defense of the Runaway Slave Hypothesis in Philemon," *JournStudNT* 41 ('91) 97-119.

In spite of the considerations raised by J. Knox and S. C. Winter [§§ 29-653; 31-1231], the hypothesis that Onesimus was a runaway slave best suits the evidence. The article considers extra-biblical texts that mention runaway slaves, passages in Philemon that support the runaway slave hypothesis, and the runaway slave problem in light of Roman law. The real-life circumstances that prompted the letter in the first place prevented Paul from explicitly mentioning Onesimus *fugitivus*.—C.R.M.

Hebrews

334. E. Grässer, "Neue Kommentare zum Hebräerbrief," *TheolRund* 56 (2, '91) 113-139.

Examination of nineteen recent commentaries on Hebrews (including those by H. W. Attridge, H. Braun, F. F. Bruce, G. W. Buchanan, H. Hegermann, O. Michel, C. Spicq, A. Strobel, and R. McL. Wilson) indicates that progress has been made regarding the literary form and theological message, though the riddle of Hebrews remains unsolved.—D.J.H.

335. F. LAUB, "'Ein für allemal hineingegangen in das Allerheiligste' (Hebr 9,12)—Zum Verständnis des Kreuzestodes im Hebräerbrief," *BibZeit* 35 (1, '91) 65-85.

This investigation of the high priestly Christology of Hebrews and its understanding of the crucifixion first discusses Christology in the categories and conceptions of cultic space. Then it prepares the way for an exegesis of the cultic christological statements of Hebrews by reviewing their OT background and the manner of their utilization, the notion of a heavenly sanctuary in contemporary Jewish tradition, the problem of the interpretation of Hebrews against the background of the history-of-religions assumption of a heavenly sanctuary, and presenting theses for a proper interpretation. Finally it offers an exegesis of the cultic christological statements of Hebrews (especially 6:19-20; 8:1-5; 9:11-14; 10:19-20).—C.R.M.

Hebrews, § 36-248.

336. S. C. LAYTON, "Christ over His House (Hebrews 3.6) and Hebrew *'šr ‘l-hbyt*," *NTStud* 37 (3, '91) 473-477.

The description of Christ as ἐπὶ τὸν οἶκον αὐτοῦ in Heb 3:6 (see 10:21) is the NT reflection of Hebrew (*'šr*) *‘l-hbyt* found in Genesis 37–50 and 1–2 Kings (with some parallels in Isaiah). Thus Christ is superior to Moses not only as a son is to a servant but also as a steward (who has charge over the household) is to a servant (who is a member in the household).—D.J.H.

337. E. NARDONI, "Partakers in Christ (Hebrews 3.14)," *NTStud* 37 (3, '91) 456-472.

This paper endorses the thesis that μέτοχοι τοῦ Χριστοῦ in Heb 3:14 connotes both partnership and participation. Its purpose is to bring out the relationship between Christ and the church, which Hebrews describes as "participation." It discusses the Christ in whom the church partakes, the prerogatives in which the church participates in him, the priestly language applied to the participant church, and the question of when the church partakes in Christ.—C.R.M.

338. J. H. NEYREY, "'Without Beginning of Days or End of Life' (Hebrews 7:3): Topos for a True Deity," *CathBibQuart* 53 (3, '91) 439-455.

Paraphrased in terms of Greek philosophy, Heb 7:3 states three things about Melchizedek: He is ungenerated, uncreated in the past and imperishable in the future, and eternal or immortal. These three things were *topoi* from Hellenistic philosophy on what constitutes a true god. The author of Hebrews inflated the character of Melchizedek in 7:3 beyond anything found in scripture or midrash, so as to make comparable statements about Jesus, who is unquestionably acclaimed a divine figure in Hebrews.—D.J.H.

Heb 9:12, § 36-335.

Catholic Epistles

339. V. M. FERNÁNDEZ, "Santiago, la plenificación cristiana de la espiritualidad postexílica," *RevistBíb* 53 (1-2, '91) 29-33.

The decisions of the apostles at Jerusalem (Acts 15:29; Gal 2:10) were developed in different ways by Paul and James. Whereas Paul warned Gentile Christians against legalism, James showed himself to be the heir of the rich spirituality of post-exilic Judaism. Both recognized merciful love as the center of Christian morality.—D.J.H.

James, § 36-415.

340. M. ADINOLFI, "Appunti erodotei su dio e l'uomo. Un confronto con 1Pt," *RivistBib* 39 (2, '91) 223-229.

Herodotus' use of certain Greek words (θεός and θεῖον, ὕβρις, τίσις, δεῖν and χρῆν) illumine various aspects of 1 Peter.—D.J.H.

341. M. CHIN, "A Heavenly Home for the Homeless. Aliens and Strangers in 1 Peter," *TynBull* 42 (1, '91) 96-112.

This study reexamines the evidence used by J. H. Elliott in *A Home for the Homeless* (1981) to ascertain the meaning of the terms πάροικος and παρεπίδημος in 1 Peter. It considers the data drawn from the lexicons and the LXX, Philo, the NT, and the early Fathers. It concludes that (1) a distinction between the two words cannot be convincingly maintained, (2) the use of the terms is not confined to their legal/secular sense but also entails a cosmological/spiritual sense, and (3) the whole concept of a παροικία-παρεπιδημία is tied up with the sojourning of God's covenant people.—C.R.M.

342. J. J. JANSE VAN RENSBURG, "The use of intersentence relational particles and asyndeton in First Peter," *Neotestamentica* 24 (2, '90) 283-300.

The article classifies relational intersentence particles (ἀλλά, γάρ, δέ, διό, καί, ὅτι, οὖν, ὥστε) and asyndeton in 1 Peter as follows: coordinate (additive, dyadic), and subordinate (qualificational, logical). Then from the use of relational particles and asyndeton it proposes this outline of 1 Peter: heading (1:1-2), letter opening (1:3-12), letter body consisting of four inferences (1:13-15; 2:1-10; 2:11–4:19; 5:1-11), and letter conclusion (5:12-14).—D.J.H.

343. P. SYWULKA, "El sufrimiento de Cristo como patrón para el creyente en I Pedro," *Kairós* [Guatemala City] 8 ('91) 53-66.

1 Peter presents suffering as a necessary part of God's plan for Christ and believers. Christians should follow Christ's example in responding to suffering (giving no cause, reacting without vengeance, trusting in God) and recognize the positive results that can come from suffering (benefits for others, the hope of glory).—D.J.H.

344. D. WARDEN, "Imperial Persecution and the Dating of 1 Peter and Revelation," *Journ EvangTheolSoc* 34 (2, '91) 203-212.

A persecution of Christians by Domitian in Rome, even if such a thing happened, is essentially irrelevant for the dating of either 1 Peter or Revelation. After reviewing the data about a persecution by Domitian, the article considers the relation between persecution in Rome and persecution in Asia Minor. Then it discusses persecution as a factor in establishing the dates of 1 Peter and Revelation, and concludes that the dates of Revelation and 1 Peter are quite uncertain.—D.J.H.

345. D. G. MCCARTNEY, "λογικός in 1Peter 2,2," *ZeitNTWiss* 82 (1-2, '91) 128-132.

The context of λογικός in 1 Pet 2:2 begs for a translation like "having to do with the word (of God)." The use of λογικός in Hellenism clearly involved the idea of verbal communication.

Thus τὸ λογικὸν ἄδολον γάλα in 1 Pet 2:2 should be translated "pure milk of the Word."—D.J.H.

346. R. LUGO RODRÍGUEZ, "El verbo *hypotassein* y la parénesis social de 1Pe 2,11-17," *EfemMex* 9 (25, '91) 57-70.

Paraenesis helped early Christians to maintain their identity in a world whose values were opposed to the gospel. The word ὑποτάσσω in 1 Pet 2:13 did not imply a blind conformism. Rather, it involved occupying the appropriate position in the structure of society. In 1 Pet 2:17 God is carefully distinguished from the emperor.—D.J.H.

1 Pet 4:10-11, § 36-383.

347r. G. STRECKER, *Die Johannesbriefe* [*NTA* 34, pp. 121-122].

F. VOUGA, *Die Johannesbriefe* [*NTA* 35, p. 254].

G. SEGALLA, "Due recenti commenti alle lettere di Giovanni," *StudPat* 38 (1, '91) 145-149.—Strecker's literary-historical thesis about the origin of the Johannine school and of the Johannine writings does not stand up to critical scrutiny. Vouga's use of gnostic texts as a background for interpreting the Johannine letters cannot be supported. These two very rich commentaries represent tendencies in recent exegesis of the Johannine letters on many points.—D.J.H.

348. J. ANDERSON, "Cultural Assumptions Behind the First Epistle of John," *NotesTrans* 4 (4, '90) 39-44.

1 John reflects cultural assumptions about dichotomism, confrontation, linear time, ascribed prestige, and the physical world as evil. The author made use of various symbols and scripts: father and son, light and darkness, substitutionary atonement through sacrifice, Christ, and anointing.—D.J.H.

349. I. LARSEN, "The Phrase ἐν τούτῳ in 1 John," *NotesTrans* 4 (4, '90) 27-34.

The use of ἐν τούτῳ in 1 John is not only remarkable by its high frequency (twelve instances) but also by being almost exclusively kataphoric (all except the anaphoric use in 1 Jn 3:18-19). The phrase often occurs in a clause where the main verb expresses the concept of knowledge or realization.—D.J.H.

350. W. OTT, "Marking the Sections in 1 John," *NotesTrans* 4 (4, '90) 44-50.

1 John is more a sermon or exhortation than a letter. After the prologue (1:1-4), there are three sections based on appeals (1:5–2:27; 2:28–4:6; 4:7–5:12) and the closure (5:13-21). The article suggests section headings for the various parts.—D.J.H.

351. [1 Jn 2:8] A. PERSSON, "Some Exegetical Problems in 1 John," *NotesTrans* 4 (4, '90) 18-26.

(1) The neuter relative clause "what is true" in 1 Jn 2:8 has as its antecedent the whole of the preceding clause. John is saying: "I claim that this command is new and you can see that my claim is true both in him and in you." (2) John's basic argument in 1 Jn 2:20 is this: Christ has given you the Holy Spirit (the "anointing"), and so you all know the truth. In 2:21 he

is saying: "So you see that the reason I am writing to you is not because I think you do not know the truth but because you both know it and know that lies are no part of the truth." —D.J.H.

352. J. **Breck**, "The Function of ΠΑΣ in 1 John 2:20," *StVladTheolQuart* 35 (2-3, '91) 187-206.

A comparison of manuscripts with regard to dates, text types, and geographical distribution produces inconclusive evidence by which to judge the correct reading for πᾶς in 1 Jn 2:20. Syntactical evidence and the use of πᾶς in 1 John clearly demonstrate that οἴδατε πάντες is unique and stylistically anomalous, whereas πάντα reads in complete accord with the author's style and thought. Here as in 2:27 πᾶς functions as a quasi-technical synonym for ἡ ἀλήθεια. —C.R.M.

1 Jn 2:20-21, § 36-351.

353. I. **Larsen**, "Jesus Came Through Water and Blood: 1 John 5:6," *NotesTrans* 4 (4, '90) 35-38.

In 1 Jn 5:6 "water" refers to Jesus' physical birth (see Jn 3:5), and "blood" refers to his physical death. This interpretation makes good sense in the context and is solidly based on exegetical principles derived from linguistics and relevance theory.—D.J.H.

354. E. R. **Wendland**, "What is truth? Semantic density and the language of the Johannine Epistles (with special reference to 2 John)," *Neotestamentica* 24 (2, '90) 301-333.

Semantic density refers to the progressive coalescence of complementary concepts effected by the intentional reiteration of a cluster of key terms, which are thereby merged into a more comprehensive thematic notion. This concept helps to explain two disputed "ambiguous" expressions in 2 Jn 6b and 9a that pertain to the author's central message concerning the "truth."—D.J.H.

355. S. **Floor**, "A Discourse Analysis of 3 John," *NotesTrans* 4 (4, '90) 1-17.

3 John is first analyzed from the perspective of information structure: communication situation, participants, and theme and thematic continuity. Then its textual structure is examined: grouping and boundaries, and connectivity. Finally its rhetorical strategy is studied with reference to rhetorical/stylistic devices as well as grounding and focus.—D.J.H.

356. J. D. **Charles**, "Literary Artifice in the Epistle of Jude," *ZeitNTWiss* 82 (1-2, '91) 106-124.

The epistle of Jude mirrors a sharp and calculated polemic against certain opponents who posed a threat to the faithful. By means of unusual verbal economy, apocalyptic force, strategic use of catch-words and word-play, synonymous and antithetical parallelism, triadic illustration, and rhetorical skill, the writer applied a typological exegesis in associating past paradigms of ungodliness with his present opponents. He reserved for the ungodly divine retribution in the end-time, and for the faithful divine inheritance.—D.J.H.

357. S. J. **Joubert**, "Language, ideology and the social context of the letter of Jude," *Neotestamentica* 24 (2, '90) 335-349.

The community addressed by Jude did not mark the external boundaries between them and the "outsiders" clearly, with the result that people who were supposed to be "outside" were "inside." Jude's language is one of social and religious control. The letter does not merely reflect certain beliefs and social processes; it is also part of that process. It actively establishes and maintains certain religious and social meanings and practices.—D.J.H.

Revelation

358. J. A. du Rand, "A socio-psychological view of the effect of the language (parole) of the Apocalypse of John," *Neotestamentica* 24 (2, '90) 351-365.

Since Revelation was intended to encourage and admonish Christians, and since it was probably read aloud, the work can be called a dramatic narrative reflected in language (*parole*). After general comments on the book's language, the article discusses its rhetorical response to the historical situation, reflects on socio-psychological aspects of its language, and considers its psychotherapeutic dimension.—D.J.H.

359. J. A. du Rand, "'Twaalf honderd en sestig dae' lank in die krisis. Om die boek Openbaring te lees deur 'n nuwe bril' ('Twelve Hundred and Sixty Days' in a crisis. Reading Revelation through new glasses)," *Scriptura* 36 ('91) 17-37.

Revelation should be read within a comprehensive social framework of meaning in a community, and as a dramatic narrative in which the reader becomes involved in the performative use of language. The structure of Revelation can be compared with a musical composition in three acts (chaps. 1–3, 4–11, 12–22). The social context and rhetorical situation are functionally reflected in the language, which serves as a catharsis in assuring that God is in control of the church, cosmos, and history.—D.J.H.

360. P. Fredriksen, "Apocalypse and Redemption in Early Christianity. From John of Patmos to Augustine of Hippo," *VigChrist* 45 (2, '91) 151-183.

By the early 3rd century Christians had expressed a wide range of social and literary responses to the book of Revelation and the message embodied in it. Tyconius and Augustine introduced in the late 4th and early 5th century a reading of Revelation that affirmed its historical realism while liberating it from the embarrassments of a literal interpretation. —D.J.H.

361. U. Vanni, "Liturgical Dialogue as a Literary Form in the Book of Revelation," *NTStud* 37 (3, '91) 348-372.

It is possible to discern liturgical dialogues between a lector and a group of listeners (see Rev 1:3) at both the beginning (1:4-8) and end (22:6-21) of Revelation. The central part also contains some dialogue-style contact (see 13:9-10; 14:12-13; 16:15; 19:1-8). Although liturgical dialogue is a literary form characteristic of Revelation, it is no isolated phenomenon (see *Didache* 10:6).—D.J.H.

362. E. R. Wendland, "7 X 7 (X 7). A structural and thematic outline of John's Apocalypse," *OPTAT* 4 (4, '90) 371-387.

In Revelation the number seven symbolizes Christ's ultimate triumph over all the forces of wickedness on behalf of his holy people. After the seven letters (1:4–3:22), there are seven seals (4:1–8:1), seven trumpets (8:2–11:18), seven signs (11:19–15:4), seven plagues

(15:5–16:21), seven sayings (17:1–19:10), seven sights (19:11–20:15), seven revelations (21:1–22:5), and seven admonitions (22:6-21).—D.J.H.

Revelation, § 36-344.

363. [Rev 2:6, 15] R. HEILIGENTHAL, "Wer waren die 'Nikolaiten'? Ein Beitrag zur Theologiegeschichte des frühen Christentums," *ZeitNTWiss* 82 (1-2, '91) 133-137.

The Nicolaitans (see Rev 2:6, 15) represented an enlightened skepticism toward ritual purity and related matters (see Plutarch, *Moralia* 166A+B; *4 Maccabees*) that can be traced back to the position of the "strong" in the Pauline communities.—D.J.H.

364. [Rev 7:5-8] R. BAUCKHAM, "The List of the Tribes in Revelation 7 Again," *Journ StudNT* 42 ('91) 99-115.

The anomalous features in the list of Israel's tribes in Rev 7:5-8 have not been explained satisfactorily by C. R. Smith [§ 35-299]. He misunderstood the relation between the 144,000 (7:4-8) and the great multitude (7:9-17). He also neglected the many lists of tribes in various Jewish writings (ps.-Philo's *Biblical Antiquities*, Josephus' *Antiquities*, etc.). From these it appears that a list in the order of the patriarchs' births but modified by the matriological principle (i.e. according to mothers) was widely regarded as normative. The list in Rev 7:5-8 can be understood as derived (by changes partly intentional) from this normative list.—D.J.H.

365. E. A. JUDGE, "The Mark of the Beast, Revelation 13:16," *TynBull* 42 (1, '91) 158-160.

This note asks whether Rev 13:16 is an imaginary scene or reflects an actual practice of market control based on marks. There is just enough miscellaneous information available to suggest that when those listening to Revelation heard that to enter the market one had first to receive the mark of the beast, they thought of receiving a mark in ink on the wrist or forehead, just as in Ezek 9:2-6.—C.R.M.

Rev 21:5, § 36-39.

BIBLICAL THEOLOGY

366r. P. BEAUCHAMP, *L'un et l'autre Testament.* Vol. 2, *Accomplir les Écritures* [§ 35-809r].

A.-M. PELLETIER, "'Il fallait accomplir les Écritures. . . .' À propos de *L'un et l'autre Testament* II de Paul Beauchamp," *RechSciRel* 79 (2, '91) 253-260.—Though Beauchamp's work remains within the confines of the OT, it rereads the OT from the starting-point of confessing Jesus as the Christ. His book is rich, multifaceted, and demanding, but at the same time profoundly unified. His approach to the biblical text can be described aptly as παρρησία. He blends the most extreme modernity with an essential fidelity.—D.J.H.

367. C. H. H. SCOBIE, "The Challenge of Biblical Theology," *TynBull* 42 (1, '91) 31-61.

This assessment of the current state of biblical theology first treats the problem of definition and then provides an overview of the history of biblical theology. Next it surveys recent developments: historical criticism, the literary approach, tradition history, the interpretive community, and the canonical approach. Finally, it suggests that a certain convergence of tendencies exists in these recent trends that provides a climate in which a new approach to biblical theology may be possible (an intermediate biblical theology, a canonical biblical theology, a co-operative biblical theology, a structured biblical theology).—C.R.M.

Christology

368. M. Casey, "Method in our Madness, and Madness in their Methods. Some Approaches to the Son of Man Problem in Recent Scholarship," *JournStudNT* 42 ('91) 17-43.

This critical discussion of the Son of Man problem in the NT considers the general and/or generic theory, philological proposals, and the use of Scripture. A successful solution to the Son of Man problem requires the reconstruction of sayings in the original Aramaic. We should infer an underlying core of sayings conforming to Aramaic idiom, a secondary group influenced by Dan 7:13, and a penumbra of sayings that develop further the church's known concerns with the death and parousia of Jesus.—C.R.M.

369. D. Davis, "The Semantic Content of 'Son of Man,'" *NotesTrans* 4 (3, '90) 9-23.

The article discusses the original semantic components of the term "Son of Man," what Jesus meant by it, how the people who heard him understood it, and possible translations. Translators should avoid terms that focus on Jesus' humanity. One component is primary: Jesus as the Messiah, the glorified ruler of all people who receives power and authority from God and is seated at God's right hand.—D.J.H.

370. J. Delobel, "Christ, the Lord of Creation," *LouvStud* 16 (2, '91) 155-169.

Although the OT creation theology remained the basis for the NT belief regarding creation, what was new in the NT was the link made between Christ and creation. The cosmic dimension of Christology is especially prominent in 1 Cor 8:6 and Col 1:15-20. The cosmic Christology was the logical consequence of beliefs about creation, redemption, the church, and the divine character of Christ as Savior of the world.—D.J.H.

371. F. Festorazzi, "Messianismo senza Messia? Ipotesi di lavoro sulla questione messianica," *RivistBib* 39 (2, '91) 157-165.

The article first considers the problem of messianism according to modern research. Then it relates OT messianism to the theme of God's kingdom and focuses on the NT presentations of Jesus as the Messiah (Mk 8:27-33 parr.), Son of Man (Mt 26:64 parr.), the sage (Mt 12:42), and the one who realizes God's kingdom (Mt 12:28; Lk 11:20).—D.J.H.

372. J. Galot, "L'unico Salvatore e l'attività missionaria della Chiesa," *CivCatt* 142 (3386, '91) 125-137.

According to the NT Jesus is the unique and universal Savior. He came to serve others and to give his life for their redemption. Jesus' uniqueness has both an exclusive and inclusive sense; it includes the participation of others in his mission. His uniqueness is the starting point of the church's missionary expansion and guarantees that the way of salvation is open to all people.—D.J.H.

373. J. MILBANK, "The Name of Jesus: Incarnation, Atonement, Ecclesiology," *ModTheol* 7 (4, '91) 311-333.

It is possible to retrieve the doctrine of the atonement, along with a "high" view of Christ's person, precisely by focusing more on the kingdom than on Jesus, and also by trying to spell out more precisely the "logic" of Jesus' universalism. While "cultic" versions of Christianity are misconstruals of this universalism, its logic demands the invocation of the name of Jesus and the linking of the Holy Spirit to a particular—though not necessarily "official"—historical transmission. Christological and atonement doctrines are theoretically secondary to definitions of the character of the new universal community or church.—D.J.H.

374. G. WAGNER, "La filiation davidique de Jésus chez Paul, Marc et Matthieu," *Étud ThéolRel* 66 (3, '91) 419-422.

A survey of the employment and significance of the title "Son of David" in Paul, Mark, and Matthew. The continuity of the message from Paul to Matthew is greater than is usually held. The differences among all three writers are due less to a variety of original milieus than an evolution through time.—C.R.M.

Church and Ministry

375. E. ADE ODUMUYIWA, "A Historical Note on Christianity and Jewish Culture in the Early Century (AD 29-70)," *AsiaJournTheol* 5 (2, '91) 286-295.

Certain Jewish sociocultural traditions greatly helped the growth of Christianity in the 1st century A.D.: the Mosaic laws, circumcision, observance of feasts and Sabbaths, language, communal living, social and religious unity, and belief in one God. Some Jewish traditions also negatively influenced the early church: hypocrisy, sectarianism, and secularism.—D.J.H.

376. ANON., "Communio/Koïnonia. Un concept du Nouveau Testament et de la chrétienté antique aujourd'hui repris. Son sens et sa portée," *FoiVie* 90 (3-4, '91) 107-139; "Communio/Koinonia. Ein neutestamentlich-frühchristlicher Begriff und seine heutige Wiederaufnahme und Bedeutung," *UnaSanc* 46 (2, '91) 157-176.

This position paper prepared by the Centre d'Études Oecuméniques de Strasbourg first considers the basic aspects of the notion of *communio*/κοινωνία. Then it examines the concept in the NT (participation in Christ, expressed in baptism and the Lord's Supper, mutual compassion and reciprocal participation in suffering and joy, sharing possessions, based on Christ's communion with the Father, eschatological) as well as in the ancient church and the Lutheran Reform. Finally it discusses *communio* in the contemporary ecumenical context. —D.J.H.

377. ANON., "Unité et diversité dans l'Église. Texte officiel de la Commission Biblique Pontificale," *EspVie* 101 (27, '91) 385-396.

The Pontifical Biblical Commission's statement on unity and diversity in the church [see *NTA* 35, p. 401] first traces the topic in various parts of the Bible: the OT, from the OT to the NT, the Pauline corpus, the Synoptic Gospels and Acts, other writings, and the Johannine corpus. Then it provides a brief synthesis of the biblical evidence, with reference to the different names of the one church and to communion in the church amidst diversity.—D.J.H.

378. D. L. Bartlett, "Preaching at the Margins," *Affirmation* [Richmond, VA] 4 (1, '91) 41-53.

The NT presents a range of options for understanding the church at the margin of social influence. How one preaches to the marginalized today depends to some extent on the NT texts that serve as the starting point: finding meaning in the loving relationships of the church family (Johannine writings), addressing the culture on its own terms (Lk-Acts), accepting moral responsibility (Mt), defining tradition and recognizing authority (Pastorals), and proclaiming the gospel in freedom (Paul's letters).—D.J.H.

379. H. Giesen, "Im Dienst der Einheit. Die Funktion der Dienstämter im Zeugnis neutestamentlicher Schriften," *StudNTUmwelt* 15 ('90) 5-40.

One can distinguish in the NT several models of church organization and ministry: the charismatically structured Pauline communities (especially as seen in 1 Corinthians 12 and Ephesians), the presbyterial model, the episcopal-diaconal models, and the fusion of the presbyterial and episcopal-diaconal models in the Pastorals. These different church orders responded to the needs of the early Christian communities and were also subject to some external influences.—D.J.H.

380. P. Hofrichter, "Amt und Amtsverständnis in der Urkirche," *Heiliger Dienst* [Salzburg] 45 (1-2, '91) 4-19.

The understanding of church office in primitive Christianity is examined in nine steps: the circle of the Twelve, the deacons, Paul's missionary church, the content of the offices, the liturgical ministries, the appointment of office-holders, the origin of the hierarchy, the Roman primacy, and the spirituality of office.—D.J.H.

381. H.-J. Klauck, "Kirche als Freundesgemeinschaft? Auf Spurensuche im Neuen Testament," *MünchTheolZeit* 42 (1, '91) 1-14.

Taking 3 Jn 12 as the starting-point, the article discusses the ethic of friendship in antiquity, Jesus' example of friendship (Jn 15:12-15), Luke's acceptance and correction of the friendship ethic, aspects of the ancient friendship ethic in Paul's writings and his christological correction (Rom 5:6-8), and the theological significance of the theme.—D.J.H.

382. C. Perrot, "Des premières communautés aux églises constituées," *RechSciRel* 79 (2, '91) 223-252.

The article first takes note of the diverse tendencies and practices that characterized the early Christian communities. Next it comments on the relation between the churches and the church. Finally it reflects on the movement from diversity to ecclesial unity.—C.R.M.

383. V. Scippa, "I carismi per la vitalità della Chiesa. Studio esegetico su 1Cor 12-14; Rm 12, 6-8; Ef 4, 11-13; 1Pt 4, 10-11," *Asprenas* [Naples] 38 (1, '91) 5-25.

The article examines the most important NT texts on the charisms: the lists of charisms (1 Corinthians 12–14), the limits and use of the charisms (Rom 12:6-8), charisms and building up the church (Eph 4:1-16), and charisms of word and of service (1 Pet 4:1-11). It also treats the goal of the charisms and their relation to authority and ministry.—D.J.H.

384. F. SIEGERT, "Prophetie und Diakonie. Über das 'Amt' im Neuen Testament, verglichen mit heutiger kirchlicher Praxis," *TheolBeitr* 22 (4, '91) 174-194.

After describing the pastor's tasks today, the article discusses the relation of "office" and διάκονος in the NT, the διακονία of Christ and that of Christians, and the origin of the ordained ministry. Then it reflects critically on Christian ministry conceived in terms of "priest, prophet, and king," and concludes with theses regarding Christian ministry in general and ordained ministry in particular.—D.J.H.

385. J. M. R. TILLARD, "The Presence of Peter in the Ministry of the Bishop of Rome," *OneChrist* 27 (2, '91) 101-120.

Peter's presence in the ministry of the bishop of Rome is inseparable from that of the whole apostolic group on which the church will remain founded until the eternal liturgy of the heavenly Jerusalem. This presence of Peter is not the source of apostolicity. Only the Lord in his Spirit made Andrew, John, James, Philip, Thomas, etc. into apostles from whom apostolic churches would be born. But this presence is the guarantee of the unity of the founding group and of the churches that have arisen from it.—D.J.H.

Various Themes

386. P. BOLOGNESI, "Lo Spirito Santo nel tempo," *BibOr* 33 (1, '91) 39-51.

The role of the Holy Spirit in time according to Scripture is discussed under the following headings: the promised Spirit (in the OT), the awaited Spirit (during the ministry of the Lord Jesus), the Spirit made manifest (after Pentecost), and the Spirit in the final realization (in the future).—D.J.H.

387. F. BRÄNDLE, "Los humildes, preferidos de Dios," *RevistEspir* 50 (199, '91) 167-181.

After discussing the poor and humble in the OT Psalms, the article considers the genuine humility characteristic of Jesus (see Phil 2:6-11) and reflects on the humility of those who follow Jesus (see Mt 11:25-30).—D.J.H.

388. J. R. BUSTO SAIZ, "La Biblia hebrea y el Antiguo Testamento cristiano," *EstBíb* 47 (4, '89) 435-447.

The OT forms part of the Scriptures handed on by the apostolic church as a concrete expression of its faith. The article discusses the change over from the Hebrew Bible to the Christian OT, with attention to the writings of Justin and modern investigation of the ancient versions of the OT.—C.R.M.

389. C. CARAGOUNIS, "L'universalisme moderne. Perspectives bibliques sur la révélation de Dieu," *Hokhma* 45 ('90) 17-45.

After discussing modern universalism and its objections to Christianity, the article examines critically those biblical texts cited to prove that God has revealed himself without distinction to all people. Then it considers some biblical matters regarding God's self-revelation in history according to the OT and NT, with particular attention to the incarnation and God's eternal plan (see Eph 1:3-10).—D.J.H.

390. J.-M. CARRIÈRE, "Croire et agir. Réflexions bibliques sur le lien entre foi et justice," *Études* 374 (6, '91) 789-800.

The preoccupation with justice was present throughout the history of ancient Israel and in Jesus' time. In the Bible action for justice is the response to the call of others (especially the poor), and in this call God's word is heard.—D.J.H.

391. C. B. COPHER, "The Bible and the African Experience: The Biblical Period," *Journ InterdenomTheolCent* 16 (1-2, '88-'89) 32-50.

The article surveys in chronological sequence the numerous references in the Bible to Africa and some of her peoples in order to view the African experience during the biblical period. The OT period is reviewed under seven subheadings. The NT is treated briefly in the final section (e.g. Mt 2:13-21; 27:32 parr.; Lk 23:26; Acts 2:5-10; 8:26-40). [In the same issue (pp. 51-58), C. Finch offers a response.]—C.R.M.

392. P. CULBERTSON, "Scriptural Warrants for Religious Tolerance," *NewTheolRev* 4 (2, '91) 62-70.

Whatever warrants lie in Scripture for religious tolerance should not be located in individual texts. Rather, the warrants should be found in the silences of the texts, in the multiplexity of the canons as a whole, and in the canons' refusal to mute discourse and debate. —D.J.H.

393. E. P. ECHLIN, "Greenness in the New Testament," *NewBlackfr* 72 (850, '91) 278-281.

We appreciate the NT better if we familiarize ourselves with pictures of the world in which humans are not the only agents of cosmic disorder but are to some extent victims of personal evil. If we read the Bible too selectively, we may omit some of the most relevant passages on humankind's proper place within creation, on ecological sin, and on the restoration of harmony with nature.—D.J.H.

394. E. E. ELLIS, "Isaiah in the New Testament," *SWJournTheol* 34 (1, '91) 31-35.

Isaianic quotations and allusions in the NT address such themes as general judgment, judgment on Israel, the remnant, wisdom, eschatological salvation, and Christology. One characteristic Isaianic theme in the NT is Jesus as the eschatological temple.—D.J.H.

395. B. J. FLEISCHER, "The Eucharist as Parable," *IrTheolQuart* 57 (1, '91) 26-40.

The article draws on J. D. Crossan's work on parables in an attempt to shed some light on the experience that the Eucharist evoked for the followers of Jesus in their original Jewish context. It discusses Crossan and the meaning of parable, the context of the institution accounts, the words of institution, the Fourth Gospel, fulfillment in the Spirit, and implications. Viewing the Eucharist as a parabolic action on the part of Jesus strikingly highlights the connection between the early Christian communities' experience of Eucharist and their empowerment in receiving the Holy Spirit.—C.R.M.

396. J. GALOT, "Le mystère de la souffrance. Problème existentiel et problème théologique," *EspVie* 101 (18-19, '91) 257-265.

After general comments on the problem of suffering and the problem of evil, this treatment of these issues examines the OT view of suffering as a punishment for sin. Then it discusses

Jesus' reaction against the prevailing notion that identified suffering as punishment, his program of life in which suffering plays a central role, the place of suffering in the plan of redemption, the redemptive sense of all suffering, and suffering and love.—C.R.M.

397. A. J. GITTINS, "Sacrifice, Violence, and the Eucharist," *Worship* 65 (5, '91) 420-435.

Jesus lived in a society familiar with sacrifice, and it is important to recognize how that society understood sacrifice. A theory of institutionalized "gift-exchange" can illuminate some aspects of Jesus' sacrifice and address the topic of violence. If sacrifice is matter on its way to and from God, Jesus is sacrifice, and the Lord's Supper is the anamnesis of his sacrifice. Precisely as a member of the community Jesus fulfilled some of the conditions for the role of victim (see Phil 2:6-8).—D.J.H.

398. W. GRUDEM, "He Did Not Descend into Hell: A Plea for Following Scripture instead of the Apostles' Creed," *JournEvangTheolSoc* 34 (1, '91) 103-113.

It is best to consider the phrase "he descended into hell" a late intruder into the Apostles' Creed that deserves to be removed on historical and scriptural grounds. After discussing the origins of the phrase, the article surveys possible biblical support for a descent into hell (Acts 2:27; Rom 10:6-7; Eph 4:8-9; 1 Pet 3:18-20; 4:6), concluding with a summary of the biblical opposition to this phrase.—C.R.M.

399. R. A. GUELICH, "Spiritual Warfare: Jesus, Paul and Peretti," *Pneuma* [Gaithersburg, MD] 13 (1, '91) 33-64.

Casting out demons was an integral part of Jesus' message of the coming kingdom of God. The Gospels, however, do not make the encounter with Satan or the demonic the centerpiece of Jesus' ministry. There is no basis in Paul's letters for the idea of a great "spiritual war" waged between God's forces and Satan's forces. The military imagery in Eph 6:10-17 represents only one of several patterns used by Paul to describe Satan's role as an adversary. The stress on spiritual warfare in F. Peretti's novel *This Present Darkness* (1986) fits Jewish apocalypticism better than the Gospels or the Pauline corpus.—D.J.H.

400. R. R. HANN, "Supersessionism, Engraftment, and Jewish-Christian Dialogue: Reflections on the Presbyterian Statement on Jewish-Christian Relations," *JournEcumStud* 27 (2, '90) 327-342.

The 1987 study document approved by the General Assembly of the Presbyterian Church (U.S.A.) claimed that supersessionism was a 2nd-century A.D. construction and therefore not normative for Christian theology. But attention to texts in Ignatius' letters, the Gospels of John and Matthew, and Paul's letters shows that these sources held that those who do not believe in Jesus have excluded themselves from the covenant and that their place has been taken by those who do believe in him. According to the NT, that into which the church has been engrafted is not Judaism but rather the remnant who believe in Jesus Christ. [The same issue (pp. 343-347) contains reflections on Hann's critique by W. P. Anderson.]—D.J.H.

401. L. HOULDEN, "Beyond Belief. Preaching the Ascension (II)," *Theology* 94 (759, '91) 173-180.

Many NT writers (Paul, Mark, Matthew, John, the author of Hebrews) affirmed that Jesus is at God's right hand (Ps 110:1). Though Jesus' destination was agreed on, Luke alone felt compelled to describe the departure. Paul's ostensible riot of images may be more rewarding than Luke's all too clear account. [B. Horne's article on preaching the ascension appears on pp. 168-173 of the same issue.]—D.J.H.

402. G. G. HULL, "An Exegetical Case For the Full Participation Of Women and Men In the Church," *Journal of Biblical Equality* [Lakewood, CO] 3 ('91) 4-22.

Equality between men and women underlies what the Bible teaches about creation, redemption, community, and the Christian calling. The few problematic texts (1 Tim 2:12; 1 Cor 11:10; 14:34) must not be interpreted simplistically and in contradiction to the rest of Scripture. The headship analogy in Eph 5:22-33 concerns servanthood and mutual submission, not dominance and subordination. [The same issue contains a position statement entitled "Men, Women, & Biblical Equality" (pp. 1-3) as well as responses to Hull by P. Borden (pp. 23-27) and R. K. M. Wright (pp. 28-30).]—D.J.H.

403. F. IBARMIA, "Teología del dolor en la Biblia," *RevistEspir* 49 (195, '90) 197-228.

The article first considers various OT approaches to suffering with reference to creation, sinful humankind, the history of the chosen people, and the exile. Then it discusses how the NT portraits of Jesus as Messiah and Suffering Servant bear upon our understanding of suffering and response to it. Finally it reflects on suffering and the "sub-human" world.—D.J.H.

404. P. JONES, "L'eschatologie et l'avenir de la création," *RevRéf* 42 (3, '91) 43-70.

The article first distinguishes two approaches to the future of creation: the liberal-evolutionist, and the biblical-creationist. Then it reflects on the ultimate and the immediate futures of creation from the perspective of biblical-creationist eschatology and on the threefold mandate (missionary, cultural, guarding against sin).—D.J.H.

405. U. KERN, "Barmherzigkeit als souveräne Daseinsgestaltung," *TheolZeit* 47 (2, '91) 125-135.

After considering various philosophical evaluations of mercy, the article discusses biblical examples of and teachings on mercy. Then it reflects on mercy as wisdom, inwardness, and delight. Finally it relates mercy to womb imagery and to righteousness.—D.J.H.

406. T. KIVUNZI, "Seven Biblical Exclusions for Married Life," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 9 (2, '90) 27-32.

According to Scripture there can be no room in a godly marriage for careless presumption toward one's partner (Gen 2:18-25), comparing one's partner with others (Cant 2:2-3), breaking faith with one's partner (Mal 2:10-16), divorcing one's partner (Mt 19:3-12), an egocentric attitude (Eph 5:21-33), camouflage (1 Pet 3:1-7), and gloom (Rev 19:1-10).—D.J.H.

407. A. L. LAFFEY, "Humour and Play: A Biblical Reflection," *Way* 31 (3, '91) 187-195.

Using examples from both Testaments, the article discusses story-telling as play, meals as play (Passover, harvest festivals, etc.), victory celebrations, and music.—D.J.H.

408. F. LANG, "Gesetz und Gerechtigkeit Gottes in biblisch-theologischer Sicht," *TheolBeitr* 22 (4, '91) 195-207.

The article first considers the understanding of law in the OT and Judaism, and according to Jesus and Paul. Then it discusses the understanding of righteousness in the OT and

Judaism, and reflects on four questions connected with Paul's understanding of the "righteousness of God": whether it was a technical term, whether the genitive is subjective or objective, whether its basis is theological-christological or anthropological, and the meaning of ἱλαστήριον in Rom 3:25.—D.J.H.

409. N. Lohfink, "Der Begriff 'Bund' in der biblischen Theologie," *TheolPhil* 66 (2, '91) 161-176.

The article first reviews the problems associated with "covenant" in modern biblical (OT) scholarship. Then it reflects on the possibilities and problems of a "canonical" theology of covenant. Covenant is not the leading category in the NT. There is no need to characterize the NT as a theology of the "new covenant" or to make διαθήκη into a univocal central concept.—D.J.H.

410. C. U. Manus, "New Testament Theological Foundations for Christian Contribution to Politics in Nigeria," *Bulletin of Ecumenical Theology* [Enugu, Nigeria] 2 (1, '89) 7-30.

After discussing the historical settings of the Gospels and Acts, the article explores Lukan theological history and its political implications, studies the political activities of the Romans in Palestine and Jesus' political stance, draws on sociological models developed by G. Theissen and B. J. Malina to probe the social realia underlying the theocratic ideology in the Jesus-movement, and reflects on the relevance of the NT material for understanding the current political situation in Nigeria.—D.J.H.

411. A.-G. Martin, "Le repos de la création," *RevRéf* 42 (3, '91) 11-17.

The theme of the repose of creation is examined with reference to three biblical texts: the seventh day of the creation (Gen 2:1-4), the repose of the promised land (Lev 26:34-35), and the groaning of creation (Rom 8:18-25). The significance of these texts for ecology is treated by way of conclusion.—D.J.H.

412. G. L. Murphy, "Science as Wisdom," *CurrTheolMiss* 18 (3, '91) 198-203.

It can be fruitful to think of the natural sciences in terms of the biblical wisdom tradition. Science and technology may be genuine wisdom and God-given means through which we may exercise our stewardship of creation, if they are seen in their proper relationship with Christ crucified.—D.J.H.

413. R. A. Peterson, "'Though All Hell Should Endeavor to Shake': God's Preservation of His Saints," *Presbyterion* 17 (1, '91) 40-57.

Theological exegesis of Jn 10:26-30; Rom 8:28-39; Heb 7:23-25; and Eph 1:13-14 provides the exegetical foundation for the doctrine of the preservation of the saints, i.e. the Trinity keeps the people of God saved to the end.—D.J.H.

414. W. Pöhlmann, "Beobachtungen zur jüdisch-christlichen Apokalyptik und zur apokalyptischen Geschichtsdeutung im Dritten Reich," *KerDog* 37 (2, '91) 160-172.

Apocalyptic, if it remains true to its biblical and post-biblical traditions, is a theology of hope that awaits redemption and liberation from the sufferings experienced in history. The article reflects on the uses and abuses of apocalyptic in Nazi Germany.—D.J.H.

415. W. PRATSCHER, "Der Standort des Herrenbruders Jakobus im theologischen Spektrum der frühen Kirche," *StudNTUmwelt* 15 ('90) 41-58.

The relatively small attention given to James the Lord's brother in the NT seems due to the type of Christianity that he represented, which had no place in a church quickly dominated by Gentile Christians. Analysis of the pertinent NT texts (especially in Acts and Galatians 2) indicates that James occupied a middle position between the Judaizers and Torah-rigorists on the one hand and Paul, Peter, and their "enthusiastic" opponents on the other hand. James' proposal to retain Torah-observance for Jewish Christians and to restrict the obligations of Gentile Christians was politically realistic. But his effort to hold together the saving significance of Jesus' death and resurrection with the ongoing validity of the Torah was in the long run unsuccessful.—D.J.H.

416. J. B. ROGERS, "'The Foolishness of Preaching,'" *Interpretation* 45 (3, '91) 241-252.

The theological foundation of Christian preaching is the freedom and good pleasure of God. (1) The subject of Christian preaching is the God who takes the initiative with us, names himself, and gathers to himself a people. (2) The church has the following responsibilities in preaching: to proclaim the gospel, to interpret the gospel, and to apply the gospel to the world and to its own life in the world. (3) Preaching is a human act and instrument created through God's initiative and employed for God's purpose.—D.J.H.

417. J. M. SÁNCHEZ CARO, "La lectura cristiana del Antiguo Testamento. Reflexiones hermenéuticas sobre una cuestión clásica," *EstBíb* 47 (4, '89) 475-492.

After reviewing various recent approaches to the question of the Christian reading of the OT, the article sets forth the presuppositions of such a reading and then proposes how it is to be carried out in line with *Dei verbum.* The OT should be read within the global context of the history of salvation, with an eye on the mystery of God's revelation in Christ and on the living tradition of the church.—C.R.M.

418. G. M. SOARES-PRABHU, "Speaking to 'Abba': Prayer as Petition and Thanksgiving in the Teaching of Jesus," *Concilium* (3, '90) 31-43.

All Jesus' prayer and teaching on prayer flowed out of his new experience of God as "Abba." And so Christian prayer will be primarily petition and thanksgiving, because asking and thanking are normal forms in a child's conversation. It will always be related to the kingdom of God and to its realization in history.—D.J.H.

419. U. VANNI, "La vita come cammino in uno spazio di verità," *CivCatt* 142 (3384, '91) 534-542.

This reflection on Christian life as a journey first considers the experiences of Israel in the OT as a people of pilgrims. Then it discusses the truth of Jesus as a "way station" for the new people of God according to Matthew, Paul, and John, respectively.—D.J.H.

420. A. F. VENTER, "Biblical ethics and Christian response to violence," *TheolEvang* 24 (2, '91) 25-39.

The OT distinguishes between violence (condemned by God) and the legitimate use of force for purposes of redemption, and points to the Messiah ending violence and establishing justice in his role as Suffering Servant. The NT presents Jesus as non-violent in practice but not necessarily as a pacifist in principle.—D.J.H.

421. B. Villegas M., “La Evangelización en la Biblia,” *TeolVida* 32 (1-2, ’91) 5-12.

After a semantic introduction to the term “evangelize,” the article discusses the evangelization of Jesus (about God’s reign and salvation), the evangelization of the primitive church, the Pauline theology of evangelization, and the “evangelical” character of our Gospels. A transcript of the debate inspired by the paper is included on pp. 12-19.—D.J.H.

422. C. Wrembek, “Der Heilige Geist und das Reich Gottes. Neue Gedanken zu einem alten Thema,” *GeistLeb* 64 (3, ’91) 167-183.

Seeking to bring together Jesus’ sayings about the kingdom (Lk 12:31; Mt 6:33) and love (Jn 13:34), the article reflects on the nature of God’s kingdom, the place of the Holy Spirit in it, and various other aspects of the kingdom, especially the theme of “new relation.” —D.J.H.

423. R. K. M. Wright, “Hierarchicalism Unbiblical,” *Journal of Biblical Equality* [Lakewood, CO] 3 (’91) 57-66.

There is nothing in either 1 Timothy 2 or 1 Corinthians 11 to necessitate the hierarchical view of male-female relationships, let alone requiring a hierarchical “creation order” generally. All hierarchicalism reflects a non-Christian world-view and is linked ultimately to the denial of the Creator-creature distinction.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

424. G. Cambiano, “Eric Dodds entre psychanalyse et parapsychologie,” *RevHistRel* 208 (1, ’91) 3-26.

E. R. Dodds’s *The Greeks and the Irrational* (1951) must be understood against the background of his special interests in psychology and psychic research. Recognition of the influence of psychoanalysis and parapsychology on Dodds can allow us to appreciate better his general interpretation of the development of ancient civilization, as well as his studies of Euripides, Plotinus, and paranormal phenomena in antiquity, and his attitude toward the modern crisis of rationality.—D.J.H.

425. M. Desjardins, “Bauer and Beyond: On Recent Scholarly Discussions of Αἵρεσις in the Early Christian Era,” *SecondCent* 8 (2, ’91) 65-82.

The article offers an overview of who has said what about the term αἵρεσις since the theory of W. Bauer in *Rechtgläubigkeit und Ketzerei* (1934). After touching on Bauer’s thesis, it surveys reactions to Bauer’s perspective and summarizes some of the results of research by scholars (M. Simon, S. Cohen, H. von Staden, N. Brox, A. le Boulluec) who have begun to explore in detail what αἵρεσις actually meant for 1st- and 2nd-century writers. The term comes closest to signifying a voluntary association in Greco-Roman usage. With the exception of a few neutral references to αἵρεσις in early Christian and Jewish literature, however, examination of this term does not yet offer much insight on the context of voluntary Christian and Jewish associations.—C.R.M.

426. P. Frost, “Attitudes toward Blacks in the Early Christian Era,” *SecondCent* 8 (1, ’91) 1-11.

This essay explores the various attitudes of early Christians toward Ethiopians. Although negative sentiments toward black Africans did exist in late antiquity, such attitudes were not institutionalized and codified in law. A color bias did exist, but it stopped short of the threshold that similar sentiments in later societies were to cross.—C.R.M.

427r. W. V. HARRIS, *Ancient Literacy* [*NTA* 34, p. 269].

J. G. KEENAN, "Ancient Literacy," *Ancient History Bulletin* [Calgary] 5 (4, '91) 101-107.—This book is a great compilation of evidence for writing in the Greco-Roman world from 750 B.C. to the 5th century A.D. But it is not concerned with questions that have interested other scholars, especially the relation between orality and literacy. Harris's wish is always to play down the implications of evidence that points to widespread literacy. He works on three levels: facts, assessments, and percentages. Though the facts are exhaustively and commendably set forth, the assessments sometimes seem tendentious and the percentages appear free-floating.—D.J.H.

428. V. H. MATTHEWS AND D. C. BENJAMIN, "The Leper," *BibToday* 29 (5, '91) 292-297.

In the Bible leprosy refers to various skin disorders known today as psoriasis or ringworm. Ancient Israel's reaction to the leper reflects a sense of social organization rather than medical practice or moral judgment. In antiquity societies expelled the leper because they feared that exposing society and nature to disorder would prompt them to malfunction.—D.J.H.

429. R. L. ROHRBAUGH, "The City in the Second Testament," *BibTheolBull* 21 (2, '91) 67-75.

This guide to the basic literature needed for understanding the pre-industrial city in the NT first describes the use of the term "city" by biblical and other ancient writers and comments on the anachronistic projection of the patterns and dynamics of modern cities back onto those of antiquity. Then it surveys (1) historical literature on the rise of the ancient city, and (2) social-science literature on the nature of the pre-industrial city and urban system. —C.R.M.

430. J. TAYLOR, "Khirbet es-Samra dans l'histoire," *RevBib* 98 (2, '91) 222-243.

This history of Khirbet es-Samra discusses its location and Nabatean beginnings in the 1st century A.D., its place in the Roman province of Arabia, its roles as a *statio* on the *Via Nova Traiana* and as a fortress on the *Limes Arabicus*, the Christian community there, and its glory under Justinian and decline under the Umayyads.—D.J.H.

431r. D. ULANSEY, *The Origins of the Mithraic Mysteries* [*NTA* 35, pp. 133-134; § 35-374r].

N. M. SWERDLOW, "On the Cosmical Mysteries of Mithras," *ClassPhilol* 86 (1, '91) 48-63.—The article first sketches the iconographical evidence for Mithraism and discusses the two principal interpretations of the data (Iranian and Chaldaean). Then after setting Ulansey's work in the context of the astrological and cosmological explanations of Mithraism, it offers an extended refutation of his interpretation, especially with respect to the placement of the equinoxes in Taurus and Scorpio and Hipparchus' discovery of the precession of the equinoxes. Assenting to Ulansey's argument is really more an act of faith than an exercise of reason.—C.R.M.

432. B. Verter, "Gem Index to *Studies in Magical Amulets* by Campbell Bonner," *HarvTheolRev* 83 (2, '90) 207-211.

Though an excellent guide to magical gemstones, Bonner's *Studies in Magical Amulets: Chiefly Graeco-Egyptian* (1950) is diminished by lack of an index to the 397 gems pictured in the plates. This article indexes all the stones (both groups of gems and single gems) pictured in the plates and mentioned in the text.—D.J.H.

433. F. Winkelmann, "Zur Stellung der Christen in der römischen Gesellschaft," *Altertum* [Berlin] 37 (2, '91) 97-105.

The article first describes the social differentiations among Christians during the first three centuries A.D., despite Gal 3:28 and Col 3:11. Then it considers the threat posed by gnosis and Neoplatonism to early Christians. Finally it discusses the attitudes of the Roman state to the Christians and of the Christians to the Roman state.—D.J.H.

Archaeology

434. S. E. Alcock, "Tomb Cult and the Post-Classical Polis," *AmJournArch* 95 (3, '91) 447-467.

An archaeological pattern of cult activity at Bronze Age tombs in Greece has been detected during the late classical and Hellenistic periods (late 4th century B.C. to the incorporation of Greece under Augustus). The article identifies twelve definite examples (in Messenia, the Ionian Islands, Boeotia, Laconia, and Crete) and twenty-six possible cases (the same regions as well as the Argolid, Arcadia, Phocis, and Thessaly). The pressures of political and institutional change within the polis at this time engendered the practice. The need felt by elite elements within the society to announce and legitimate their increasingly dominant role in civic life was a major impetus behind such cult activity.—D.J.H.

435. R. T. Anderson, "The Elusive Samaritan Temple," *BibArch* 54 (2, '91) 104-107.

None of the accounts of the Samaritans building a temple on Mount Gerizim in Hellenistic times is credible. It would not have served their political or theological needs. And the archaeological evidence is simply not there.—D.J.H.

436. D. T. Ariel, "Coins from the Synagogue at Dabiyye," *'Atiqot* 20 ('91) 74-80.

During the 1982 excavation of the ancient synagogue at Dabiyye [§ 36-448] 789 coins were discovered. The weight of the numismatic evidence suggests that the synagogue at Dabiyye was built in the early 5th century A.D., shortly after the date of the site's latest coins.—D.J.H.

437. D. M. Bailey, "Lamps metal, lamps clay: a decade of publication," *JournRomArch* 4 ('91) 51-62.

The thirty-seven monographs on Roman-period lamps surveyed in this article indicate that the 1980s was an active decade in lychnological research. The works include catalogues of museum collections, archaeological reports, general discussions, detailed examinations of specific types of lamps, and research on technical subjects.—D.J.H.

438. B. J. Beitzel, "The *Via Maris* in Literary and Cartographic Sources," *BibArch* 54 (2, '91) 64-75.

Where in the common era the expression *via maris* is known to be describing a road within Syro-Palestine, it surely denotes an east-west passageway between Acco/Acre and Capernaum, almost certainly a post-Crusader passageway and no earlier, notwithstanding the ill conceived mutation introduced in the 19th century by C. Ritter and G. Schumacher.—D.J.H.

439. L. di Segni, "A Fragmentary Greek Inscription from the Giv'at Seled Burial Cave," *'Atiqot* 20 ('91) 164-165.

Originally on the western wall of the main chamber, over the entrance to the inner chamber, the fragmentary Greek inscription recovered from the floor of the Giv'at Seled burial cave [§ 36-444] can be reconstructed as follows: "To the gods of the underworld. [Here lie] the forefathers of [so-and-so] the benefactor. . . ." The tomb most likely belonged to a pagan family, despite its location in the midst of an area of Jewish settlement.—D.J.H.

440. S. Gal, "T'śyyt kly 'bn bglyl hthtwn (A Stone-Vessel Manufacturing Site in the Lower Galilee)," *'Atiqot* 20 ('91) 25*-26*.

The debitage from the stone-vessel manufacturing site near Reina (three km. north of Nazareth) included conical stone cores carved out of the vessel interiors and discarded vessels apparently damaged during manufacture. The technique used to make these Galilean vessels (the interior formed on a lathe and the exterior pared), as well as their apparently handle-less form, set them apart from their Jerusalem counterparts, though the purpose was the same (vessels not subject to ritual impurity).—D.J.H.

441. Y. Hirschfeld, "Khirbet Khiraf: a 2nd-c. fort in the Jordan valley," *JournRomArch* 4 ('91) 170-183.

Khirbet Khiraf is an impressive military site located at a central point in the Jordan Valley, near the road from Jericho to Beth-shean. On the basis of the pottery collected at the site the fort may be dated to the 2nd century A.D. Three archaeological features—a single gate, rooms built against the outer wall, and no projecting towers—are characteristic of forts built in various parts of the Roman empire in the 2nd century A.D.—D.J.H.

442. V. J. Hutchinson, "The cult of Dionysos/Bacchus in the Graeco-Roman world: new light from archaeological studies," *JournRomArch* 4 ('91) 222-230.

Several recent publications of Bacchic artifacts ("Dionysiaca") from the Greco-Roman world have introduced an impressive quantity and range of evidence—most of it dating to the first four centuries A.D.—for popular interest in Dionysus/Bacchus. This article deals with six recent archaeological contributions by C. Gasparri, C. Augé, S. Boucher, S. F. Schröder, I. Manfrini-Aragno, and B. Hundsalz, each of which may be deemed a major step forward in our understanding of the Bacchic cult. The Bacchic artifacts make it more difficult to deny that Bacchus had a powerful hold on the imagination of people in the Roman imperial period.—D.J.H.

443. A. Killebrew, "Pottery from Dabiyye," *'Atiqot* 20 ('91) 66-73.

The ceramics from Dabiyye [§ 36-448] may be divided according to loci into three main groups: the earliest ceramic group associated with the lowest layers of the construction fill below the synagogue, the assemblage of sherds found in the fills associated with the construction of the synagogue, and sherds recovered from probes outside the synagogue. The ceramic evidence indicates that the Dabiyye synagogue was constructed in the early to mid-5th century A.D.—D.J.H.

444. A. KLONER, "A Burial Cave from the Early Roman Period at Giv'at Seled in the Judean Shephelah," *'Atiqot* 20 ('91) 159-163.

The early Roman burial cave discovered on the northern slope of Giv'at Seled consists of two burial chambers: a main chamber containing *kôkîm* near the entrance, and an inner room containing *arcosolia.* The fresco on the western wall of the main chamber was partly preserved. All aspects of the Giv'at Seled cave indicate that it is a Jewish burial cave from the 1st century A.D.—D.J.H.

445. A. KLONER AND H. STARK, "M'rt qbwrh bhr hṣwpwm (A Burial Cave on Mt. Scopus)," *'Atiqot* 20 ('91) 27*-30*.

A recently discovered 1st-century A.D. burial cave on Mount Scopus consists of one square chamber with three *arcosolia.* Three ossuaries were found placed in a row in *arcosolium* no. 1, and a fourth was in *arcosolium* no. 3. Ossuary C bears the incised Hebrew name *yhwsp bn dny'l* ("Joseph son of Daniel").—D.J.H.

446. R. KOTANSKY, "An Inscribed Copper Amulet from 'Evron," *'Atiqot* 20 ('91) 81-87.

On the inner surface of a piece of copper foil found near 'Evron in western Galilee was neatly engraved a text (in Hebrew and Greek) of an amulet paleographically datable to the late 4th or 5th century A.D. The article provides a photograph, drawing, transcription, and translation of the text, along with a provisional commentary. Despite the syncretistic influence characteristically found with these amulets, the composer sustained a vigorous monotheism throughout the text.—D.J.H.

447. C. LE ROUX, "'The answers lie beneath the waves'—assessing the value of underwater archaeology for the study of Biblical Archaeology," *TheolEvang* 24 (1, '91) 39-48.

After introducing the discipline of underwater archaeology and commenting on its challenges, the article comments on specialized areas of underwater research and what has been learned from the Caesarea Ancient Harbour Excavation Project and the study of Roman shipwrecks.—C.R.M.

448. Z. U. MA'OZ, "Excavations in the Ancient Synagogue at Dabiyye," *'Atiqot* 20 ('91) 49-65.

Dabiyye is the eastern-most ancient Jewish village yet found in the Golan Heights. The short salvage excavation in 1982 revealed a synagogue, 13.35 x 15.10 m, with its main entrance in the southern wall. Its rather unpretentious architecture and impoverished decorative style tend to hinder its exact placement in the sequence of synagogue art of the Golan. But stylistic features indicate a date in the late-5th or in the 6th century A.D. [see §§ 36-436, 443].—D.J.H.

449. A. OVADIAH, "Mosaic Pavements of the Herodian Period in Israel," *Mediterranean Historical Review* [Tel Aviv] 5 (2, '90) 207-221.

The appearance of decorative polychrome and black-and-white mosaics in the Land of

Israel (at the Jewish Quarter in Jerusalem, Masada, Jericho, Herodium, and Cypros) in the Herodian period (37 B.C.-A.D. 70) is evidence of the penetration of various elements of western culture to the eastern part of the Mediterranean, of continuity in the artistic heritage, and of the adoption of western taste in the decoration of architectural complexes.—D.J.H.

450. Z. PEARL AND M. MAGARITZ, "The Marble Source of the Tel Naharon-Scythopolis Heads," *'Atiqot* 20 ('91) 46-48.

On the basis of stable isotopic analysis of carbon and oxygen, X-ray powder diffraction, and electron spin resonance spectroscopy, the article identifies the marble of the two goddesses' heads from Tel Naharon-Scythopolis [§ 36-459] as Thasian marble from Cape Vathy. The isotopic analysis suggests that the two heads were not from the same marble block. —D.J.H.

451. M. PELEG, "Persian, Hellenistic and Roman Burials at Lohamei HaGeta'ot," *'Atiqot* 20 ('91) 131-152.

The burial ground at Loḥamei HaGeta'ot was in use between the 6th-4th centuries B.C. and the mid-4th-century A.D. The burials marked by tombstones may be ascribed to the 2nd to mid-3rd centuries A.D., the clay coffins to the first half of the 3rd century A.D., and the cist burials to the first half of the 4th century A.D. The location of the site, the use of tombstone burials, and the placing of coins [§ 36-455] in the mouths of the deceased indicate that the burial ground at Lohamei HaGeta'ot was used by a pagan population.—D.J.H.

452. A. RABAN ET AL., "Caesarea and its Harbours: A Preliminary Report of the 1988 Season," *IsrExplJourn* 40 (4, '90) 241-256, plates 25-27.

The field work of the Caesarea Ancient Harbor Excavation Project in 1988 comprised four excavation areas under water (Areas D-2, R-3, H-6, and Y) and three on land (Areas I-4, J-3, and V-1, 2, 3, 4). Raban prepared the report along with R. L. Hohlfelder, K. G. Holum, R. R. Stieglitz, and R. L. Vann.—D.J.H.

453. R. RIESNER, "Wurde das Familiengrab des Hohenpriesters Kajaphas entdeckt?" *BibKirch* 46 (2, '91) 82-84.

Reports of the discovery of the family tomb of the high priest Caiaphas south of the Old City of Jerusalem are discussed, along with information about him from the NT and Josephus and about Jewish burial practices in the 1st century A.D.—D.J.H.

454. A. RUDERMAN, "Reconstructing Herod's Temple in Jerusalem," *Jewish Bible Quarterly/Dor LeDor* [Jerusalem] 19 (4, '91) 274-277.

With K. and L. Ritmeyer as guides [§ 34-892], the article describes a tour of Herod's Temple Mount: the Western Wall, Wilson's Arch and Robinson's Arch, the Huldah/Double Gates, etc.—D.J.H.

455. M. SHARABANI, "Coins from Loḥamei HaGeta'ot," *'Atiqot* 20 ('91) 156-158.

The eighteen bronze coins found in the Loḥamei HaGeta'ot tombs [§ 36-451] display a chronological range from the 1st to the 4th centuries A.D. Most of the coins, Tyrian as well as Roman imperial, date to the 2nd century A.D.—D.J.H.

456. M. T. Shoemaker, "Herod's Lady's Earring?" *BibArchRev* 17 (4, '91) 58-59.

A gold earring recently found at Herodium measures 1.5 inches long. It consists of a long wire, hooked on one end, with a bulbous, elaborately decorated ornament attached to the opposite end of the wire. It is conceivable that the earring once adorned a lady in Herod's court.—D.J.H.

457. L. E. Stager, "Eroticism & Infanticide at Ashkelon," *BibArchRev* 17 (4, '91) 34-53, 72.

Beneath the heavy veneer of Hellenization and Romanization at Ashkelon, many aspects of the older oriental culture of the Phoenicians managed to survive. This report on excavations at Ashkelon discusses materials from Hellenistic times to the city's destruction by Saladin in A.D. 1191. The discoveries include a Roman-period theater, erotic lamps, a bathhouse, a Roman-Byzantine sewer system containing the skeletons of nearly a hundred infants, wine amphorae, and remnants of the Sancta Maria Viridis church. [The same issue (pp. 54-57, 72) contains P. Wapnish's article on bone crafting at Ashkelon, especially in the Persian period.]—D.J.H.

458. P. W. van der Horst, "'De waarachtige en niet met handen gemaakte God' ('For the truthful God who is not made with hands')," *NedTheolTijd* 45 (3, '91) 177-182.

A recently published Greek altar inscription from Asia Minor with the dedication θεῷ̣ ἀφευδ̣[εῖ καὶ] ἀ̣χειροποιήτ̣ῳ is most likely to be regarded on the basis of its terminology as the inscription of a so-called God-fearer (i.e. a pagan sympathizer with Judaism), who erected this private altar for the God of Israel.—D.J.H.

459. F. Vitto, "Two Marble Heads of Goddesses from Tel Naharon-Scythopolis," *'Atiqot* 20 ('91) 33-45.

Two large marble heads—one of Athena, the other of an ideal female figure—were discovered in 1978 at Tel Naharon, at the northwestern edge of Beth-shean (Scythopolis). They were made of the same type of marble [§ 36-450], are similar in many respects, and appear to have been produced in the 2nd century A.D. in the same workshop and perhaps by the same sculptor. Their archaeological context among Byzantine remains suggests that they were victims of a "purification" in which pagan shrines were desecrated and statues decapitated. —D.J.H.

460. S. R. Wolff, "Archaeology in Israel," *AmJournArch* 95 (3, '91) 489-538.

This comprehensive report on recent excavations in Israel (the first in a projected annual series) includes sections on the Hellenistic period (et-Tell, Mount Gerizim, Jerusalem, Maresha) and the Roman periods (Mount Hermon, Kefar Ḥananya, Gamla, Ḥorvat Sumaq, Sepphoris, Beit-shean, Caesarea Maritima, Jerusalem, Gevaot Reved). It also treats the "Galilee boat" and the Dead Sea scrolls.—D.J.H.

Dead Sea Scrolls

461. A. Angerstorfer, "Überlegungen zu Sprache und Sitz im Leben des Toratargums 4Q Tg Lev (4Q 156), sein Verhältnis zu Targum Onkelos," *BibNotiz* 55 ('90) 18-35.

The two fragments of 4QtgLev (copied ca. 100 B.C.) contain Aramaic versions of Lev

16:12-15 and 16:18-21. The text probably served pedagogical and liturgical functions at the early synagogues in the land of Israel. Its linguistic features suggest composition in the 3rd century B.C.—D.J.H.

462. G. Bonani et al., "Radiocarbon Dating of the Dead Sea Scrolls," *'Atiqot* 20 ('91) 27-32.

The Accelerator Mass Spectrometry technique requires only a small amount of material for radiocarbon dating. Application of this technique to fourteen manuscripts (from Wadi Daliyeh, Qumran, Masada, Wadi Seyal, Murabba'at, and Khirbet Mird) reveals good agreement between radiocarbon and paleographic dates. The only exception was 4QTQahat (4Q534=PAM 193). The article was prepared in collaboration with M. Broshi, I. Carmi, S. Ivy, J. Strugnell, and W. Wölfli.—D.J.H.

463. G. W. Bowersock, "The Babatha papyri, Masada, and Rome," *JournRomArch* 4 ('91) 336-344.

The documents from the Cave of Letters edited by N. Lewis [*NTA* 34, pp. 410-411] are texts of enormous historical importance and replete with interesting problems, whereas the Masada documents edited by H. M. Cotton and J. Geiger [*NTA* 34, p. 417] are largely debris. The Babatha Archive gives significant information about the social and legal status of a Jewish woman, the use of "double documents," Roman provincial administration, the Jewish community at Maoza, and coinage. We are just beginning to explore the riches of the documents from the Cave of Letters. Cotton and Geiger have pretty well exhausted the Masada texts and sometimes overinterpreted them.—D.J.H.

464. S. Goranson, "Further Qumran Archaeology Publications in Progress," *BibArch* 54 (2, '91) 110-111.

R. and P. Donceel are preparing a final excavation report on the work at Khirbet Qumran directed by R. de Vaux. It will present the available data on the material remains and renew debate about the nature of the site and the identity of the inhabitants.—D.J.H.

465. L. J. Greenspoon, "Recensions, Revision, Rabbinics: Dominique Barthélemy and Early Developments in the Greek Traditions," *Textus* 15 ('90) 153-167.

To Barthélemy goes the credit for having isolated the καίγε or καίγε-Theodotion recension between the Old Greek and the later versions of Aquila and Symmachus. But the attempt to link recensional developments in the Greek tradition to exegetical developments among the rabbis remains the weakest part of Barthélemy's reconstruction of early Greek textual traditions.—D.J.H.

466. E. Puech, "Les fragments non identifiés de 8KhXIIgr et le manuscrit grec des Douze Petits Prophètes," *RevBib* 98 (2, '91) 161-169.

After briefly describing the contents of *The Greek Minor Prophets Scroll from Naḥal Ḥever (8ḤevXIIgr)* edited by E. Tov [*NTA* 35, p. 272], the article proposes the placement of six fragments not identified in the *editio princeps* of 8HevXIIgr. It also advances arguments to prove that hands A and B belong to the same scroll.—C.R.M.

467. V. Scippa, "Il Rotolo del Tempio," *Asprenas* [Naples] 37 (4, '90) 472-483.

With attention to A. Vivian's *Rotolo del Tempio* (1990), the article discusses the discovery, content, and dating of *Temple Scroll,* its relation to the Masoretic text, and its rules about access to the temple and purity, the king and war, and crucifixion.—D.J.H.

468. J. C. VanderKam and J. T. Milik, "The First *Jubilees* Manuscript from Qumran Cave 4: A Preliminary Publication," *JournBibLit* 110 (2, '91) 243-270.

4QJub^a (4Q216), in its oldest parts (mid-2nd century B.C.), is the earliest copy of *Jubilees* that has been preserved. It includes several fragments that contain sections of the prologue and chapters 1–2. In most cases the surviving Hebrew words and the text that can be reconstructed around them show that the Ethiopic – the only complete version—has preserved the text in excellent form. The article provides photographs, transcriptions, translations, and philological notes for the texts.—D.J.H.

469. A. Yardeni, "The Palaeography of 4QJer^a—A Comparative Study," *Textus* 15 ('90) 233-268.

4QSam^b and 4QJer^a represent a transitional stage from the 4th- and 3rd-century B.C. Aramaic script in the direction of the Jewish script. There is a striking similarity between many letters in 4QJer^a and in an undated ostracon from Edfu (Vienna Aram. 4). A late 3rd- or early 2nd-century B.C. date for 4QSam^b and 4QJer^a seems well based.—D.J.H.

Jewish World

470. K. Berger, "Die Bedeutung der wiederentdeckten Weisheitsschrift aus der Kairoer Geniza für das Alte Testament," *ZeitAltWiss* 103 (1, '91) 113-121.

The significance of the Wisdom Text from the Cairo Geniza [*NTA* 34, p. 267] for OT study [see § 35-422] is discussed according to the following outline: the concept of wisdom, interpretation of Qohelet, relation to *Targum of Qohelet,* contribution to the interpretation of particular texts, relation to Sirach, and the work's thoroughgoing dualism.—D.J.H.

471. M. Cimosa, "Il vocabolario della preghiera nella traduzione greca (LXX) dei Salmi," *EphLiturg* 105 (2, '91) 89-119.

After an introduction to the Septuagint version of the Psalms, the article analyzes its major terms for prayer: εὔχεσθαι and compounds (verbs and nouns), δεῖσθαι (verb and noun), κράζειν (verb and noun), and the semantic field of hearing (ἀκούειν, εἰσακούειν, ἐπακούειν). Then it considers the influence of the Greek Psalter on the NT vocabulary of prayer.—D.J.H.

472. J. B. de Young, "The Contributions of the Septuagint to Biblical Sanctions against Homosexuality," *JournEvangTheolSoc* 34 (2, '91) 157-177.

Both the Hebrew (*yāda'*) and Greek (συγγίνομαι, γινώσκω) verbs in Gen 19:5, 8 most likely refer to homosexual relationships. The Hebrew noun *qādēš* (see Deut 23:17-18) bears both religious and sexual overtones. The Septuagint does not misrepresent the Hebrew; the English translation "sodomite" is not in error.—D.J.H.

473. M. Del Verme, "Le decime giudaiche negli scritti di Flavio Giuseppe e nel Nuovo Testamento," *RivistBib* 39 (2, '91) 175-191.

The article first examines texts in Josephus' *Antiquities* that mention the first (4:68-69, 205, 240, 242), second (4:205), and third (4:240) tithes. It also discusses four passages that illumine the practice of tithing in Josephus' own time (*Ant.* 20:180-181, 206-207; *Life* 63, 80). Then with the help of four NT texts that concern tithing (Mt 23:23; Lk 11:42; 18:12; Heb 7:1-10) it considers the Pharisees' tithes and Jesus' preaching, the nomenclature and practice of tithing, the object and destination of the tithes, and the function of the tithes. —D.J.H.

474. D. E. Fass, "How the Angels Do Serve," *Judaism* 40 (3, '91) 281-289.

Starting from the biblical understanding of angels as God's administrative assistants and heavenly court, Jewish angelology in the Middle Ages moved toward seeing them as agents of good or helpful magic. In between the rabbis used angels to teach a powerful and sustaining lesson: The Jewish people remained beloved of God, even more so than the heavenly hosts.—D.J.H.

475. W. Fauth, "Ṭaṭrosjah-Ṭoṭrosjah und Meṭaṭron in der jüdischen Merkabah-Mystik," *JournStudJud* 22 (1, '91) 40-87.

The article first discusses the divine epithets Tatrosiah and Totrosiah as Greek-Hebrew hybrids ("Four-Yahweh" or "Fourness of Yahweh") in the writings of Jewish Merkabah mysticism, with particular attention to "fourfold" schemas in this kind of thinking. Then it focuses on the figure of Metatron and places him in relation to the God of Israel and to other heavenly figures such as Enoch, the "Son of Man" (see *1 Enoch* 37–71), and the Logos. —D.J.H.

476. A. Feldman, "Learning *Gemara* in English: The Steinsaltz Talmud Translation," *Tradition* 25 (4, '91) 48-64.

Though bold in conception and ambitious in scope, the Steinsaltz Talmud falls disappointingly short of its mark. It fails to explain those difficult passages that readers would expect it to explain, and confuses them with notes that are often irrelevant, incomprehensible, and contradictory. Where a straightforward translation is required, it does an excellent job. But it is unreliable once it ventures into areas beyond simple *pĕšat.*—D.J.H.

477. L. H. Feldman, "Some Observations on the Name of Palestine," *HebUnCollAnn* 61 ('90) 1-23.

The name Palestine is correctly used only when applied to the land of the ancient Philistines along the coast of the Mediterranean. The official name of the area, whether in Jewish or non-Jewish sources, including official data such as inscriptions and coins, is Judea. This term, apparently, is used by pagan writers as early as 300 B.C. Were it not for Hadrian's deliberate attempt to eliminate all traces of Jewish sovereignty after the Bar Kokhba revolt, the name would have remained Judea, as it did, despite the official change, in many literary and even official documents.—C.R.M.

478. A. P. Hayman, "Qohelet and the Book of Creation," *JournStudOT* 50 ('91) 93-111.

Qohelet is one of the very few biblical books quoted in *Sefer Yeṣira* ("Book of Creation"). Both the creation-based theology and the empirical methodology reappear in the latter work.

Neither text shows interest in the God of history or life after death. *Sefer Yeṣira* is probably the clearest example of the more universalist trajectory of the Jewish wisdom tradition from the talmudic period.—D.J.H.

479. P. HAYMAN, "Monotheism—A Misused Word in Jewish Studies?" *JournJewStud* 42 (1, '91) 1-15.

This study examines the patterns of Jewish belief about God from the Exile to the Middle Ages to assess whether or not it is truly monistic. It concludes that most varieties of Judaism are marked by a dualistic pattern in which two divine entities are presupposed: One is the supreme creator God, the other his vizier or prime minister, or some other spiritual agency, who really "runs the show," or at least provides the point of contact between God and humanity. The fact that functionally Jews believed in the existence of two gods explains the speed with which Christianity developed so rapidly in the 1st century toward the divinization of Jesus.—C.R.M.

480. M. HIRSHMAN, "The Preacher and his Public in Third-Century Palestine," *Journ JewStud* 42 (1, '91) 108-114.

The essay begins a reassessment of the central role that the idea of the public sermon plays in the understanding of midrash by shedding some light on Jewish preaching in antiquity by way of comparison with its Christian counterpart. Although explicit comments within rabbinic literature about the nature of their audiences are rare, some Christian preachers (e.g. Origen) do give a sense of their audiences. Allusions to the settings and audiences implicit in the traditions in rabbinic literature retain a measure of verisimilitude and supply us with ample material to compare with other depictions of the Jewish preacher such as those found in Jerome.—C.R.M.

481. L. A. HOFFMAN, "Rabbinic *Berakhah* and Jewish Spirituality," *Concilium* (3, '90) 18-30.

As a literary category the blessing (*bĕrākâ*) is a rabbinic invention, largely completed by the 3rd century A.D. As a theological desideratum the blessing provides a window on the characteristic Jewish stance before God. The blessing is a recognition of God's status as already "blessed." It does not confer a blessed quality on God or anything else. A blessing is a liturgical speech-act that celebrates hierophany, opening the Jew to the possibility of crossing the border into the realm of the sacred.—D.J.H.

482. R. KALMIN, "Friends and Colleagues, or Barely Acquainted? Relations Between Fourth-Generation Masters in the Babylonian Talmud," *HebUnCollAnn* 61 ('90) 125-158.

This paper first examines the relationship between two fourth-generation Amoraim, Abaye and Rava, and demonstrates that, contrary to the conventional view, they come into contact with one another only rarely. In general, face-to-face contact between fourth-generation Babylonian masters of approximately equal status is extremely infrequent. These findings may indicate that the Babylonian rabbinic community was strikingly master-disciple centered. The article also examines the phenomenon of dispute dialogue, which is shown to be extremely rare throughout the Babylonian Talmud, with the exception of dispute dialogue between R. Yohanan and Resh Lakish. These findings shed new light on the question of the authorship of dispute dialogue between these two figures.—C.R.M.

483. R. KASHER AND M. L. KLEIN, "New Fragments of Targum to Esther from the Cairo Genizah," *HebUnCollAnn* 61 ('90) 89-124.

After a brief introduction, the article presents descriptions, texts, and translations of three newly discovered MSS from the Cambridge Genizah collection that contain unattested versions of *Targum of Esther.* The MSS date from the 10-15th centuries. The texts are made up of alternate passages of two major traditions of *Targum of Esther,* commonly called "Targum Rishon" and "Targum Sheni," as well as passages of unattested expansive targum. Twelve plates are included.—C.R.M.

484. B. KERN-ULMER, "The Power of the Evil Eye and the Good Eye in Midrashic Literature," *Judaism* 40 (3, '91) 344-353.

In a substantial portion of their literature the rabbis acknowledged the existence of the evil eye and the good eye as devices to explain, in part, the reality that they encountered as well as the scriptural passages that they interpreted. The evil eye was an *explicans* for occurrences outside their religious experience.—D.J.H.

485. G. LANGER, "Pflanzen, Schützen und Bewahren - eine ökologische Ethik der Rabbinen," *BibLiturg* 64 (2, '91) 86-92.

The ecological teachings in rabbinic literature are illustrated with reference to sayings about planting trees and vines, protecting animals, and caring for the bird's nest (see Deut 22:6-7), as well as the legal regulations against those who harm the environment.—D.J.H.

486. B. B. LEVY, "Rabbinic Bibles, *Mikra'ot Gedolot,* and Other Great Books," *Tradition* 25 (4, '91) 65-81.

Rabbinic Bibles contain the full Bible and rabbinic commentaries. *Mikra'ot Gedolot* are large (folio-size) editions of all or part of the Bible. Due to their size the early rabbinic Bibles qualify as *Mikra'ot Gedolot,* but many *Mikra'ot Gedolot* do not contain all of Scripture and therefore are not rabbinic Bibles. The many rabbinic Pentateuchs are neither. Published in Israel, *Torat Ḥayyim* is on the way to becoming a full rabbinic Bible.—D.J.H.

487. S. R. MANDELL, "Did the Maccabees Believe that They Had a Valid Treaty with Rome?" *CathBibQuart* 53 (2, '91) 202-220.

Judas Maccabeus, his brothers, and the ἔθνος of the Jews probably assumed that their relationship with Rome (see 1 Maccabees 8) was a formal treaty (*foedus*) either of alliance (*foedus societatis*) or of friendship (*foedus amicitiae*), each with its concomitant religiously based treaty execration (*execratio*) or promissory (*sponsio*) oath. But since no *foedus* had been struck and no oath had been given, Rome had only granted them a friendship pact (*amicitia*) as Josephus correctly stated (*War* 1:38).—D.J.H.

488. J. P. MEIER, "The Testimonium. Evidence for Jesus Outside the Bible," *BibRev* 7 (3, '91) 20-25, 45.

There is little doubt that Josephus' passing reference to Jesus as the brother of James (*Ant.* 20:200) is authentic. The more extensive description of Jesus' ministry and death (*Ant.* 18:63-64), after the clear Christian interpolations have been deleted [see § 34-1449], flows smoothly, coheres with Josephus' vocabulary and style, and makes perfect sense in his mouth.—D.J.H.

489. A. Moda, "Libri dei Maccabei," *BibOr* 33 (1, '91) 15-30.

For both 1 Maccabees and 2 Maccabees the article presents a general introduction, a summary of content, and observations on some important verses.—D.J.H.

490. C. R. A. Morray-Jones, "Hekhalot Literature and Talmudic Tradition: Alexander's Three Test Cases," *JournStudJud* 22 (1, '91) 1-39.

The three cases examined by P. S. Alexander [§ 32-420] do not necessarily prove the literary dependence of *3 Enoch* on the Babylonian Talmud. The way in which the redactor of *3 Enoch* handled his talmudic material indicates the existence of an independent tradition that furnished the context of his literary activity. In at least one instance (see *3 Enoch* 16:1-5) this tradition was the original context of the corresponding talmudic pericope (*b. Ḥag.* 15a).—D.J.H.

491r. T. Muraoka (ed.), *Melbourne Symposium on Septuagint Lexicography* [*NTA* 35, p. 128].

J. Lust, "Translation-Greek and Lexicography of the Septuagint. Some Remarks on the Melbourne Symposium," *EphTheolLov* 67 (1, '91) 69-72.—After summarizing the four papers (by J. A. L. Lee, Muraoka, S. P. Swinn, and E. Tov), the article reflects on the translational character of the Septuagint's Greek and its implications for lexicography. The Septuagint must be recognized as an official translation of a canonical authoritative document. Some of its readers may have known Hebrew. A lexicon of the Septuagint should refer to Hebrew or Aramaic on occasion.—D.J.H.

492r. J. Neusner, *The Economics of the Mishnah* [*NTA* 35, p. 129].

H. Maccoby, "A bartering Utopia?" *Times Literary Supplement* [London] June 14 ('91) 12.—According to Neusner, the Mishnah presents every monetary transaction as a form of bartering in which no one emerges richer or poorer. To reach his conclusions Neusner omits or distorts a good deal of the evidence. Only someone obsessed by a preconceived theory could arrive at his interpretation of the Mishnah.—D.J.H.

493. J. Neusner, "From Mishnaic Philosophy to Talmudic Religion: The Transformation of Judaism Between 200 and 400 AD," *JournAmAcadRel* 58 (4, '90) 633-651.

The Mishnah, a philosophical law code, presents a theory of the social order that comprises a world-view or philosophy, a way of life or economics, and an account of the social entity or politics. In the Talmud of the Land of Israel and related writings we deal with a new intellectual category: Torah, or religious learning, in place of philosophical learning. The center of the religious system of Judaism is *zĕkût* ("the heritage of virtue and its consequent entitlements").—D.J.H.

494. J. Neusner, "The Historical Event as a Cultural Indicator: The Case of Judaism," *History and Theory* [Middletown, CT] 30 (2, '91) 136-152.

Judaism of the dual Torah does not appeal to history as a sequence of ordered events. Rather, history constitutes one among a variety of theological "things"—names, places, events, and actions deemed to bear theological weight and to affect attitude and action. The term "event" has no meaning at all in Judaism, since Judaism forms culture through other than historical modes of organizing existence.—D.J.H.

495. J. NEUSNER, "Re-Presenting the Babylonian Talmud," *RelStudRev* 17 (3, '91) 225-229.

The Steinsaltz edition and the El Am Talmud are both "yeshiva translations," i.e. they supply a brief text and enormous commentaries round about. Steinsaltz's edition is a good and useful piece of work. There is in English no better way of studying the Babylonian Talmud in its own text and in the circumstance of Judaic study. The El Am Talmud is best forgotten. The project never reached its goals and was soon abandoned by its organizers after only a few tractates.—D.J.H.

496r. É. NODET, *Flavius Josèphe. Les Antiquités juives. Livres I à III* [*NTA* 34, p. 412].

L. H. FELDMAN, "Nodet's New Edition of Josephus' *Antiquities*," *JournStudJud* 22 (1, '91) 88-113.—This volume is a milestone in Josephus scholarship since it is the first systematic edition of the Greek text of *Antiquities* in a century, presents a more literal French translation than J. Weill's 1900 version, and provides a more complete and accurate commentary (with particular attention to the relation of *Antiquities* to the Bible and to the Judaism of Josephus' day) than any that has yet appeared. The detailed comments on particular texts (pp. 91-113) in *Antiquities* 1-3 are intended as "merely supplements to a first-rate work."—D.J.H.

497. L. G. PAUTASSO, "Neofiti's Reversal of the Motif of the 'Wandering Jews' in Genesis 47:21," *Sefarad* 51 (1, '91) 115-143.

The article first shows that *Targum Neofiti* of Gen 47:21 presents a dual (Babylonian and Palestinian) version of the same haggadic account, and that the two versions are redactionally structured according to a symmetric and chiastic pattern. Then it examines the relation of the conflated text to its marginalia and to other targumic witnesses. Finally it considers the literary and historical setting as well as the apologetic significance of the conflated expansion. —D.J.H.

498. M. PÉREZ FERNÁNDEZ, "El Dios solitario. Apuntes de teología rabínica," *EstBíb* 48 (3, '90) 303-316.

This survey of the theme of the solidarity of God with his people as treated by the targums and midrashim discusses the God who (1) accompanies his people, (2) loves and protects them, (3) identifies with them, (4) assumes the sin of the people, and (5) becomes the servant of the people.—C.R.M.

499. P. PIOVANELLI, "Un nouveau témoin éthiopien de l'*Ascension d'Isaïe* et de la *Vie de Jérémie* (Paris, BN Abb. 195)," *Henoch* 12 (3, '90) 347-363.

The Ethiopic manuscript Paris BN Abb. 195 (A.D. 1649) contains *Ascension of Isaiah* (fols. 74r-84r) and *Life of Jeremiah* (fols. 242v-243v), two rare apocryphal works unrecorded in the catalogues of the Abbadian collection. Analysis of their principal readings (minuses, pluses, inversions) indicates that *Ascension of Isaiah* belongs to the family of the London and Ankober manuscripts, and *Life of Jeremiah* is almost identical with the one in the Frankfurt manuscript.—D.J.H.

500. J. J. PRICE, "The Enigma of Philip Ben Jakimos," *Historia* [Stuttgart] 40 (1, '91) 77-94.

Philip ben Jakimos, officer of Agrippa II, may be rescued from the tangle of contradictions and confusions in Josephus' accounts with his loyalty to the Jewish king and to Rome intact.

Philip behaved strangely but never betrayed his patrons. He failed in his missions to suppress rebellions, first in Jerusalem and then in Galilee. The revolution defeated him.—D.J.H.

501. J. C. Reeves, "The 'Elchasaite' Sanhedrin of the Cologne Mani Codex in Light of Second Temple Jewish Sectarian Sources," *JournJewStud* 42 (1, '91) 68-91.

This study explores the possibility that some of the significant formative influences upon the young Mani were derived ultimately from sectarian Jewish thought. It does this by comparing the organizational structure and judicial operation of the Elchasaite "baptist" community in which Mani was reared as set forth in *Cologne Mani Codex* with the hierarchy of offices and legal procedures found in the Qumran documents (1QS, CD). The demonstration of an ideological nexus between a Mesopotamian baptist group and a Palestinian-Jewish sect forces us to reappraise the influences judged to be instrumental in the genesis of both Elchasaite sectarianism and Manichaeism.—C.R.M.

502. J. Ribera, "El doble significado de la partícula aramea *ḥlf,*" *AulaOr* 8 (1, '90) 136-138.

The prepositive particle *ḥlp* meaning "in place of" is characteristic of Aramaic from the classical period onward. In the Targums it also functions as a conjunction with a relative marker (*ḥlp dy/d*) in a causal or consecutive sense.—D.J.H.

503. L. Rosso Ubigli, "Gli apocrifi (o pseudepigrafi) dell'Antico Testamento. Bibliografia 1979-1989," *Henoch* 12 (3, '90) 259-321.

This supplement to J. H. Charlesworth's *The Pseudepigrapha and Modern Research* (1981) covers books and articles published between 1979 and 1989: bibliographies and concordances, collections of translations and anthologies, introductions, introductory studies, and individual texts (editions, translations, introductions, studies).—D.J.H.

504. S. Safrai, "Literary Languages in the Time of Jesus," *Jerusalem Perspective* [Jerusalem] 4 (2, '91) 3-9.

Hebrew was certainly the main written language in the land of Israel in Jesus' time among all streams of Judaism and in all literary genres. It is quite possible that Jesus taught in Hebrew and that his biography was written in that language as well.—D.J.H.

505. R. B. Salters, "Psalm 82,1 and the Septuagint," *ZeitAltWiss* 103 (2, '91) 225-239.

After examining the text and the ancient versions of Ps 82:1, the article explores some of the issues in the history of the translation and interpretation of this verse. It concludes that the LXX translator alone tried to keep to the original meaning of the Psalm, which pictured God in a court scene with other gods (ἐν συναγωγῇ θεῶν suggesting a *Vorlage* reading *b'dt 'lym*). The other Greek versions were, no doubt, very careful to avoid the LXX wording because they found it unambiguously polytheistic.—C.R.M.

506. A. Samely, "Between Scripture and its Rewording: Towards a Classification of Rabbinic Exegesis," *JournJewStud* 42 (1, '91) 39-67.

This paper offers preliminary observations on how rabbinic exegetical techniques could be described with the help of consistent and mutually related categories. After introducing several descriptive concepts, it demonstrates their employment in a discussion of ten midrashic interpretation units. Then it offers a formalized account of the ten techniques encountered in the examples. The final section argues that the investigation of rabbinic exegetical techniques should assume the consistency of the midrashic text and the inconsistency of the midrashic approach to Scripture.—C.R.M.

507r. E. P. SANDERS, *Jewish Law from Jesus to the Mishnah* [*NTA* 35, p. 132].

J. NEUSNER, "Mr. Sanders' Pharisees and Mine. A Response to E. P. Sanders, *Jewish Law from Jesus to the Mishnah*," *ScotJournTheol* 44 (1, '91) 73-95.—A principal problem in arguing with Sanders is his rich capacity to make up distinctions and definitions as he goes along, then to impose them on sources that on the face of it scarcely sustain them. In his chapter on whether the Pharisees had oral law Sanders affirms precisely the results set forth by the reviewer. On whether the Pharisees ate ordinary food in purity Sanders arrives at a distinction that yields no difference at all. He wants to defend Judaism by re-presenting Pharisaism in a form that in his view Christians can affirm and appreciate. But the result is historically puzzling and theologically condescending.—D.J.H.

508. C. SAULNIER, "Flavius Josèphe et la propagande flavienne," *RevBib* 98 (2, '91) 199-221.

The long eulogy of Roman power attributed to Herod Agrippa II in Josephus' *War* 2:345-404 is an academic exercise, artificially inserted into the account. The description of the provinces and of the armed forces stationed in them matches the state of the empire at the beginning of Vespasian's reign (ca. A.D. 74). The speech is another example of Josephus adapting his thinking to the demands of Flavian propaganda.—C.R.M.

509. G. SCARPAT, "La torre di Babele in Filone e nella Sapienza (Sap 10,5)," *RivistBib* 39 (2, '91) 167-173.

Philo's intepretation of the Tower of Babel incident as σύγχυσις ("confusion") appears also in Wis 10:5 (ἐν ὁμονοίᾳ πονηρίας ἐθνῶν συγχυθέντων).—D.J.H.

510. J. SCHWARTZ AND J. SPANIER, "On Mattathias and the Desert of Samaria," *RevBib* 98 (2, '91) 252-271, plate 3.

The ἔρημος of the "desert dwellers" (see 1 Macc 2:29-41) was not the Judean desert but rather the desert of Samaria and particularly the southeastern section that bordered on the Gophna mountains. It is hard to imagine a speedy report of the slaughter of the "desert dwellers" reaching Mattathias, ensconced in the Gophna mountains (see 1 Macc 2:28), if the massacre had taken place in the Judean desert. A number of other "desert" traditions in 1–2 Maccabees may be better understood in light of this identification.—C.R.M.

511. S. SCHWARTZ, "Israel and the Nations Roundabout: 1 Maccabees and the Hasmonean Expansion," *JournJewStud* 42 (1, '91) 16-38.

The article first sketches the history of the period in which 1 Maccabees is supposed to have been written (ca. 100 B.C.). Then it sets 1 Maccabees in this context, paying special attention to features of the work that render problematic the judgment that it is a product of pro-Hasmonean circles around 100 B.C. It argues that a dating around 130 B.C., before the Hasmonean expansion, is far more likely. The work was written to appeal to a segment of the Judean upper classes which even at this date was being pushed to the fringes of the Hasmonean party, and would soon be in the opposition.—C.R.M.

512. I. L. SEELIGMANN, "Problems and Perspectives in Modern Septuagint Research," *Textus* 15 ('90) 169-232.

Published originally in Dutch in 1940, this article considers the Septuagint in ancient tradition and evaluation, the text history of the Septuagint, literary criticism and the character of the Septuagint as translation, the Septuagint and the Hebrew text, the language of the Septuagint, and the Hellenization and actualization of the Bible in the Septuagint.—D.J.H.

513. G. TEUGELS, "De kuise Jozef. De receptie van een bijbels model (Joseph. The Reception of a Biblical Type)," *NedTheolTids* 45 (3, '91) 193-203.

This investigation of the reception of the story of Joseph's temptation by Potiphar's wife (Gen 39:1-20) first examines the meanings of the Hebrew terms *ṣaddîq* and its Greek equivalents. Then it offers examples of midrashic interpretations of Joseph stories in Jewish texts. Joseph was characterized as *ṣaddîq*/σώφρων in the sense of being a chaste man and thus became the model of chastity.—D.J.H.

514. A. TOSATO, "Il problema del potere politico per gli Israeliti del tempo di Gesù," *EstBíb* 48 (4, '90) 461-487.

The article first describes the reality of political power in Palestine in Jesus' time with reference to those who held it (see Lk 3:1-2) and how they exercised it. Then it discusses the structure and exercise of political power according to Jewish Law and tradition. Finally it considers the actual status of Jewish people (priestly aristocrats, observant Jews, Zealots) vis-à-vis the political powers.—D.J.H.

515. B. L. VISOTZKY, "Anti-Christian Polemic in Leviticus Rabbah," *American Academy for Jewish Research* [Jerusalem—New York] 56 ('90) 83-100.

The anti-Christian polemics scattered through *Leviticus Rabbah* betray a sophisticated knowledge of the currents of Christian theology and doctrinal debate in 5th- and 6th-century A.D. Palestine. They concern the theology of the cross (6:6), the Gentile claim to priesthood (25:6), idolatry and the binding power of the Law (27:8), obviating the Law and turning the Torah into an "Old Testament" (19:2), and Mariology and original sin (14:5).—D.J.H.

Greco-Roman World

516. M. W. DICKIE, "Heliodorus and Plutarch on the Evil Eye," *ClassPhilol* 86 (1, '91) 17-29.

The divergences between Plutarch's (*Moralia* 680C-683B) and Heliodorus' (*Aethiopica* 3:7-9) accounts of the evil eye are explicable if Plutarch was Heliodorus' main source and Heliodorus reworked material from Plutarch without regard for internal coherence and consistency. Plutarch's own explanation of the evil eye is simply a version of Democritus' theory, cleansed of certain implausible and embarrassing elements. Heliodorus' reworking sought to create a pompous pseudo-scientific discourse with which Calasiris can mystify Charicles. —C.R.M.

517. C. DOWNING, "Only the Wounded Healer Heals: The Testimony of Greek Mythology," *Soundings* 73 (4, '90) 551-573.

In the religious healing tradition of ancient Greece it was assumed that the god who can heal was responsible for the wounding in the first place. The Greeks also believed that the deities had themselves suffered whatever they might impose on others. These themes are discussed with reference to gods (Apollo and Asclepius) and goddesses (Hygeia, Athena, Hera, Artemis, Demeter, and Persephone).—D.J.H.

518. M. J. EDWARDS, "Philo or Sanchuniathon? A Phoenicean Cosmogony," *ClassQuart* 41 (1, '91) 213-220.

The most famous labor of Philo of Byblos was to translate from his native language the works of a certain Sanchuniathon. After observations on Philo's methods and aims in producing a national history, the article suggests that, even though the cosmogony may represent a Phoenicean original, Philo appears also to have used the Priestly creation accounts in Genesis.—D.J.H.

519. A. ERSKINE, "Hellenistic Monarchy and Roman Political Invective," *ClassQuart* 41 (1, '91) 106-120.

The origin of republican Roman hatred for kings should be sought not in the distant obscurity of Tarquinius Superbus (6th century B.C.) but rather in Rome's encounters with the Hellenistic kings of the East in the 2nd century B.C. Such kings were viewed not only as threats to the Roman state but also as exercising an arbitrary and absolute power incompatible with the kind of constitutional government that existed in Rome.—D.J.H.

520. D. FISHWICK, "Ovid and Divus Augustus," *ClassPhilol* 86 (1, '91) 36-41.

Ovid's references to the efficacious aid of the deceased Augustus (*Pont.* 4.9.129-130; 4.13.24; *Met.* 4.868-870) must surely be put down to something more than poetic license or deliberately inflated language inspired by Hellenistic models. The overwhelming testimony of ancient authors strongly suggests that Ovid's sentiments will have been in direct line with contemporary beliefs on the efficacy of the dear departed.—C.R.M.

521. V. GRIMM-SAMUEL, "On the Mushroom that Deified the Emperor Claudius," *Class Quart* 41 (1, '91) 178-182.

Historical evidence surrounding the circumstances of the death of the emperor Claudius is vague, contradictory, and open to alternative explanations. This note argues for the simplest of these: that Claudius died after having ingested—either through criminal intent, or by sheer accident—the most poisonous of mushrooms, *Amanita phalloides* or Death Cap. Poisoning by this mushroom fits the sequence of events gleaned from Tacitus and Suetonius. —C.R.M.

522. F. V. HICKSON, "Augustus *Triumphator:* Manipulation of the Triumphal Theme in the Political Program of Augustus," *Latomus* [Brussels] 50 (1, '91) 124-138.

As *princeps* Caesar Augustus manipulated political ceremonies and exploited visual media so as to monopolize for himself and his intended successor the image of *triumphator.* Paradoxically, one of his means toward this end was the avoidance of triumphal processions after his magnificent triple triumph of 29 B.C.—D.J.H.

523. L. H. MARTIN, "Artemidorus: Dream Theory in Late Antiquity," *SecondCent* 8 (2, '91) 97-108.

Artemidorus was a "professional" dream specialist concerned with "ordinary" dreams and with distinguishing between them as either predictive or non-predictive. As opposed to the introspective strategies of modern psychology, dreams in antiquity were understood as expressions by the self of its proper location and participation in the external order of things. The late antique system of oneiromantic knowledge represented by Artemidorus is not predicated upon the existence of universal but hidden "psychic structures" to be interpreted, but upon historically contingent dream significations to be discerned.—C.R.M.

524. S. B. Pomeroy, "The Study of Women in Antiquity: Past, Present, and Future," *AmJournPhilol* 112 (2, '91) 263-268.

The study of women has become part (albeit a very small part) of the mainstream of classical studies. But some past generalizations about women need to be erased. Highest on the list of desiderata is more work on the realia of women's lives.—D.J.H.

525. R. M. Simms, "*Myesis, Telete,* and *Mysteria,*" *GkRomByzStud* 31 (2, '90) 183-195.

H. Pringsheim argued that μύησις was a rite distinct from the τελετή of the μυστήρια, and constituted a "pre-initiation" conducted individually by members of the two leading priestly γενή at Eleusis, the Eumolpidai and Kerykes, at either Athens or Eleusis, and at any time of the year. But close scrutiny of the pertinent evidence indicates that μύησις and μυστήρια were always united, and that the μύησις allotted to the Eumolpidai and Kerykes, ultimately termed μυσταγωγία, was the distinctive and crucial contribution of these priestly γενή to the general μύησις of the festival.—D.J.H.

526. R. J. Starr, "Reading Aloud: *Lectores* and Roman Reading," *ClassJourn* 86 (4, '91) 337-343.

Specialists in oral reading (*lectores*) played a vital role in aristocratic Romans' experience of literature. They read aloud their masters' works at private recitations, assisted their masters in literary work, handled various kinds of pleasure- and entertainment-reading, and read to their masters.—D.J.H.

527. G. Woolf, "World-systems analysis and the Roman empire," *JournRomArch* 3 ('90) 44-58.

I. Wallerstein's concept of empires as world-systems (in *The Modern World System* [2 vols.; 1975, 1980]) corresponds fairly well in most respects to the Roman empire. World-systems analysis is a powerful tool for understanding the macro-scale structures and dynamics of the Roman empire and its neighbors, and for facilitating comparisons between Rome and other early empires.—D.J.H.

The Early Church

528. L. C. Boughton, "From Pious Legend to Feminist Fantasy: Distinguishing Hagiographical License from Apostolic Practice in the *Acts of Paul/Acts of Thecla,*" *JournRel* 71 (3, '91) 362-383.

The stories of Paul and Thecla display a 2nd-century cultural perspective, inconsistencies with 1st-century thought and expression, and neglect of issues relevant to diaspora-based ecclesial communities. The parts of *Acts of Paul/Acts of Thecla* that describe events not found in canonical texts do not transmit oral or written sources from the apostolic age that supplement and redefine the canon. Instead, such narrative details constitute a hagiographer's attempt to make the obscure debates and austere saints of the 1st century relevant to 2nd-century audiences.—C.R.M.

529. A. Brent, "The Relations Between Ignatius and the Didascalia," *SecondCent* 8 (3, '91) 129-156.

This paper focuses on the relation between the church order of the *Didascalia* and Ignatius' letters in light of J. Rius-Camps's claim that the middle recension of Ignatius' correspondence is the work of a forger who used the *Didascalia.* Rius-Camps's decision on the middle recension is related to his thesis that an interpolator used the symbolism of the *Didascalia* to introduce "hierarchical" passages into the alleged, non-hierarchical, original four letters of Ignatius. A comprehensive and analytic review of the similarities between Ignatius' letters and the *Didascalia* demonstrates the failure of this thesis. The fact that one cannot divorce the primitive eschatology of the letters from the hierarchical passages supports the genuineness of the middle recension.—C.R.M.

530. S. P. Brock, "Syriac Studies 1981-1985. A Classified Bibliography," *Parole de l'Orient* [Kaslik, Lebanon] 14 ('87) 289-360.

This bibliography of books and articles published mainly in European languages between 1981 and 1985 [see § 29-319] is divided into 119 sections. Subjects other than individual Syriac writers include the Syriac Bible (OT and NT), Christian Palestinian Aramaic, Edessa, exegesis, inscriptions, relations with Jews, Pseudepigrapha, *Odes of Solomon,* and *Acts of Thomas.*—D.J.H.

531. V. Desprez, "Christian Asceticism Between the New Testament and the Beginning of Monasticism: The Second Century," *AmBenRev* 42 (2, '91) 163-178.

The ascetic life in the 2nd century A.D. was centered in the renunciation of marriage. In Syria poverty and sometimes wandering were added. The ascetics provoked commentary after the encratite crisis of A.D. 140-180. The preoccupations of the Apostolic Fathers and Apologists were fixed on faith in the risen Lord, the sacramental and moral life, the wait for the parousia, and martyrdom.—D.J.H.

532. J.-D. Dubois, "Remarques sur le fragment de Papias cité par Irénée," *RevHistPhilRel* 71 (1, '91) 3-10.

Analysis of the Papias fragment quoted by Irenaeus (*Adv. haer.* 5.33.3-4) shows that the tradition invoked by Papias goes back to Christianized Jewish traditions on the abundance of the eschaton as well as to collections of Jesus' sayings preserved in dialogue form.—D.J.H.

533. A. and C. Faivre, "Genèse d'un texte et recours aux Écritures. Ignace, *aux Ephésiens* 14,1 - 16,2," *RevSciRel* 65 (3, '91) 173-196.

Ignatius' *Letter to the Ephesians* 14:1–16:2 not only uses the Jewish-Christian materials available to Clement of Rome, ps.-Barnabas, and Polycarp, but also shows the influence of Matthew, Paul, and John. Its knowledge and use of NT texts appears more advanced than that in Polycarp's *Letter to the Philippians.*—D.J.H.

534. E. V. Gallagher, "Conversion and Salvation in the Apocryphal Acts of the Apostles," *SecondCent* 8 (1, '91) 13-29.

This study focuses on the stories, reports, and other references to conversion in the apocryphal Acts of the Apostles from the 2nd and 3rd centuries (i.e. those of John, Peter, Paul, Andrew, and Thomas). Although the conversion stories in these apocryphal Acts support R. MacMullen's contention that "credence in miracles" was the primary motive for conversion in the ancient world, they also give evidence of being carefully composed in order to express how conversion should be understood, how it actually happens, how it is motivated, and what its proper results are. The accounts of conversions sparked by miracles in these texts are permeated with an ideology that uses the metaphor of resurrection to express an understanding of the powerful changes wrought by conversion.—C.R.M.

535. P. J. Hartin, "Jewish Christianity: Focus on Antioch in the First Century," *Scriptura* 36 ('91) 38-50.

Jewish Christianity at Antioch underwent changes in three stages: prior to A.D. 70, between A.D. 70 and 100 (Matthew), and after A.D. 100 (Ignatius). By the turn of the century Antioch had become a predominantly Gentile-Christian church, with Jewish Christians in the minority. The Nazarenes and Ebionites illustrate how Jewish Christianity survived in Palestine-Syria and near Antioch.—D.J.H.

536. J. E. Lawyer, "Eucharist and Martyrdom in the Letters of Ignatius of Antioch," *AnglTheolRev* 73 (3, '91) 280-296.

Reflections on the letters of Ignatius, the man himself, 2nd-century church organization, and the connection between the Eucharist and martyrdom in Ignatius' thought. The overall message of the letters of Ignatius is that the Eucharist is a central element in the Christian community's struggle to stand firm and united in the face of internal and external enemies.—C.R.M.

537. D. R. MacDonald, "Andrew and the Ant-People," *SecondCent* 8 (1, '91) 43-49.

The longstanding scholarly consensus identifying the "city of the cannibals" in *Acts of Andrew and Matthias* as Myrmekion, a city near Chersonesus Taurica, or the modern Crimean peninsula, is wrong. Myrmidonia belongs not on the map of the Roman empire but on the map of the imagination. Its significance is not geographical but mythological. In Myrmidonia live Myrmidons, "ant-people." Myrmidons appear in Greek literature already in Homer, and the Myrmidon myth enjoyed great popularity.—C.R.M.

538. E. Mühlenberg, "Griechische Patristik. I. Textausgaben, Hilfsmittel, Kommentare und Übersetzungen," *TheolRund* 56 (2, '91) 140-175.

This survey of research on Greek patristic writings is divided into four main parts: editions of texts, scholarly resources, commentaries, and translations.—D.J.H.

539. A. Pettersen, "The Laity—Bishop's Pawn? Ignatius of Antioch on the Obedient Christian," *ScotJournTheol* 44 (1, '91) 39-56.

According to Ignatius the laity are to obey their bishop, the sustainer of the tradition in its faithfulness to the revelation in Christ. But the bishop's dominion over the laity is not simply exploitative as if the laity were merely for the benefit of the bishop. There is a reciprocal obligation of laity to bishop and bishop to laity. The laity has a derived sacredness as the vehicle or instrument of God's transforming action.—D.J.H.

540. R. SCHNACKENBURG, "Ephesus: Entwicklung einer Gemeinde von Paulus zu Johannes," *BibZeit* 35 (1, '91) 41-64.

This study focuses on the question of how Johannine Christianity penetrated into Ephesus, the heart of Paul's missionary territory, by the turn of the 1st century. It discusses (1) the beginnings of the Christian community at Ephesus and Paul's missionary activity, with attention to the community's composition as well as its leadership and inner life; (2) the time after Paul—the consequences of the Pauline mission and theology as exemplified by the speech at Miletus in Acts 20:17-36, the epistle to the Ephesians, the letters to Timothy, and Ignatius' *Ephesians;* and (3) the rise of the Johannine tradition as evidenced by the letters of Revelation, the Johannine epistles, and other 2nd-century witnesses.—C.R.M.

541. M. VAN ESBROECK, "Les actes apocryphes de Thomas en version arabe," *Parole de l'Orient* [Kaslik, Lebanon] 14 ('87) 11-77.

After a brief introduction to the Arabic version of *Acts of Thomas,* the article presents the Arabic text with a critical apparatus and a French translation with notes below.—D.J.H.

542r. J. VERHEYDEN, *De vlucht van de christenen naar Pella* [*NTA* 33, pp. 421-422].

J. WEHNERT, "Die Auswanderung der Jerusalemer Christen nach Pella—historisches Faktum oder theologische Konstruktion? Kritische Bemerkungen zu einem neuen Buch," *ZeitKirchGesch* 102 (2, '91) 231-255.—Verheyden's redaction-critical attempt to eliminate the tradition of the Jerusalem Christians' flight to Pella does not stand up to careful scrutiny. There are good reasons to suppose that Eusebius' report in *Hist. eccl.* 3.5.3a was based on tradition and that this tradition had a historical foundation (see Lk 21). The flight of Jerusalem Christians on the eve of the Jewish War is historically plausible. The fact that this event was later used for the purposes of anti-Jewish propaganda does not negate its historical probability.—D.J.H.

Early Church, §§ 36-168, 191.

Gnosticism

543. S. BROWN, "Religious Imagination—Then and Now," *BibToday* 29 (4, '91) 237-241.

After describing the Nag Hammadi library, the article discusses gnosis and its relation to Christianity, the indebtedness of Paul and John to gnosis, the Jewish roots of gnosis, and its suppression in the 2nd and 3rd centuries. Gnosis offers a corrective to the stunting of the religious imagination by the rationalism of Western theology (including biblical studies). —D.J.H.

544. J. K. COYLE, "Mary Magdalene in Manichaeism?" *Muséon* 104 (1-2, '91) 39-55.

The Manichaeans understood the predominant "Mary" encountered in their gnostic sources as Mary Magdalene. Mary is the ideal believer, in a privileged relationship to the risen Jesus, whom she meets alone. She also exercises leadership over the Eleven. Wisdom is not viewed as fallen or as the manifestation of female instability. Mary's identification with Wisdom and her close relationship to Jesus may express a feminine aspect in Jesus.—D.J.H.

545. A. D. de Conick and J. Fossum, "Stripped before God: A New Interpretation of Logion 37 in the Gospel of Thomas," *VigChrist* 45 (2, '91) 123-150.

Gospel of Thomas 37 consists of three principal motifs: stripping off the garments without shame, treading upon them like children, and gaining the capacity to see the Son of God without fear. This logion, far from speaking about baptism as J. Z. Smith contended, utilizes common encratite teaching in order to describe the necessary preparation for salvation and ascension to heaven. If it reflects any ritual, it is a primitive unction ritual separate from baptism.—D.J.H.

546. G. Luck, "The Doctrine of Salvation in the Hermetic Writings," *SecondCent* 8 (1, '91) 31-41.

There are two main aspects of salvation found in the *Corpus Hermeticum:* (1) the spiritual life (1:20-23; 4; 7; 12:1-14), and (2) "becoming like God" (ὁμοίωσις τῷ θεῷ, 13). For the Hermetics salvation essentially consisted in knowing oneself, in recognizing within oneself the share of Light, the Divine Intellect (νοῦς) that one possesses as a natural gift. Comments on several other aspects of the Hermetic scheme of salvation are included.—C.R.M.

547r. D. Rouleau and L. Roy, *L'épître apocryphe de Jacques (NH I,2). L'acte de Pierre (BG 4)* [*NTA* 33, p. 279].

J. Zandee, "Der Apokryphe Brief des Jakobus (Nag Hammadi Codices I,2) und die Akte des Petrus (Papyrus Berolinensis Gnosticus, Abkürzung BG,4)," *BiblOr* 47 (3-4, '90) 277-289.—The article first describes Rouleau's introduction to *Apocryphon of James*, offers comments on the Coptic text and its translation, and discusses various parts of the work and its general character. Then it considers Roy's treatment of *The Act of Peter* according to the same outline.—D.J.H.

548. M. Scopello, "Le renard, symbole de l'hérésie dans les polémiques patristiques contre les gnostiques," *RevHistPhilRel* 71 (1, '91) 73-88.

The Church Fathers of the 2nd and 3rd centuries (Hippolytus, Irenaeus, Origen, etc.) used the symbol of the fox to express the cunning, deceit, and ambiguousness of the gnostics in their dealings with the catholic church.—D.J.H.

549. A. van Tongerloo, "Manichaeism in Recent Studies," *EphTheolLov* 67 (1, '91) 204-212.

After surveying 20th-century research on Manichaeism, the article reports on the publication of various sources: Greek Mani Codex, Coptic sources, Old Uygur texts, Iranian texts, Chinese texts, and Manichaean art. It also provides information pertaining to the academic study of Manichaeism (newsletter, associations, conferences).—D.J.H.

550. J. A. D. Weima, "The Second Tense in the Gospel of Thomas: The 'Sleeping Beauty' of the Coptic Verbal System," *Orientalia* 59 (4, '90) 491-510.

The Coptic text of *Gospel of Thomas* consistently employs the second tense in its proper syntactical function of shifting the emphasis away from the main verb and onto an adverbial expression, exactly as H. J. Polotsky proposed. It is important that the emphatic function of the second tense be made evident in translations, either by the use of a cleft sentence or by some other means (e.g. italics, bold type, underline). A chart listing the seventy-six occurrences of the second tense in *Gospel of Thomas* is included.—D.J.H.

Gnosticism, §§ 36-158, 501.

NOTES ON JOURNALS

Ceased Publication

Ecumenist (Mahwah, NJ) with vol. 29, no 2 (1991).

Recently Inaugurated

*AnáMnesis. Revista de Teología*Dominicos*México* (Carlos Mendoza, Odontología 35, Col. Copilco-Universidad.04360, Ciudad de México, Mexico) vol. 1, no. 1 (1991).

Archaeology in the Biblical World (29528 Madera, Shafer, CA 93263) vol. 1, no. 1 (1991).

Bobolanum (Oficyna Przeglądu Powszechnego, 02-532 Warszawa, ul. Rakowiecka 61, Poland) no. 1 (1990).

Continuum (Business Manager, *Continuum,* 3700 West 103rd St., Chicago, IL 60655) vol. 1, no. 1 (1990).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

L. ALONSO SCHÖKEL AND A. M. ARTOLA (EDS.), *La Palabra de Dios en la Historia de los hombres. Comentario Temático a la Constitución "Dei Verbum" del Vaticano II sobre la Divina Revelación,* Teología-Deusto 23 (Bilbao: Universidad de Deusto, 1991, paper; Bilbao: Ediciones Mensajero) 702 pp. Bibliography. Indexed. ISBN: 84-271-1676-4 (EM).

After G. Ruiz's history of Vatican II's Constitution on Divine Revelation (*Dei verbum*), this volume provides commentaries and essays on the major topics treated in the document: the nature of revelation (Alonso Schökel, J. Ashton), the transmission of divine revelation (Alonso Schökel, A. Antón), divine inspiration and the interpretation of Scripture (Alonso Schökel, Artola, R. Jacob), interpretation of Scripture (Alonso Schökel), the NT (Alonso Schökel, J. R. Scheifler, J. A. Ubieta), and Scripture in church life (Alonso Schökel, J. M. Sánchez Caro).

Anfänge der Christologie. Festschrift für Ferdinand Hahn zum 65. Geburtstag, ed. C. Breytenbach and H. Paulsen (Göttingen: Vandenhoeck & Ruprecht, 1991, DM 120) 493 pp. Bibliography. ISBN: 3-525-58157-2.

The twenty-seven articles prepared in honor of Professor Hahn on his 65th birthday are by J. Gnilka on the theological problem of the quest for Jesus, Paulsen on the origin of theology in primitive Christianity, M. Hengel on Psalm 110 and the exaltation of the risen Lord to God's right hand, H. von Lips on wisdom traditions in primitive Christian Christology, O. Merk on the Christology of 1 Thessalonians, C. Dietzfelbinger on Son and Law in Pauline Christology, J. Reumann on Christology in Philippians (especially chap. 3), K. Kertelge on Adam's sin in the light of Christ's redeeming activity in Rom 5:12-21, J. Roloff on Jesus' way as the norm of life in 2 Tim 2:8-13, Breytenbach on the foundations of the Markan Son-of-God Christology, A. Lindemann on Jesus' mighty acts in Mk 4:35–6:6a, H. Klein on Christology and anthropology in the Peter-legends in Matthew's special material, U. Luz on Matthean Christology, C. K. Barrett on submerged Christology in Acts, J. Jervell on the Son of the people in Lk-Acts, W. Loader on Jn 1:50-51 and the "greater things" of Johannine Christology, R. Schnackenburg on "the Father, who has sent me" in Johannine Christology, H.-J. Klauck on confession to Jesus and witness of God in 1 John, A. Satake on Christology in Revelation and the suffering of Christians, E. Biser on Jesus' beloved disciple, H. Hegermann on Christology in Hebrews, C. Burchard on christological passages in James, E. Schweizer on the Christology of 1 Peter, A. Vögtle on the Christology and theology of 2 Peter, T. Onuki on the tradition-history of *Gospel of Thomas* 17 and its christological relevance, G. Kretschmar on Jesus' conception from the Virgin Mary and the theology of *Protevangelium of James,* and M. Lattke on the Messiah-passages in *Odes of Solomon.* Also included are a foreword by the editors, a greeting from S. Ben-Chorin, reflections by P. Stuhlmacher on preaching on Good Friday, and a bibliography of Hahn's publications between 1959 and 1989 (compiled by C. Hoegen-Rohls).

T. BAARDA, H. J. DE JONGE, AND M. J. J. MENKEN (EDS.), *Jodendom en vroeg christendom: continuïteit en discontinuïteit. Opstellen van leden van de Studiosorum Novi Testamenti Conventus* (Kampen: Kok, 1991, paper) 191 pp. Bibliographies. ISBN: 90-242-3058-6.

The nine articles in this volume (all in Dutch) are by M. de Jonge on the vision of Jesus the Jew regarding his mission, P. W. van Boxel on the attitude of Jesus and earliest Christianity vis-à-vis the Law, H. J. de Jonge on Jesus' resurrection (the Jewish tradition behind a Christian confession), J. S. Vos on Paul and the Scriptures—hermeneutics and rhetoric in Gal 3:6-14, S. J. Noorda and W. J. C. Weren on Christian scribalism as seen in the fulfillment quotations in Mt 8:17 and 12:17-21, Menken on Jesus and the Pharisees in Jn 8:12-20,

J. Lambrecht on "King of kings" in Christian apocalypticism (Rev 17:14; 19:16), J. W. van Henten on Christians within and outside Judaism, and G. R. Luttikhuizen on early Christian Judaism.

D. A. BLACK AND D. S. DOCKERY (EDS.), *New Testament Criticism & Interpretation* (Grand Rapids: Zondervan, 1991, paper $17.95) 619 pp. Bibliographies. Indexed. LCN: 90-23879. ISBN: 0-310-51911-X.

The first three articles in this volume are by P. H. Davids on authority, hermeneutics, and criticism; Dockery on the history of NT interpretation; and D. A. Hagner on the NT, history, and historical-critical method. The next eight articles treat basic methods of NT criticism: M. W. Holmes on textual criticism, S. McKnight on source criticism, D. L. Bock on form criticism, G. R. Osborne on redaction criticism, A. B. Spencer on literary criticism, M. C. Parsons on canonical criticism, M. R. Mulholland on sociological criticism, and B. Stancil on structuralism. The final eight articles deal with special issues: D. E. Garland on background studies, Black on NT Greek in the light of ancient and modern linguistics, K. Snodgrass on the use of the OT in the NT, R. B. Sloan on unity in diversity, J. W. McCant on the diversity of doctrine, C. L. Blomberg on the diversity of literary genres, T. D. Lea on pseudonymity, and C. R. Wells on NT interpretation and preaching.

J. A. BROOKS, *The New Testament Text of Gregory of Nyssa,* The New Testament in the Greek Fathers 2 (Atlanta: Scholars Press, 1991, cloth $34.95, paper $22.95) xi and 267 pp., 24 tables. LCN: 91-642. ISBN: 1-55540-580-0 (cloth), -581-9 (paper).

The revision of a doctoral dissertation directed by G. D. Kilpatrick and accepted in 1979 by Oxford University, this investigation of the NT text used by Gregory of Nyssa collects his NT quotations, reconstructs from them the corresponding portions of his NT manuscripts, and determines the textual relationships of his NT. Thus it examines Gregory's texts of Matthew, Mark, Luke, John, Acts and the catholic epistles, and the Pauline epistles. Brooks concludes that Gregory's NT quotations are most closely related to the Byzantine text and that Gregory may be viewed as one of the earliest Byzantine witnesses.

Christ In Our Place. The Humanity of God in Christ for the Reconciliation of the World. Essays presented to Professor James Torrance, ed. T. A. Hart and D. P. Thimell, Princeton Theological Monograph Series 25 (Exeter, UK: Paternoster, 1990, paper £14.95; Allison Park, PA: Pickwick) ix and 387 pp., frontispiece. LCN: 90-21238. ISBN: 0-85364-504-3 (Paternoster), 1-55635-009-0 (Pickwick).

The nineteen papers in this *Festschrift* honoring Professor Torrance appear under three headings: Christ and the reconciliation of the world (six), Christ in the history of Christian thought (six), and Christ and salvation in Christian theology (seven). The papers most pertinent to biblical studies are by B. S. Childs on the struggle for God's righteousness in the Psalter, and I. H. Marshall on whether the NT teaches universal salvation. A. Heron has provided an eight-page personal appreciation.

H. J. DE JONGE, *Van Erasmus tot Reimarus. Ontwikkelingen in de bijbelwetenschap van 1500 tot 1800* (Leiden: Rijks Universiteit, 1991, paper) 24 pp. Bibliography.

The text of a lecture delivered in 1991 at the University of Leiden, this booklet traces the history of NT scholarship between 1500 and 1800, with attention to the contributions of Erasmus, H. Grotius, J. Scaliger, B. Spinoza, A. Collins (and other rationalists), and H. S. Reimarus.

Ein Gott, eine Offenbarung. Beiträge zur biblischen Exegese, Theologie und Spiritualität. Festschrift für Notker Füglister OSB zum 60. Geburtstag, ed. F. V. Reiterer (Würzburg: Echter, 1991, paper DM 78) 620 pp., frontispiece. Bibliographies. Indexed. ISBN: 3-429-01363-1.

The twenty-five articles in this volume honoring Professor Füglister on his 60th birthday concern OT exegesis and theology (nineteen), NT exegesis and theology (three), and the Psalms and Benedictine spirituality (three). The NT articles are by P. Arzt on the Pauline "thanksgivings" against the background of Greek papyrus letters, W. Beilner on Jesus' understanding of the Law, and M. Ernst on Hellenistic analogies to the NT parables. A photograph of the honoree and a list of his publications are included.

E. E. ELLIS, *The Old Testament in Early Christianity. Canon and Interpretation in the light of Modern Research,* Wissenschaftliche Untersuchungen zum Neuen Testament 54 (Tübingen: Mohr-Siebeck, 1991, DM 78) xiii and 188 pp. Indexed. ISBN: 3-16-145660-2.

The revision and expansion of essays published separately in earlier forms, this volume presents chapters on the OT canon in the early church, OT quotations in the NT—a brief history of research, and biblical interpretation in the NT church. The two appendixes treat Jesus and his Bible [§ 34-82] and typological interpretation and its rivals (1982).

C. H. FELDER (ED.), *Stony the Road We Trod. African American Biblical Interpretation* (Minneapolis, MN: Fortress, 1991, paper $15.95) xii and 260 pp., map. Indexed. LCN: 91-19567. ISBN: 0-8006-2501-3.

The eleven essays in this volume are by T. Hoyt on interpreting biblical scholarship for the black church tradition; W. H. Myers on the hermeneutical dilemma of the African American biblical student; R. J. Weems on African American women and the Bible; V. L. Wimbush on the Bible and African Americans (an outline of an interpretative history); D. T. Shannon on P. L. Dunbar's "An Ante-bellum Sermon" as a resource for an African American hermeneutic; Felder on race, racism, and the biblical narratives; C. B. Copher on the black presence in the OT; R. C. Bailey on the use of Africans in OT poetry and narratives; J. W. Watson on the identity of Hagar; C. J. Martin on the "household codes" in African American biblical interpretation; and L. A. Lewis on the Philemon-Paul-Onesimus triangle viewed from an African American perspective. Felder has provided a fourteen-page introduction.

R. G. GRUENLER, *Meaning and Understanding. The Philosophical Framework for Biblical Interpretation,* Foundations of Contemporary Interpretation 2 (Grand Rapids: Zondervan, 1991, paper) 223 pp. Bibliography. Indexed. LCN: 89-28700. ISBN: 0-310-40931-4.

This study in comparative hermeneutics from the perspective of philosophical analysis first treats European idealism: understanding the Kantian legacy, the Kantian legacy in the 19th century, and 20th-century continental idealism. It illustrates the approach with reference to G. Marcel's concepts of creative fidelity and disposability. Then it considers hermeneutics from the perspectives of British and American schools of philosophical realism, and illustrates this approach to interpretation with the help of M. Polanyi's Augustinian realism. Gruenler is professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA.

K. M. HANSEN, *Nils Alstrup Dahl. A Bibliography of His Writings 1935-1991,* Bibliography Series 3 (Oslo: University of Oslo, Faculty of Theology, 1991, paper) 112 pp. Indexed. ISBN: 82-991913-3-5.

After a brief biographical sketch of Dahl (1911-) this bibliography of his publications between 1935 and 1991 lists 471 items arranged according to their years of publication. After Norwegian titles thought to be of particular importance, an English translation has been added in square brackets. Indexes of scriptural texts, persons, and subjects are included.

P. J. HARTIN AND J. H. PETZER (EDS.), *Text and Interpretation. New Approaches in the Criticism of the New Testament,* New Testament Tools and Studies 15 (Leiden—New York: Brill, 1991, 140 gld. or $72) viii and 326 pp. Bibliographies. Indexed. LCN: 91-11887. ISBN: 90-04-09401-6.

The sixteen articles in this volume approach NT hermeneutics from the perspectives of the sender (one), the text (five), and the receptor (ten). They are by W. S. Vorster on historical criticism, Petzer on eclecticism and NT textual criticism, P. J. Maartens on semiotic relations in Mk 4:24-25, A. H. Snyman on the semantic discourse analysis of Philemon, A. G. van Aarde on narrative criticism applied to Jn 4:43-54, J. G. du Plessis on speech-act theory (especially G. N. Leech's pragmatic principles) and NT interpretation, B. C. Lategan on reception theory and practice in reading Romans 13, W. Wuellner on the narrative rhetoric of Jn 11, Hartin on a deconstructive reading of Mk 4:1-9 and 4:13-20, P. J. du Plessis on fundamentalism as a methodological principle, W. R. Domeris on sociological and social-historical investigations, J. A. Draper on contextual exegesis in South Africa, S. van Tilborg on Jn 15 in the context of the farewell discourse, S. J. Nortjé on the road to Emmaus as a woman's experience, E. H. Scheffler on reading Luke from the perspective of liberation theology, and Domeris on historical-materialist exegesis. The editors have provided an eleven-page introduction.

T. Holtz, *Geschichte und Theologie des Urchristentums. Gesammelte Aufsätze,* ed. E. Reinmuth and C. Wolff, Wissenschaftliche Untersuchungen zum Neuen Testament 57 (Tübingen: Mohr-Siebeck, 1991, DM 248) ix and 492 pp. Indexed. ISBN: 3-16-145763-3.

The twenty-eight articles in this collection appear under five headings: the tradition and history of primitive Christianity (five), the OT in the NT (four), Paul (eleven), the Johannine Apocalypse (two), and surveys (six). The topics include knowledge about and of Jesus (1979), the Jesus-tradition and epistolary literature (1985), Christian interpolations in *Joseph and Aseneth* [§ 13-425], Stephen's speech in Acts 7 (1965), the significance of Jewish-Greek terminology for translating the NT [§ 25-408], Paul's self-understanding [§ 11-334], theology and Christology according to Paul (1985), the signs of the Spirit in 1 Cor 12:1-3 [§ 17-214], the form and content of 1 Thess 1:9-10 (1977), God in Revelation (1980), "works" in Revelation (1989), the problems of Hebrews (1969), and unity and diversity of the church according to the NT (1979).

C. Junco Garza, *"Escucha, Israel. . . ." Aproximacion a la sagrada escritura,* Manuales UPM 1 (Mexico City: Librería Parroquial de Clavería, 1990, paper) vii and 371 pp. Bibliography. ISBN: 968-442-170-2.

After a brief introduction to Vatican II's Constitution on Divine Revelation (*Dei verbum*), this volume discusses the major topics treated in that document: the nature and transmission of revelation, the biblical text and its transmission, canonicity, inspiration, the truth and power of Scripture, hermeneutics and biblical inspiration, the unity and content of Sacred Scripture, and Sacred Scripture in church life.

C. Junco Garza and R. Rendon Leal, *Primer encuentro con la Palabra. 20 lecciones biblicas* (8th ed.; Mexico City: Ediciones Paulinas, 1991, paper) 167 pp., 3 maps; *La Palabra nos congrega. 21 lecciones biblicas* (22nd ed.; Mexico City: Ediciones Paulinas, 1991, paper) 126 pp. Illustrated.

These two books follow the same basic outline of contents: general introduction to the Bible, the history of our salvation, the person of Jesus and the Gospels, and the church and the rest of the NT. *Primer encuentro con la Palabra* is intended to help groups just beginning biblical study, and *La Palabra nos congrega* can aid those already initiated into biblical study to extend and deepen their knowledge.

J. R. Kohlenberger, *The NRSV Concordance Unabridged. Including the Apocryphal/Deuterocanonical Books* (Grand Rapids: Zondervan, 1991, $39.95) xvi and 1,688 pp. Indexed. LCN: 91-12197. ISBN: 0-310-53910-2.

This concordance to the New Revised Standard Version covers all eighty-four books (sixty-six canonical, and eighteen deuterocanonical) and indexes all 906,953 words in the text. It is divided into three sections: the main concordance (covering pp. 1-1483); the index of articles, conjunctions, particles, prepositions, and pronouns; and the index to the NRSV footnotes. Also included is a topical index to the NRSV (compiled by V. D. Verbrugge). The main concordance provides for each word a heading (indexed word, frequency count, related words, etc.) and context lines (book-chapter-verse reference, context line, phrase-index code letter, etc.).

B. LANG, *Die Bibel. Eine kritische Einführung.* Uni-Taschenbücher 1594 (Paderborn—Munich: Schöningh, 1990, paper DM 24.80) 256 pp., 7 figs. Indexed. ISBN: 3-506-99409-3.

The revised and expanded version of *Ein Buch wie kein anderes* [*NTA* 25, p. 297], this volume seeks to serve as a bridge between a simple reading of the Bible and one that is historically responsible and methodologically founded. It treats the Bible as a book, various aspects of historical-critical exegesis, and the relation between Holy Scripture and critical consciousness. Five appendixes are included.

B. LANG (ED.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques,* Band 36 1988-1990 (Düsseldorf: Patmos, 1991, paper DM 158) xiv and 507 pp. Indexed. ISSN: 0074-9745.

Bibliographic information and summaries (in most cases) for 3,401 articles and books appear under the following general headings: text and translation, foundations, OT exposition, NT exposition, extrabiblical sources, language, world of the Bible, archaeology and customs, institutions and rituals, history of Israel, Judaism—early Christianity—gnosis—Islam, biblical theology, concepts and symbols, the Bible in systematic theology, the Bible in church life, history of interpretation, the Bible in art and literature, and history of religion. The summaries are in German, English, and French. The previous volume was described in *NTA* 34, p. 101.

J. P. LEWIS, *The English Bible from KJV to NIV. A History and Evaluation* (2nd ed.; Grand Rapids: Baker, 1991, paper $21.95) 512 pp. Bibliography. Indexed. LCN: 91-258. ISBN: 0-8010-5666-7.

Except for the chapter dealing with the New King James Version, the chapters in the first edition [*NTA* 26, p. 76] have been left unchanged in the second edition. New chapters on the Revised English Bible and the New Revised Standard Version have been added. Lewis, now retired, was professor of Bible at Harding Graduate School of Religion in Memphis, TN.

B. M. METZGER (ED.), *NRSV Exhaustive Concordance* (Nashville, TN: Nelson, 1991) xii and 1,827 pp. Indexed. LCN: 91-18684. ISBN: 0-8407-6800-1.

This concordance indexes every word in the NRSV translation of the Bible, including the apocryphal/deuterocanonical books. There are 16,622 entries in the main body of the concordance, with a total of 413,335 context lines. There is also a separate index of 102 words that are less commonly used to locate references, such as articles, conjunctions, and prepositions. Also included are a separate index of alternate and "literal" translations from the footnotes to the text, a complete topical index, and a special section of Bible-study helps. Metzger has provided a three-page introduction.

G. MÜLLER, *Johann Leonhard Hug (1765 - 1846). Seine Zeit, sein Leben und seine Bedeutung für die neutestamentliche Wissenschaft,* Erlanger Studien 85 (Erlangen: Palm & Enke, 1990, paper DM 46) xiii and 292 pp. Bibliography. ISBN: 3-7896-0185-3.

Prepared as a doctoral dissertation under the direction of O. Merk and accepted in 1990 by the theological faculty at Erlangen-Nürnberg, this investigation of Hug first considers his historical setting, his life (1765-1846), and his friends. Then it treats his scholarly achievements in NT textual criticism, the Synoptic problem, and research on NT writings (Gospels, Paul's letters, catholic epistles, Revelation), as well as reactions to his introduction to the NT. Finally it deals with his work on the OT, his battle against rationalism, his responses to H. E. G. Paulus and D. F. Strauss, and his views of the possibilities and limits of Roman

Catholic exegesis. Müller concludes that Hug was the most important Roman Catholic exegete of the first half of the 19th century.

R. NORTH (ED.), *Elenchus of Biblica 1988,* Elenchus of Biblical Bibliography 4 (Rome: Pontifical Biblical Institute, 1991, paper) 1056 pp. Indexed. ISBN: 88-7653-594-2.

This installment [see *NTA* 34, p. 379] provides bibliographic information for over 15,000 items under the following headings: bibliography, introduction, critical texts and versions, exegesis for the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and other epistles, biblical theology, biblical philology, post-biblical Judaism, para-biblical religion, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

J. C. O'NEILL, *The Bible's Authority. A Portrait Gallery of Thinkers from Lessing to Bultmann* (Edinburgh: T. & T. Clark, 1991, paper $24.95) ix and 323 pp. Indexed. ISBN: 0-567-29189-8.

O'Neill, professor of NT at New College, University of Edinburgh, explores the lives and thought of twenty-one German thinkers with particular attention to their views on biblical authority: G. E. Lessing, J. D. Michaelis, J. S. Semler, I. Kant, J. G. Herder, J. G. Eichhorn, G. W. F. Hegel, D. F. Strauss, F. C. Baur, C. H. Weisse, H. Ewald, B. Bauer, M. Kähler, F. Overbeck, F. Nietzsche, J. Wellhausen, A. von Harnack, H. Gunkel, A. Schweitzer, K. Barth, and R. Bultmann.

Persuasive Artistry. Studies in New Testament Rhetoric in Honor of George A. Kennedy, ed. D. F. Watson, JSNT Supplement Series 50 (Sheffield, UK: JSOT Press, 1991, £40 or $60) 390 pp., frontispiece. Indexed. ISBN: 1-85075-284-2.

The seventeen articles honoring Professor Kennedy are by Y. Gitay on rhetorical criticism and prophetic discourse, J. R. Levison on Kennedy's definition of early Christian rhetoric, R. Grams on the Temple conflict scene in Mt 21–23, C. C. Black on rhetorical dimensions of Mk 13, W. Wuellner on the rhetorical genre of Jesus' sermon in Lk 12:1–13:9, R. B. Vinson on the use of enthymemes in the Synoptic Gospels, V. K. Robbins on writing as a rhetorical act in Plutarch and the Gospels, F. Thielman on the style of the Fourth Gospel and ancient literary-critical concepts of religious discourse, Watson on the epideictic rhetoric of farewell in Acts 20:17-38, M. R. Cosby on Paul's persuasive language in Romans 5, R. Jewett on the rhetorical function of numerical sequences in Romans, F. W. Hughes on the rhetoric of reconciliation in 2 Cor 1:1–2:13 and 7:5–8:24, F. W. Danker on Paul's debt in 2 Corinthians to Demosthenes' *De corona,* J. D. Hester on the presence of epideictic in Galatians 1–2, R. G. Hall on historical inference and rhetorical effect in Galatians 1–2, C. J. Martin on the rhetorical function of commercial language in Phlm 18, and S. M. Pogoloff on Isocrates and contemporary hermeneutics. A photograph of the honoree is included.

A. SCHWEITZER, *Out of My Life and Thought. An Autobiography,* trans. A. B. Lemke (New York: Holt, 1990, $24.95) xii and 272 pp., 8 plates. Bibliography. Indexed. LCN: 90-37697. ISBN: 0-8050-1467-5.

A new English version of *Aus meinem Leben und Denken* (1931), this autobiography describes how Schweitzer became a theologian, philosopher, musician, and medical doctor. Among the topics are Schweitzer's study of the Last Supper and the life of Jesus, his work on the historical Jesus and the Christianity of today, and the completion of his book on the mysticism of Paul. A nine-page chronology of Schweitzer's life is included.

W. A. SMALLEY, *Translation as Mission. Bible Translation in the Modern Missionary Movement,* The Modern Mission Era, 1792-1992. An Appraisal (Macon, GA: Mercer University Press, 1991, $22.95) xv and 287 pp., 6 tables. Bibliography. Indexed. LCN: 90-26724. ISBN: 0-86554-389-5.

This investigation of the place of Bible translation in the Christian missionary movement over the past two-hundred years contains chapters on translation and the Bible, its role in the spread of the church, major figures, the translating institutions, theology in translation, dynamic equivalence translation, problems with this approach, translation strategy under language diversity, translation and Christian community, translation and indigenous theology, translation and modernization, the translated book, and translation in the missionary past and future. Smalley contends that the theological presuppositions of the missionary translators varied widely and that the task of Bible translation is passing back into the hands of native speakers.

P. C. STINE (ED.), *Bible Translation and the Spread of the Church. The Last 200 Years*, Studies in Christian Mission 2 (Leiden—New York: Brill, 1990, 75 gld. or $38.50) xii and 154 pp., fig. Bibliography. LCN: 90-46957. ISBN: 90-04-09331-1.

Prepared for a conference held in 1988 at the Center of Theological Inquiry in Princeton, NJ, the nine papers in this volume are by L. Sanneh on gospel and culture (ramifying effects of scriptural translation), A. F. Walls on the translation principle in Christian history, D. C. Arichea on theology and translation, S. K. Batalden on the politics of modern Russian biblical translation, S. Escobar on the role of translation in developing Latin American theologies, K. Koyama on the role of translation in developing Asian theologies, L. J. Luzbetak on contextual translation (the role of cultural anthropology), D. L. Whiteman on Bible translation and social and cultural development, and U. Fick on future Bible translation and the future of the church. Stine has provided a four-page introduction.

R. S. SUGIRTHARAJAH (ED.), *Voices from the Margin. Interpreting the Bible in the Third World* (Maryknoll, NY: Orbis, 1991, paper $19.95) ix and 454 pp. Indexed. LCN: 91-7323. ISBN: 0-88344-770-3.

The thirty-two articles reprinted in this volume appear under five headings: use of the Bible—methods, principles, and issues (by C. Boff, S. J. Samartha, I. J. Mosala, E. Tamez, and J. Miguez-Bonino); re-use of the Bible—examples of hermeneutical explorations (A. Byung-Mu, Mosala, Sr. Vandana, G. Gutiérrez, G. M. Soares-Prabhu, C. H. Felder, A. C. C. Lee, C. Amjad-Ali, and H. R. Graham); the exodus—one theme, many perspectives (G. V. Pixley, C. H. S. Moon, J.-M. Ela, an Asian group, N. S. Ateek, and R. A. Warrior); one reality, many texts—examples of multi-faith hermeneutics (K. P. Lan, D. S. Amalorpavadass, S. Yagi, Sugirtharajah, M. Pongudom, J. Kattackal, and A. A. Engineer); and people as exegetes (examples from Malawi [P. A. Kalilombe], Nicaragua, Indonesia, South Africa, and China [K. H. Ting]). The editor has provided an introduction and a postscript.

Templum Amicitiae. Essays on the Second Temple presented to Ernst Bammel, ed. W. Horbury, JSNT Supplement Series 48 (Sheffield, UK: JSOT Press, 1991, £45 or $65) 519 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-273-7.

The twenty articles honoring Professor Bammel on his 67th birthday are by H. G. M. Williamson on the Temple in 1–2 Chronicles, G. I. Davies on the presence of God in the Second Temple and rabbinic doctrine, A. Chester on the Sibyl and the Temple, M. Barker on Temple imagery in Philo as a possible indication of the origin of the Logos, Horbury on Herod's Temple and "Herod's days," J. A. Draper on "Korah" and the Second Temple, C. C. Rowland on the Second Temple as the focus of ideological struggle, M. N. A. Bockmuehl on shofar symbolism and its reception in early Christianity, J. C. O'Neill on the desolate house and the new kingdom of Jerusalem (*2 Esdras* 1–2/*5 Ezra*), J. K. Riches on the strange relevance of apocalyptic, W. R. Telford on Temple and fig-tree in Mk from a Greco-Roman perspective, D. R. Catchpole on Temple traditions in Q, B. D. Chilton on Jn 2:15 ([ὥς φραγέλλιον ἐκ σχοινίων), C. K. Barrett on attitudes to the Temple in Acts, J. P. M. Sweet on a "house not made with hands," D. R. de Lacey on the function of the Temple metaphor in Paul, B. Lindars on Hebrews and the Second Temple, R. P. Gordon on Heb 6:18-19 and 9:6-14 against the background of the OT cult, P. Cameron on the "sanctuary" in *Odes of*

Solomon 4, and C. P. Bammel on Law and Temple in Origen. A photograph of Bammel and a list of his publications are included.

GOSPELS–ACTS

J. Ashton, *Understanding the Fourth Gospel* (Oxford: Oxford University Press, Clarendon Press, 1991, $139) xvii and 599 pp. Bibliography. Indexed. LCN: 90-43422. ISBN: 0-19-826461-5.

Ashton, university lecturer in NT studies and fellow of Wolfson College, Oxford, focuses on what R. Bultmann regarded as the two great riddles of the Fourth Gospel: its place in the history of Christian thought, and its central or governing idea. He first surveys Johannine research with attention to Bultmann and to scholars before and after him. Then he considers the genesis of the Fourth Gospel in the context of 1st-century Judaism and the development of early Christianity with reference to the following topics: religious dissent, the community and its book, dualism, Messiah, Son of God, and Son of Man. Finally he discusses revelation as the Gospel's basic concept: intimations of apocalyptic, the Gospel genre, departure and return, passion and resurrection, and the medium and the message. Five excursuses (on the first edition, the call to faith in 1:19-49, etc.) are included.

K. Backhaus, *Die "Jüngerkreise" des Täufers Johannes. Eine Studie zu den religionsgeschichtlichen Ursprüngen des Christentums,* Paderborner Theologische Studien 19 (Paderborn—Munich: Schöningh, 1991, paper DM 98) xviii and 405 pp. Bibliography. Indexed. ISBN: 3-506-76269-9.

The slightly revised version of a doctoral dissertation directed by J. Ernst and accepted in 1989 by the theological faculty at Paderborn, this investigation of the so-called Baptist-circle formed by John first considers Jesus' possible membership in it and his history-of-religions relation to it. Next it examines the evidence pertaining to the Baptist-circle in the NT and other texts (Josephus, *Ant.* 18:116-119; Pseudo-Clementines, heresiological literature). Then it focuses on the various dimensions of the Baptist-circle hypothesis (origin with John, phenomenology, relation to early Christianity). Finally it tests the Baptist-circle hypothesis in the light of various parts of the NT (Q, Mk, Mt, Lk-Acts, Jn). Backhaus concludes that the heuristic value and methodological basis of current Baptist-circle hypotheses are doubtful.

G. Berlingieri, *Il lieto annuncio della nascita e del concepimento del precursore di Gesù (Lc 1,5-23.24-25) nel quadro dell'opera lucana: Uno studio tradizionale e redazionale,* Analecta Gregoriana 258 (Rome: Pontificia Università Gregoriana, 1991, paper 28,000 L) xvii and 185 pp. Bibliography. Indexed. ISBN: 88-7652-636-6.

The slightly revised version of a doctoral dissertation directed by E. Rasco and accepted in 1989 by the Gregorian University, this investigation of the Lukan accounts of the announcement of John the Baptist's birth (1:5-23) and his conception (1:24-25) first treats the text and its author: literary analysis, language, sources, and authorship. Next it deals with the tradition underlying the text: literary genre and models, setting in life, and history. Then it discusses the redaction of the text, with reference to the structure of Lk 1–2 and Lk-Acts as a whole, the announcements in Lk 1, and the structure of Lk 1:5-25. Finally it considers the theology of the text, with particular attention to the figures of John the Baptist and of Zechariah and Elizabeth. Nine charts are included.

J. Beutler and R. T. Fortna (eds.), *The Shepherd Discourse of John 10 and its Context,* Society for New Testament Studies Monograph Series 67 (Cambridge, UK—New York: Cambridge University Press, 1991, $34.50) x and 172 pp., 8 figs. Indexed. LCN: 89-78219. ISBN: 0-521-39211-X.

Based on work prepared for the 1985-86 seminars of the Society for New Testament Studies, the seven papers in this volume are by U. Busse on open questions on Jn 10; Beutler on the OT-Jewish background of the shepherd discourse in Jn 10; J. D. Turner on the history-of-religions background of Jn 10; J. Painter on tradition, history, and interpretation in Jn 10; M. Sabbe on Jn 10 and its relation to the Synoptic Gospels; J. A. Du Rand on a syntactical and narratological reading of Jn 10 in coherence with chapter 9; and H. Thyen on Jn 10 in the context of the Fourth Gospel. The editors have provided a five-page introduction.

K. Bittleston, *The Gospel of Luke* (Edinburgh: Floris, 1990, paper £3.95) 255 pp. ISBN: 0-86315-097-7.

After an eight-page introduction by A. Bittleston, this volume presents K. Bittleston's translation of Luke's Gospel according to the following outline: the birth, baptism, and temptation (1:1–4:13); healings and teachings in Galilee (4:14–9:50); the journey to Jerusalem (9:51–19:27); holy week (19:28–21:38); and the passion, death, and resurrection (22:1–24:53). Bittleston (1909-89) translated Lk 2:49 as follows: "And he said to them: Why were you searching for me? Did you not know that I must be in my Father's house?" And she rendered Lk 9:51: "Then as the days of his ascension drew near He set out to go to Jerusalem."

C. Bravo, *Galilea año 30. Para leer el evangelio de Marcos,* En torno al Nuevo Testamento 12 (Córdoba: Ediciónes El Almendro, 1991, paper) 178 pp. ISBN: 84-86077-90-7.

Bravo, a Mexican Jesuit and the author of *Jesús, hombre en conflicto* (1986), presents a reading of Mark's Gospel according to the following outline: Jesus, the Messiah, the Son of God (1:1-20); Jesus, responsible for life (1:21–6:6); Jesus and the Twelve, responsible for life (6:7–8:26); crisis and confirmation (8:27–9:10); formation for the twelve disciples (9:11–10:52); Jesus' judgment against Jerusalem and the last days of his life (11:1–13:37); Jerusalem's judgment against Jesus (14:1–15:47); and "inconclusion" (16:1-8).

T. W. Buckley, *Seventy Times Seven. Sin, Judgment, and Forgiveness in Matthew,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1991, paper $6.95) 102 pp. Bibliography. LCN: 90-25192. ISBN: 0-8146-5686-2.

After introductory comments on Matthew's Gospel, Buckley, formerly professor of NT at St. John's Seminary in Brighton, MA, and now parish priest at St. John's Church in Essex, MA, examines Matthew's approaches to the following topics: sin, the peril of judgment, the passing of Jerusalem and of the world, the Savior, healing and the forgiveness of sin, and ransom for many.

M. Fander, *Die Stellung der Frau im Markusevangelium. Unter besonderer Berücksichtigung kultur- und religionsgeschichtlicher Hintergründe,* Münsteraner Theologische Abhandlungen 8 (Altenberge: Telos, 1989, paper DM 49.80) xi and 395 pp. Bibliography. ISBN: 3-89375-017-7.

Prepared as a doctoral dissertation under the direction of K. Löning and accepted in 1989 by the Catholic theological faculty at Münster, this volume first examines from a literary perspective those texts in Mark's Gospel that feature women or pertain to their social status: 1:29-31; 5:21-43; 7:24-30; 10:1-12; 12:41-44; 14:3-9; 15:40-41; and 16:1-8. Then it considers these texts against the background of the status of women in primitive Christianity (with particular attention to menstruation and divorce) and the place of women in the Jesus-movement and in the first communities. Finally it relates the passages about women to the great Markan themes: Christology, ecclesiology, discipleship, etc.

R. W. Funk with M. H. Smith, *The Gospel of Mark. Red Letter Edition,* The Jesus Seminar (Sonoma, CA: Polebridge, 1991, paper $19.95) xxii and 250 pp., 5 figs. Bibliography. Indexed. LCN: 91-11780. ISBN: 0-944344-09-7.

Based on the deliberations of the Jesus Seminar, this volume presents the sayings of Jesus found in Mark's Gospel in four colors: red (Jesus undoubtedly said this or something very like it), pink (Jesus probably said something like this), gray (Jesus did not say this, but the ideas are close to his), and black (Jesus did not say this; it represents the perspective or content of a later or different tradition). After introductory material on the Jesus Seminar and Mark's Gospel, the volume presents a new translation of Mk along with parallels and explanations of the Seminar's decisions. Of the 111 sayings considered by the Seminar only 17 were designated red or pink by weighted average, and about 60 fell in the black spectrum.

R. B. GARDNER, *Matthew,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 1991, paper $17.95 or $22.50 Can.) 446 pp., 2 maps. Bibliography. LCN: 91-12048. ISBN: 0-8361-3555-5.

After a five-page introduction to Matthew's Gospel, this volume presents an exposition according to the following general outline: Jesus' origins and calling (1:1–4:16), Jesus' messianic mission (4:17–10:42), Israel responds to Jesus (11:1–16:20), Jesus' final journey (16:21–20:34), Jesus in Jerusalem (21:1–25:46), and Jesus' death and resurrection (26:1–28:20). For each pericope it provides a preview, an outline, explanatory notes, and comments on the text in biblical context and church life. A glossary of technical terms is included. Gardner is associate professor of NT at Bethany Theological Seminary in Oak Brook, IL.

I. GARGANO, *"Lectio divina" su il Vangelo di Matteo,* Conversazioni Bibliche (Bologna: Dehoniane, 1989, 15,000 L) 136 pp. ISBN: 88-10-70917-9.

Gargano treats five texts in Matthew's Gospel according to the principles of *lectio divina:* "You are Peter, and on this rock I will build my church" (16:13-20), the announcement to Joseph (1:18-25), the beatitudes (4:24–5:12), the good seeds and the weeds (13:24-30), and the ecclesiastical discourse—communion in the church (18:1-22).

D. B. GOWLER, *Host, Guest, Enemy and Friend. Portraits of the Pharisees in Luke and Acts,* Emory Studies in Early Christianity 2 (New York—Bern: Lang, 1991, $63.95) xv and 405 pp. Bibliography. Indexed. LCN: 90-33117. ISBN: 0-8204-1329-1.

Based on a doctoral dissertation directed by A. Culpepper and accepted by Southern Baptist Theological Seminary in Louisville, KY, this socio-narratological investigation of the Pharisees in Lk-Acts focuses on Luke's portrayal of them as characters and their cultural scripts. After methodological considerations, it discusses characterization theory in modern literary theory and shows how it can be adapted to ancient literature. Then it examines pericopes in Lk-Acts that feature the Pharisees (Lk 5:17-26; 5:27-32; 5:33-39; 6:1-5; 6:6-11; etc.) and evaluates Luke's portrayal in the light of characterization theory. The three appendixes concern B. Hochman's model for character classification, characterization techniques in ancient narratives, and cultural scripts in ancient narratives.

W. J. HARRINGTON, *The Jesus Story* (Collegeville, MN: Liturgical Press, 1991, paper $9.95; Dublin: Columba) 168 pp. Bibliography. LCN: 91-7680. ISBN: 0-8146-5799-0 (LP), 0-948183-93-4 (C).

After a general introduction to the Gospels, Jesus of Nazareth, and the distinctive character of each Gospel, this volume presents Jesus, the dominant character in each Gospel, as telling his story in his own words—a story that sounds differently in the words of Mark, Matthew, Luke, and John, respectively. Thus the chapter on the Markan story of Jesus begins as follows: "I had left our Nazareth home with a group of friends and neighbors." The final chapter adverts again to the different emphases of each Evangelist. Harrington, an Irish Dominican teaching in Dublin, is the author of *A Cloud of Witnesses* (1989).

Johannes-Studien. Interdisziplinäre Zugänge zum Johannes-Evangelium. Freundesgabe der Theologischen Fakultät der Universität Neuchâtel für Jean Zumstein, ed. M. Rose (Zurich: Theologischer Verlag, 1991, paper 32 SFr) 207 pp., 6 figs. ISBN: 3-290-10143-6.

The nine articles honoring Professor Zumstein treat aspects of the Fourth Gospel from various interdisciplinary perspectives: A. Nayak on the value of the Johannine Logos in Indian theology, W. Rordorf on Gen 28:10-22 and Jn 1:51 in patristic exegesis, F. Moser on misunderstanding and irony in Johannine argumentation and its use in present-day pastoral practice, Rose on manna as the bread from heaven, G. Hammann on Martin Bucer's theological distinctiveness in the light of his exposition of Jn 6 in the controversy about the Lord's Supper, D. Bodi on the ancient Near Eastern background of "rivers of living water" in Jn 7:38, P.-L. Dubied on Lazarus and Raskolnikow, A. Dettwiler on controversial ethics in Jn 15:1-17, and P. Bühler on whether John is a theology of the cross. Rose has provided a four-page foreword.

S. E. JOHNSON, *The Griesbach Hypothesis and Redaction Criticism*, SBL Monograph Series 41 (Atlanta: Scholars Press, 1991, cloth $39.95, paper $24.95) vii and 172 pp. Bibliography. Indexed. LCN: 90-44913. ISBN: 1-55540-532-0 (cloth), -533-9 (paper).

In debating the proponents of the Griesbach hypothesis Johnson, professor emeritus of NT at the Church Divinity School of the Pacific in Berkeley, CA, provides a redaction-critical assessment of each Synoptic Gospel (Mk, Mt, Lk) with reference to Christology, eschatology, parables, and miracles, and also considers the possible setting of Mark's Gospel with respect to Judaism, Hellenism, and ecclesiology. He concludes that the Two-Source theory stands as a better solution to the Synoptic problem than the Griesbach hypothesis.

P. S. KAUFMAN, *The Beloved Disciple: Witness Against Anti-Semitism* (Collegeville, MN: Liturgical Press, 1991, paper $5.95) 71 pp. LCN: 91-12951. ISBN: 0-8146-2067-1.

Kaufman, a Benedictine monk, contends that John's passion narrative is the most historically plausible and the least anti-Jewish. After observations on the "teaching of contempt" and comparison of the Synoptic and Johannine passion accounts, he argues the case for the historical credibility of John's Gospel (with particular attention to the role of the Beloved Disciple). Then he analyzes various parts of the Johannine passion story and discusses the identity of "the Jews."

T. KAUT, *Befreier und befreites Volk. Traditions- und redaktionsgeschichtliche Untersuchung zu Magnifikat und Benediktus im Kontext der vorlukanischen Kindheitsgeschichte*, Athenäums Monografien, Theologie: Bonner Biblische Beiträge 77 (Frankfurt: Hain, 1990, DM 88) iv and 350 pp. Bibliography. ISBN: 3-445-09133-1.

Begun as a doctoral dissertation under the direction of G. Lohfink and accepted by the Catholic theological faculty at Bonn in 1988, this volume explains the Lukan infancy narratives as the product of three phases of development and gives particular attention to the roles of the Magnificat (Lk 1:46-55) and the Benedictus (1:68-79) in the second phase to bring out the theological and political implications of Jesus. After describing the methodology and discussing John the Baptist in Luke's redaction, it treats the composition of the Lukan infancy narratives and provides detailed analyses of the Benedictus and the Magnificat.

J. KIILUNEN, *Das Doppelgebot der Liebe in synoptischer Sicht. Ein redaktionskritischer Versuch über Mk 12,28-34 und die Parallelen*, Annales Academiae Scientiarum Fennicae, Series B, Vol. 250 (Helsinki: Suomalainen Tiedeakatemia, 1989, paper) 110 pp. Bibliography. Indexed. ISBN: 951-41-0609-1.

Kiilunen, author of *Die Vollmacht im Widerstreit* (1985), explores the relationships among the Synoptic Gospels with reference to the pericope about the double love-command (Mk 12:28-34 parr.). After introducing the issue, he offers contextual observations, provides detailed redactional analyses of Mt 22:34-40 and Lk 10:25-37, comments on various hypotheses used to explain the relationships, and concludes that the Matthean and Lukan versions are best understood as redactions of the Markan *Vorlage*.

J. KULISZ, *Jezus w świetle historii* (Warsaw: Akademia Teologii Katolickiej, 1989, paper) 68 pp.

The first part of this booklet traces the various interpretations of Jesus under the influence of rationalism in the 19th and 20th centuries. The second part situates Jesus within his historical context with the help of biblical and extrabiblical sources, and defends the basic historicity of the Christian tradition about Jesus.

M. Làconi, *Il racconto di Giovanni,* Bibbia per tutti (Assisi: Cittadella, 1989, paper 23,000 L) 431 pp. Bibliographies. Indexed.

After a nine-page introduction to John's Gospel and an exposition of the Prologue (1:1-18), this volume comments on the first part of the Gospel (1:19–12:50) under the heading "the mystery of God's Son proclaimed": Jesus presents himself to Israel (1:19–3:36), the spread of the messianic revelation (4:1–6:71), the messianic drama at Jerusalem—the feast of Tabernacles (7:1–8:59), the spread of the messianic gifts (9:1–11:54), and the nearness of the Passover (11:55–12:50). Then under "the mystery of God's Son revealed" it treats chapters 13–21: the Last Supper with the disciples (13:1-30), the Last Supper discourses (13:31–16:33), the priestly prayer (17:1-26), the Passover events (18:1–19:42), the resurrection of Christ (20:1-31), and the risen Lord's appearances in Galilee (21:1-25).

E. E. Lemcio, *The past of Jesus in the gospels,* Society for New Testament Studies Monograph Series 68 (Cambridge, UK—New York: Cambridge University Press, 1991, $34.50) xiv and 190 pp., 3 tables. Bibliography. Indexed. LCN: 90-40228. ISBN: 0-521-40113-5.

Lemcio, professor of NT at Seattle Pacific University in Seattle, WA, contends that the Evangelists to an extent heretofore unrecognized produced narratives that distinguished Jesus' time from their own. After an introduction (to faith, kerygma, and Gospels), he develops the main thesis with reference to the Gospels of Mark, Matthew, Luke, and John, respectively. Then he reflects on the relation of the past to redaction, faith, the present, and history in light of the Gospels. The appendix discusses the unifying kerygma of the NT [see §§ 33-321; 35-303].

Liste der koptischen Handschriften des Neuen Testaments. I. *Die sahidischen Handschriften der Evangelien,* 2. Teil, 2. Halbband, ed. F.-J. Schmitz and G. Mink, Arbeiten zur Neutestamentlichen Textforschung 15 (Berlin—New York: de Gruyter, 1991, DM 258) xii and 829 pp. Bibliography. Indexed. ISBN: 3-11-013015-7.

The first part in this catalogue of Sahidic manuscripts of the Gospels was described in *NTA* 31, pp. 232-233. The first section in the second part was noticed in *NTA* 34, p. 111. The second section provides material descriptions of 175 manuscripts (some only a single page), including bilinguals and lectionaries. For individual items it gives the place and inventory number, content, date, material, size, siglum, information about the manuscript, and bibliography. Also included are addenda to the previous volumes.

P. Luomanen (ed.), *Luke-Acts. Scandinavian Perspectives,* Publications of the Finnish Exegetical Society 54 (Helsinki: Finnish Exegetical Society, 1991, paper; Göttingen: Vandenhoeck & Ruprecht) vi and 194 pp. Bibliographies. ISBN: 951-9217-09-6 (FES), 3-525-53593-7 (V&R).

The seven papers in this volume were prepared in connection with the Scandinavian NT conference held at Helsinki in 1990. They are by K. Búason on the good Samaritan (Lk 10:25-37) examined from three perspectives (redactional, literary, text-linguistic), K. Syreeni on the Gospel in paradigms (the hermeneutical space of Lk-Acts), H. Moxnes on social relations and economic interaction in Lk, A. E. Nielsen on the purpose of the Lukan writings with particular reference to eschatology, H. Räisänen on the redemption of Israel (a salvation-historical problem in Lk-Acts), M. Myllykoski on the material common to Lk and Jn, and W. Übelacker on the relation of Lk-Acts to Mk.

U. Luz, *Das Evangelium nach Matthäus.* 2. Teilband, *Mt 8–17,* Evangelisch-Katholischer Kommentar zum Neuen Testament 1/2 (Zurich: Benziger, 1990; Neukirchen-Vluyn: Neukirchener, paper DM 125) xiii and 537 pp. Bibliographies. ISBN: 3-545-23119-4 (B), 3-7887-1334-8 (N).

The first volume in this commentary on Matthew's Gospel was described in *NTA* 30,

p. 98 [English, *NTA* 35, p. 103]. This volume continues the exposition under the following major headings: Jesus' miracles in Israel (8:1–9:35), the discourse to the disciples (9:36–11:1), and the deepening crisis of Israel (11:2-30). Then it treats Jesus' withdrawal from Israel in 12:1–16:20: the conflict with the Pharisees (12:1-50), the parables discourse (13:1-53), and Jesus' retreat from Israel and the origin of the community (13:53–16:20). Finally it begins the treatment of Jesus' activity in the community (16:21–20:34), with reference to the disciples' experiences on the way toward suffering (16:21–17:27). The four excursuses concern Son of David, Matthean parable interpretation, Peter, and Son of Man.

L. M. Maloney, *"All that God had Done with Them." The Narration of the Works of God in the Early Christian Community as Described in the Acts of the Apostles,* American University Studies, Series 7: Theology and Religion 91 (New York—Bern: Lang, 1991, $42.95) xiii and 237 pp. Bibliography. Indexed. LCN: 90-40424. ISBN: 0-8204-1410-7.

Based on a doctoral dissertation directed by G. Lohfink and accepted in 1990 by the Catholic theological faculty at Tübingen, this volume examines texts in Acts that acclaim some recent event or series of events as the "work of God." After discussing literary and historical backgrounds, it considers Lk 24:33-35 as providing elements of the basic schema: transition, arrival, assembly, report, and response. Then it investigates six examples of the pattern in Acts: the apostles' return from the Sanhedrin (Acts 4:23-31), after Caesarea (11:1-18), Peter's miraculous escape (12:11-17), the missionaries' return (14:26-28), the apostolic council (15:1-35), and Paul at Jerusalem (21:15-20). Maloney concludes that these scenes embody Luke's theology of history: the correspondence of creation and eschatology, the church's break with Judaism, and the unfinished nature of God's work in history.

F. Manns, *L'Evangile de Jean à la lumière du Judaïsme,* Studium Biblicum Franciscanum 33 (Jerusalem: Franciscan Printing Press, 1991, paper $45) 548 pp. Bibliography. Indexed.

After an introduction to the Fourth Gospel, Manns, professor of the NT and Judaism at the Studium Biblicum Franciscanum in Jerusalem, considers various aspects of the Fourth Gospel in the light of Jewish traditions and texts: the Prologue, John the Baptist as a witness to Jesus, Jesus' disciples, the sign at Cana, the Christian rereading of Num 21:4-9 in Jn 3:14-15, the Samaritan woman, Jn 6, the Jews, Jewish roots and Christian newness in Jn 9, targumic traditions in Jn 10:1-30, the midrashic reading of Jn 11, the symbols in Jn 12:1-11, the device of double meaning, rabbinic exegesis and Johannine exegesis, the footwashing in Jn 13, the Paraclete, Jesus' missionary prayer, the symbol of the garden in the passion narrative, the verb "see" in Jn 20, Jn 20:19-23 and targumic traditions, and John's Gospel as a Christian response to the decisions of Yavneh.

D. Marguerat, *Parabole,* Cahiers Evangile 75 (Paris: Cerf, 1991, paper 25 F) 66 pp. Bibliography. Indexed. ISSN: 0222-9714.

Marguerat, professor of NT at the University of Lausanne, seeks to place the Gospel parables in the dialogue between Jesus and his interlocutors and to show why the parables retain their power today. His introduction to the parables appears under four headings: Jesus the narrator of images, the game of communication, parables of the kingdom, and from Jesus to the Gospels.

J.-J. Marín, *The Christology of Mark. Does Mark's christology support the Chalcedonian formula "truly man and truly God"?,* European University Studies, Series 23: Theology 417 (Bern—Frankfurt—New York—Paris: Lang, 1991, paper $55.80) lxxi and 276 pp. Bibliography. ISBN: 3-261-04330-X.

In his 59-page introduction Marín focuses on three key phrases in the Chalcedonian definition of A.D. 451 concerning Jesus Christ: "consubstantial with the Father," "consubstantial with us," and "the difference of the natures being in no way removed because of the union." He first considers Jesus' relationship to the Markan concept of humanity, with particular attention to the origin and nature of Jesus. Then he discusses Jesus' relationship to the Markan concept of God, with reference to Jesus' messianic, saving authority and the reasons for him to receive such authority. He concludes that, though the Fathers and Mark agreed that Jesus is truly God and truly human, the former said that Jesus is ontologically like God (i.e. he is God) whereas Mark understood Jesus as God only functionally (i.e. representatively).

J. P. Meier, *The Vision of Matthew. Christ, Church, and Morality in the First Gospel* (New York: Crossroad, 1991, paper $16.95) viii and 270 pp. Indexed. LCN: 91-7734. ISBN: 0-8245-1092-5.

Originally published in 1979 [*NTA* 24, p. 85], this volume first considers Matthew's remodeling of the Gospel form and salvation history. Then after observations on Christ and the church as the basis of morality, it provides a "mini-commentary" on the major parts of the Gospel (1:1–7:27; 7:28–11:1; 11:1–13:53; 13:53–19:1; 19:1–26:1; 26:1–28:20). Finally it deals with Matthew's remodeling of morality, with reference to the eschatological demand of Christ. Meier is professor of NT at the Catholic University of America in Washington, DC.

S. Muñoz Iglesias, *Los Evangelios de la Infancia.* Vol. 1, *Los Cánticos del Evangelio de la Infancia según San Lucas;* vol. 4, *Nacimiento e infancia de Jesús en San Mateo,* Biblioteca de Autores Cristianos 508-509 (Madrid: BAC, 1990) xvi and 377 pp., xvi and 443 pp. Bibliographies. Indexed. ISBN: 84-7914-001-1 (vol. 1), -006-2 (vol. 4).

The first of these volumes reproduces the main text of the 1983 edition [*NTA* 28, p. 203] but includes in its bibliography books and articles published since 1983. The second and third volumes in the project were described in *NTA* 31, p. 234, and 32, pp. 244-245, respectively. The fourth volume deals with the Matthean infancy narrative: introductory questions; the genealogy of Jesus (1:1-17); the birth of Jesus (1:18-25); the adoration of the Magi (2:1-12); the flight to Egypt, the slaughter of the innocents, and the return to Nazareth (2:13-23); and the historicity of Mt 1–2. The epilogue concerns the phenomenon of *dĕraš* in Mt 1–2.

F. Neirynck, *Evangelica II: 1982-1991. Collected Essays,* ed. F. Van Segbroeck, Bibliotheca Ephemeridum Theologicarum Lovaniensium 99 (Leuven: Leuven University Press—Peeters, 1991, paper 2,800 BFr) xix and 874 pp. Indexed. ISBN: 90-6186-453-4 (LUP), 90-6831-312-6 (P).

The first collection of Neirynck's Gospel studies covered from 1966 through 1981 [*NTA* 27, p. 212]. The second volume contains forty articles published between 1982 and 1991. They appear under six headings: the minor agreements (six), Matthew and Luke (six), Mark and the Synoptic problem (eleven), the sayings of Jesus (six), the Fourth Gospel (eight), and the apocryphal Gospels (three). The topics include the minor agreements and the Two-Source theory (1991), the expression ἀπὸ τότε ἤρξατο and the structure of Mt [§ 33-115], the text of Acts and Lukan stylistic characteristics [§ 30-1150r], the double expressions in Mk and the Synoptic problem [§ 28-928], recent developments in the study of Q (1982), Paul and the sayings of Jesus (1986), Jn 21 [§ 35-212], and the apocryphal Gospels and Mark's Gospel (1989). A sixteen-page appendix provides addenda and corrigenda for the first collection.

F. Neirynck, *The Minor Agreements in a Horizontal-Line Synopsis,* Studiorum Novi Testamenti Auxilia 15 (Leuven: Leuven University Press—Peeters, 1991, paper 400 BFr) 103 pp. Bibliography. ISBN: 90-6186-457-7 (LUP), 90-6831-347-9 (P).

The short version of a work described in *NTA* 20, p. 111, this volume presents in a horizontal-line synopsis the contexts of the agreements between Mt and Lk against Mk, following the Markan order and based on the 26th edition of the Nestle-Aland Greek text. It indicates agreements in addition or substitution by a solid line and in omission by a dotted line, as well as inversions by / and more complex transpositions by //. The text of Mark's Gospel is divided into 109 paragraphs, with the sets of agreements numbered in the margin. Three appendixes are included.

L. P. Pherigo, *The Great Physician. Luke: The Healing Stories,* Abingdon Lay Bible Studies (rev. ed.; Nashville, TN: Abingdon, 1991, paper $5.95) viii and 136 pp. Bibliography. LCN: 90-21917. ISBN: 0-687-15788-9.

The revised and expanded version of a work published in 1983, this volume examines the healing stories in Luke's Gospel with a focus on wholeness of life, Jesus' healing ministry, and interactions between spiritual, physical, and mental health. After an introduction to Luke's Gospel and comments on the unity of religion and health, it discusses the roles of faith, touch, prayer, word, the healer, and malady, respectively, in these accounts. Then it considers whether healing is a technique or a grace, wholeness and health, NT views of healing, the nature of spiritual healthiness, and cultivating spiritual healthiness. Pherigo is professor emeritus of NT and early church history at Saint Paul School of Theology in Kansas City, MO.

J. Rius-Camps, *El éxodo del hombre libre. Catequesis sobre el Evangelio de Lucas,* En torno al Nuevo Testamento 11 (Córdoba: Ediciónes El Almendro, 1991, paper) 364 pp. ISBN: 84-86077-87-7.

First published in Catalan as *L'Èxode de l'Home Lliure* (1989), this exposition of Luke's Gospel takes its title from the combination of Jesus' ἔξοδος in Lk 9:31 and the title "Man/Son of Man" applied by Jesus to himself. After treating the prologue (1:1-4), it follows this general outline: God arises under power (1:5–2:52), John and Jesus—the mission (3:1–4:44), the call of historical Israel (5:1–6:11), the identity of Jesus (6:12–9:50), journey to Jerusalem (9:51–19:46), teaching and polemics in the Temple (19:47–21:38), and the last and definitive Passover (22:1–24:53). Rius-Camps is also the author of two books on Acts: *De Jerusalén a Antioquía* (1989), and *El camino de Pablo a la misión de los paganos* (1984).

E. Ruckstuhl and P. Dschulnigg, *Stilkritik und Verfasserfrage im Johannesevangelium. Die johanneischen Sprachmerkmale auf dem Hintergrund des Neuen Testaments und des zeitgenössischen hellenistischen Schrifttums,* Novum Testamentum et Orbis Antiquus 17 (Fribourg: Universitätsverlag, 1991, 69 SFr; Göttingen: Vandenhoeck & Ruprecht) 277 pp. Bibliography. Indexed. ISBN: 3-7278-0740-7 (U), 3-525-53918-5 (V&R).

This volume compares the distinctive stylistic features of the Fourth Gospel with other NT writings and thirty-two extrabiblical Greek works from between 100 B.C. to A.D. 150. After reviewing research on Johannine style, it explains the method of style-critical statistical analysis and clarifies the issue of the authorship of the Fourth Gospel and the Johannine letters. Then it focuses on the linguistically distinctive features of John's Gospel and considers them with reference to the style of the Gospel as a whole. The authors contend that John's Gospel has been so thoroughly shaped by a single author that hypotheses about different authors and the use of written sources cannot be proved.

Salz der Erde — Licht der Welt. Exegetische Studien zum Matthäusevangelium. Festschrift für Anton Vögtle zum 80. Geburtstag, ed. L. Oberlinner and P. Fiedler (Stuttgart: Katholisches Bibelwerk, 1991, DM 68) 423 pp., plate. Bibliography. ISBN: 3-460-32961-0.

The seventeen articles in honor of Professor Vögtle on his 80th birthday are by O. Merk on Matthew's Gospel in Vögtle's work, H. Frankemölle on methodology and hermeneutics in recent expositions of Mt, J. Riedl on Mt 1 and the virgin birth, E. Schweizer on Matthew's use of Q, E. Lohse on "be perfect" and ethics in Mt, R. Hoppe on perfection according to Matthew as a theological statement, P. Hoffmann on Jesus versus the Son of Man (Mt 10:32-33), R. Schnackenburg on Mt 12:18 and Jesus' healing activity, G. Dautzenberg on Jesus and the Temple in Mt 17:24-27, I. Maisch on being Christian in community (Mt 18), J. M. Nützel on Mt 20:15a, J. Schlosser on the move from sacred things to the living God in Mt 23:16-22, Fiedler on Jesus' passion in Mt, I. Broer on 1 Thess 2:14-16 and Mt 27:24-25 and the question of anti-Judaism in the NT, H. Gollinger on Mt 28:11-15 and the relation between Israel and the church, Oberlinner on "but they doubted" in Mt 28:17 and Matthean ecclesiology, and F. Hahn on the Bible as the literature and document of faith.

H. Sariola, *Markus und das Gesetz. Eine redaktionskritische Untersuchung*, Annales Academiae Scientiarum Fennicae, Dissertationes Humanarum Litterarum 56 (Helsinki: Suomalainen Tiedeakatemia, 1990, paper) 275 pp. Bibliography. ISBN: 951-41-0625-3.

Prepared as a doctoral dissertation under the direction of H. Räisänen and J. Kiilunen and presented to the University of Helsinki, this investigation of Mark's understanding of and attitude toward the Jewish Law focuses on specific passages: ritual purity (Mk 7:1-23), the Sabbath (2:23–3:6; 1:21-39), marriage (10:2-12), the Decalogue (10:17-27), the greatest commandments (12:28-34), and the Temple (11:15-19). Sariola concludes that Mark's knowledge of the Law was not especially accurate, and that the time of controversies about it was over. He also observes that, even though Mark respected the Law, he viewed Jesus as the criterion of the Law and as above the Law.

R. Schwager, *Dem Netz des Jägers entronnen. Das Jesusdrama nacherzählt* (Munich: Kösel, 1991, DM 29.80) 204 pp. ISBN: 3-466-20335-X.

Schwager, professor of dogmatic theology at the University of Innsbruck, seeks to narrate the "life drama" of Jesus (his sending, preaching, and fate) in the context of OT experiences of faith and Jesus' confrontation with them. After a prologue ("maturing in silence"), he tells Jesus' story in five "acts": the call to the wonder of God's reign, the judgment and the self-entanglement in evil, crucified as the sacrifice of brutal transgressors, resurrected—escaped from the net of the hunter, and the Holy Spirit and the new vineyard.

G. S. Sloyan, *What Are They Saying About John?* (New York—Mahwah, NJ: Paulist, 1991, paper $6.95) iii and 125 pp. Bibliography. LCN: 91-11907. ISBN: 0-8091-3238-9.

Sloyan, professor emeritus of religion at Temple University in Philadelphia, focuses his review of Johannine scholarship chiefly on books and articles published between 1970 and 1990. His survey appears in four sections: the landmark commentaries, the question of sources, John as religious literature, and treatments of Johannine themes. He concludes that perhaps the most important contemporary development has been the reading of John as a narrative or story.

W. Stegemann, *Zwischen Synagoge und Obrigkeit. Zur historischen Situation der lukanischen Christen*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 152 (Göttingen: Vandenhoeck & Ruprecht, 1991, DM 88) 304 pp. Bibliography. Indexed. ISBN: 3-525-53816-2.

Based on a *Habilitationsschrift* accepted in 1983 by the theological faculty at Heidelberg, this investigation of the historical setting in which Luke wrote his Gospel and Acts first presents an exegesis of Jesus' exhortation to open confession in Lk 11:53-54; 12:1-12, with particular attention to 12:11 ("when they bring you before the synagogues, the rulers, and the authorities . . ."). Next it considers the role of the synagogues in the dangers experienced by the Lukan Christians. Then it discusses the background of the conflicts between Christians and Jews in Luke's time: political, social, and religious. Finally it deals with threats to the Lukan Christians from the pagan authorities as seen in various episodes in Acts 16–19. Stegemann concludes that in Domitian's reign the Lukan Christians found themselves under pressure from Jews and pagan officials.

P. Stuhlmacher (ed.), *The Gospel and the Gospels* (Grand Rapids: Eerdmans, 1991, $35) xxviii and 412 pp. Indexed. LCN: 90-48026. ISBN: 0-8028-3688-7.

In this edition of *Das Evangelium und die Evangelien* [*NTA* 28, p. 317] all the articles appear in English. There is also a new sixteen-page introduction by R. A. Guelich. The articles are by Stuhlmacher on the gospel and the Gospels, E. E. Ellis on Gospel criticism today, O. Betz on Jesus' gospel of the kingdom, B. Gerhardsson on the path of the Gospel tradition, A. Polag on the theological center of Q, R. Pesch on Mk 14:12-26 as the oldest tradition of the early church, Stuhlmacher on the Pauline gospel, Guelich on the Gospel genre, M. Hengel on Markan problems (literary, theological, historical), R. Feldmeier on the portrayal of Peter in the Synoptic Gospels, G. Stanton on Matthew as a creative interpreter of Jesus' sayings, I. H. Marshall on Luke and his "Gospel," J. D. G. Dunn on letting John be John, L. Abramowski on the "memoirs of the apostles" in Justin, O. Hofius on the "unknown sayings of Jesus," and A. Dihle on the Gospels and Greek biography. There is also an eighteen-page overview of the discussion by P. Lampe and U. Luz.

J. S. Suh, *Discipleship and Community. Mark's Gospel in Sociological Perspective,* Nexus Monograph Series 1 (Claremont, CA: Center for Asian-American Ministries, School of Theology at Claremont, 1991, paper) ix and 175 pp. Bibliography.

The slightly revised version of a doctoral dissertation directed by H. C. Kee and presented to Boston University in 1986, this volume investigates the distinctive features of discipleship and community reflected in Mark's Gospel from a sociological perspective. Its four chapters concern the social world reflected in the Gospel, the Markan community as the community of the crowd, negative and positive paradigms of discipleship for the Markan community, and the Markan Jesus and discipleship of the Markan community. Suh, professor of NT at Yonsei University in Seoul, Korea, concludes that Mark found a way by which his community could survive the social, political, and psychological turmoil caused by the Jewish-Roman War (A.D. 66-70) by introducing an apocalyptic world-view concerned not primarily with catastrophic cosmic signs but rather with relevant answers to the present tangible tribulations.

C.-J. Thornton, *Der Zeuge des Zeugen. Lukas als Historiker der Paulusreisen,* Wissenschaftliche Untersuchungen zum Neuen Testament 56 (Tübingen: Mohr-Siebeck, 1991, DM 128) viii and 430 pp. Bibliography. Indexed. ISBN: 3-16-145737-4.

Based on a doctoral dissertation directed by M. Hengel and accepted by the faculty of Evangelical theology at Tübingen in 1989, this volume first considers Luke as Paul's companion in the light of early Christian tradition about the author of Lk-Acts. Then it discusses the literary problem of the "we" passages in Acts with reference to the narrative of Acts and to "we" passages in other ancient works. Finally it deals with the historical problem of the "we" passages in Acts: Luke and his journeys with Paul, the Lukan "we" passages, and Luke as the historian of his journeys with Paul. Thornton contends that Luke did accompany Paul but instead of merely repeating the brute facts of his travels interpreted the journeys from his own perspective.

Der Treue Gottes trauen. Beiträge zum Werk des Lukas. Für Gerhard Schneider, ed. C. Bussmann and W. Radl (Freiburg—Basel—Vienna: Herder, 1991, DM 64) 400 pp. Bibliographies. Indexed. ISBN: 3-451-21680-9.

The first nine articles in this volume honoring Professor Schneider deal with themes in Lk-Acts: J. Jervell on God's fidelity to an unfaithful people, F. Mussner on Luke's narrative intention in Acts, Radl on salvation in Israel, M. Rese on "the Jews," W. Stegemann on "light of nations," C. H. Talbert on the Gentile mission, J. Roloff on conflicts and their solutions in Acts, A. Weiser on "kingdom of God" in Acts, and J. Kremer on Son of God. Eleven papers treat "details": U. Busse on the function of Lk 1–2, I. H. Marshall on the interpretation of Lk 1:46-55, J. Ernst on Lk 7:29-30, G. Schille on the foundations of prayer, R. Schnackenburg on Lk 13:31-33, F. Neirynck on Lk 14:1-6, J. Dupont on Zacchaeus as a son of Abraham (Lk 19:1-10), E. E. Ellis on the "end of the earth" (Acts 1:8), G. Lüdemann on Claudius' edict against the Jews (Acts 18:2), J. A. Fitzmyer on Sceva (Acts 19:14), and W. Schmithals on Acts 20:17-38 and the problem of a "Paul source." The final three articles are by H. Schürmann on the composition history of Q, H.-J. van der Minde on historical thinking and theological implications in Lk-Acts and *Damascus Document,* and Bussmann on the relation of Christianity to politics according to Luke, Augustine, and G. Gutiérrez.

H. ULONSKA, *Der geschenkte Augenblick. Ein Gleichnisbuch* (Stuttgart: Quell, 1991, paper DM 14.80) 144 pp. Bibliographies. ISBN: 3-7918-2266-7.

Ulonska, professor of Evangelical theology and its teaching at Münster, first presents reflections on various NT parables under the following headings: valuable objects (Mt 13:44; 13:45; 18:12-14/Lk 15:3-7; Lk 12:16-21), ripenings (Mk 4:26-29; 13:28-29; Mt 25:1-13), transfers (Mk 13:33-37; Lk 19:12-27/Mt 25:14-30), pressures (Lk 18:1-8; 11:5-8), and changes (Mk 2:21-22 parr.). Also included are a meditation on time and eternity, an appendix on interpretation of the parables in the 20th century, and a glossary of technical terms (with M. Knüpling).

A. VON JÜCHEN, *Wie politisch war Jesus Christus?*, Anstösse zur Friedensarbeit 1 (Hildesheim—Zurich—New York: Olms, 1990, paper DM 17.80) vi and 120 pp. ISBN: 3-487-09371-5.

Von Jüchen, author of *Jesus zwischen Reich und Arm* (1985), contends that Jesus of Nazareth would have been perceived as a highly political figure in his own time. After explaining why the issue is uncomfortable for people today, he discusses theo-political thinking in the OT, Jesus and the tradition of the Jewish people, Jesus' theo-politics, the Lord's year of grace, the gathering of God's people, and the end of Jesus.

I. WILSON, *Holy Faces, Secret Places. An Amazing Quest for the Face of Jesus* (New York—London: Doubleday, 1991, $26) xvii and 238 pp. and 40 plates, 22 figs. Bibliography. Indexed. LCN: 91-8643. ISBN: 0-385-26105-5.

Taking as its starting point the recent scientific tests performed on the Shroud of Turin, this volume discusses other "true" images of Christ preserved in Rome, Genoa, and Turin in Italy, in Laon in France, and in Jaén and Alicante in Spain, as well as in various parts of Eastern Christendom. Wilson, author of *The Shroud of Turin* (1978) and *The Evidence of the Shroud* (1986), gives particular attention to the fact that the concept of Jesus having imprinted an outlineless "impression" of his features on cloth was far earlier than the date allowed for the Shroud of Turin by Carbon-14 dating.

H.-T. WREGE, *Das Sondergut des Matthäus-Evangeliums*, Zürcher Werkkommentare zur Bibel (Zurich: Theologischer Verlag, 1991, paper 36 SFr) 143 pp. Bibliographies. ISBN: 3-290-10136-3.

After a six-page introduction, this volume provides for each pericope of Matthean special material a literary analysis, bibliography, German translation, and exposition: the origin of the Messiah (1:1-17), the birth of Jesus (1:18-25), first reactions to Jesus (2:1-12), journeys (2:13-23), the beatitudes (5:3-12), etc. An eight-page conclusion discusses the general features and theological perspectives of the Matthean *Sondergut*. Wrege is the author of *Die Überlieferungsgeschichte der Bergpredigt* (1968).

S. ZEDDA, *Teologia della salvezza nel Vangelo di Luca*, Studi Biblici 18 (Bologna: Dehoniane, 1991, paper 18,000 L) 188 pp. Bibliography. Indexed. ISBN: 88-10-40719-9.

Zedda, an Italian Jesuit teaching on the theological faculty at Cagliari, first discusses Luke's understanding of God's plan for salvation with respect to terminology, the theme of promise and fulfillment, and God's attributes (sovereignty, power, and mercy). Then he examines how God realized his plan for salvation in Christ as this is presented in various parts of Luke's Gospel (1–2; 3:1-20; 4:14–21:38; 22–24). Finally he reflects on how, according to Luke, Christ continues his saving work in the church, with reference to the universality of salvation and the continuing action of the Holy Spirit in the community founded by Jesus.

EPISTLES–REVELATION

R. A. Atkins, *Egalitarian Community. Ethnography and Exegesis* (Tuscaloosa, AL—London: University of Alabama Press, 1991, paper $24.95) xix and 254 pp., 7 figs. Bibliography. Indexed. LCN: 90-38665. ISBN: 0-8173-0513-0.

Based on a doctoral dissertation directed by R. Jewett and presented to Garrett-Evangelical Theological Seminary and Northwestern University in Evanston, IL, this volume first reviews research on Paul's social world and discusses links between anthropology and biblical criticism. Next it explains the grid-group model developed by M. Douglas and other social scientists, provides a working hypothesis for a social accounting of the Pauline church, offers the social accounting with reference to both group and grid scales, uses the interpretive mechanism offered by D. Ostrander to examine the Pauline church faction, and focuses on Paul's use of the term υἱοθεσία ("adoption") as central to what it meant to be a follower of Christ and a participant in the Pauline church. M. Douglas has provided a seven-page foreword.

C. K. Barrett, *A Commentary on the Epistle to the Romans*, Black's New Testament Commentaries (2nd ed.; London: Black, 1991, paper £14.99) xiii and 270 pp. Indexed. ISBN: 0-7136-3338-7.

After situating Romans in the framework of Paul's career and thought and explaining some literary problems, this volume presents an exposition of the letter according to the following general outline: introduction (1:1-15), transition (1:16-17), the gospel of God's righteousness (1:18–4:25), scope and consequences of justification (5:1–8:39), the unfaithfulness of Israel and the faithfulness of God (9:1–11:36), the Christian life in general and in particular (12:1–15:33), and conclusion (16:1-27). In describing his revision of the 1957 original Barrett states: "I have had to be content to correct where I felt it necessary to correct, and to expand where it seemed useful to do so, and possible to do so without producing a book on a different scale from that of the first edition."

F. Bassin, *Les épîtres de Paul aux Thessaloniciens*, Commentaire Évangélique de la Bible 13 (Vaux-sur-Seine: ÉDIFAC, 1991, paper 130 F) 282 pp. Indexed. ISBN: 2-904407-12-X.

In his 52-page introduction Bassin discusses Paul's ministry at Thessalonica, the background of his letters, and the settings and literary problems of 1 and 2 Thessalonians, respectively. Then for each letter he provides a detailed outline of content and an exposition. He divides 1 Thessalonians into two major parts: a look at the past (1:2–3:13), and exhortations and instructions (4:1–5:24). Likewise, he finds two major parts in 2 Thessalonians: thanksgiving and petition (1:3-12), and teachings and exhortations (2:1–3:16). Bassin is the author of the commentary on Mark's Gospel in the same series (1984).

J. M. Bassler (ed.), *Pauline Theology*. Vol. 1, *Thessalonians, Philippians, Galatians, Philemon* (Minneapolis, MN: Fortress, 1991, $29.95) xiv and 289 pp. Bibliographies. LCN: 91-17665. ISBN: 0-8006-2488-2.

Two papers in this volume deal with methodology in Pauline theology: J. P. Sampley on moving from text to thought world, and J. C. Beker on the coherence-contingency scheme as an interpretive model, along with a response by P. J. Achtemeier. Three articles treat the Thessalonian correspondence: E. Richard on early Pauline thought in 1 Thessalonians, E. Krentz on theology and fidelity in 2 Thessalonians, and R. Jewett on the theology of 2 Thessalonians as a Pauline letter, along with a response by Bassler. Two studies concern Philippians: P. Perkins on theology for the heavenly πολίτευμα, and S. K. Stowers on friends and enemies in the politics of heaven. Two papers focus on Galatians: J. D. G. Dunn on the issue of covenantal nomism, and B. R. Gaventa on the singularity of the gospel, along with a response by J. L. Martyn. Finally there are three partial syntheses: N. T. Wright on putting Paul back together again, R. Scroggs on salvation history, and R. B. Hays on being crucified with Christ, along with a response by D. J. Lull. Also included are bibliographies on Pauline theology (by C. J. Roetzel), 1 Thessalonians (R. F. Collins), 2 Thessalonians (Krentz), Philippians (J. Reumann), and Galatians (Lull).

L. L. Belleville, *Reflections of Glory. Paul's Polemical Use of the Moses-Doxa Tradition in 2 Corinthians 3.1-18,* JSNT Supplement Series 52 (Sheffield, UK: JSOT Press, 1991, £35 or $60) 351 pp. Bibliography. Indexed. ISBN: 1-85075-265-6.

This investigation of 2 Cor 3:12-18 first examines biblical and extrabiblical cases of the Moses-δόξα tradition in Paul's day in order to determine where Paul depended on exegetical traditions and where he provided a fresh interpretation. Then it analyzes the epistolary structure and forms of 2 Corinthians 1–7 in order to determine the place of 3:12-18 in the epistolary framework and in Paul's argument. Finally it studies contemporary exegetical patterns and techniques, and explores various parallels, with a view to elucidating the sequence of Paul's thought in 2 Cor 3:12-18. Belleville concludes that in 2 Cor 3:12-18 Paul used biblical text, tradition, and haggadah to deal with proper ministerial behavior and lack of response among Jews.

B. Byrne, *Inheriting the Earth. The Pauline Basis of a Spirituality for Our Time* (New York: Alba House, 1991, paper $5.95) xiv and 100 pp. Bibliography. LCN: 91-9527. ISBN: 0-8189-0603-0.

Byrne, professor of NT at the Jesuit Theological College in Melbourne, seeks to show that Pauline spirituality bears on our total environment—not only on our individual relationship with God but also on our life together and on our world. Focusing especially on Romans, he presents eight chapters: Genesis revisited, the plight of the world, Christ as the faithfulness of God, the priority of faith, Christian obedience, Christian freedom, hope for the world, and life in the body.

W. S. Campbell, *Paul's Gospel in an Intercultural Context. Jew and Gentile in the Letter to the Romans,* Studies in the Intercultural History of Christianity 69 (Frankfurt—Bern—New York—Paris: Lang, 1991, paper $46.80) xix and 213 pp. Indexed. ISBN: 3-631-42981-9.

After an introduction to the Romans debate, this volume presents chapters on why Paul wrote Romans, Romans 3 as a key to the letter's structure and thought, God's freedom and faithfulness in relation to Israel (Romans 9–11), Christ as the end of the Law (Rom 10:4), continuity and discontinuity between Christianity and Judaism, Paul's missionary practice and policy in Romans, religious identity and ethnic origin in the earliest Christian communities, whether Paul advocated separation from the synagogue, Paul's strategy in writing Romans, and a possible theme for Romans. Campbell, head of religious and theological studies at Westhill College, University of Birmingham, concludes that in taking as his theme the reinterpretation of the covenant in light of the Christ-event Paul found the means to depict the continuity and discontinuity in God's purposes for the world that was essential for the proper self-understanding of the Roman Christian community.

R. Cantalamessa, *Life in the Lordship of Christ. A Spiritual Commentary on the Letter to the Romans for a New Evangelization,* trans. F. L. Villa (Kansas City, MO: Sheed & Ward, 1990, paper $14.95) xii and 284 pp. Indexed. LCN: 90-60895. ISBN: 1-55612-350-7.

The English version of *La Vita nella Signoria di Cristo* (1986), this book presents a way of re-evangelization and spiritual renewal based on Paul's letter to the Romans by going straight to the heart of what animated him when he wrote. Thus it deals with major themes: loved by God (the good news of God's love); all have sinned (the mystery of impiety); the righteousness of God has been manifested (justification by faith); he was put to death for our trespasses (the passion of Christ); he was raised for our justification (Christ's resurrection as the source of our hope); etc.

E. de Vries, *De brief van Jakobus: Dispositie en theologie* (Kampen: Kok, 1991, paper 37.50 gld.) xi and 204 pp. Bibliography. Indexed. ISBN: 90-242-3377-1.

Prepared as a doctoral dissertation under the direction of A. F. J. Klijn and presented in 1991 to the theological faculty at Groningen, this volume first surveys scholarly approaches to the letter of James, attempts to relate it to other early Christian writings, and notes three phenomena in it (repetitions, diction, inconsistencies). Then it examines the structure of the letter, its polemical character, and its treatment of traditions (acceptance, combination, modification). Finally it discusses the letter's theological themes and its life-setting. De Vries concludes that James intended to give a synthesis of Judaism and Christianity in such a way that he gave Christianity a Jewish denominator.

J. H. Elliott, *A Home for the Homeless. A Social-Scientific Criticism of I Peter, Its Situation and Strategy* (Minneapolis, MN: Fortress, 1990, paper $16.95) xxxvi and 306 pp., map. Bibliography. Indexed. LCN: 90-48092. ISBN: 0-8006-2474-2.

The first edition of this study of 1 Peter was described in *NTA* 26, pp. 204-205. This paperback edition contains a new twenty-page introduction that situates the work in the context of research on 1 Peter and efforts toward NT exegesis informed by the social sciences, and addresses issues raised by reviewers and clarifies the methodology and its application to other NT writings. Elliott is professor of theology and religious studies at the University of San Francisco.

E. E. Ellis, *Paul's Use of the Old Testament* (Reprint; Grand Rapids: Baker, 1991, paper $10.95) xii and 204 pp. Indexed. ISBN: 0-8010-3368-3.

The reprint of a work first published in 1957 and reprinted in 1981 [*NTA* 27, p. 103]. Ellis is research professor of theology at Southwestern Baptist Theological Seminary in Fort Worth, TX.

J. L. Galanis, *Ἡ Δευτέρα Ἐπιστολή τοῦ Ἀπ. Παύλου πρός Θεσσαλονικεῖς*, Ἑρμηνεία Καινῆς Διαθήκης 11b (Thessaloniki: Pournaras, 1989, paper) 273 pp. Bibliography. Indexed.

In his 21-page introduction to 2 Thessalonians Galanis treats its authenticity; relation to 1 Thessalonians and their chronological sequence; unity, recipients, time, and place; and content. Then he provides an exposition of 2 Thessalonians according to the following outline: prelude (1:1-2); the righteous judgment of God at the second coming of Christ (1:3-12); the Antichrist, the κατέχων, the second coming, and the final judgment (2:1-17); exhortations, commendations, and final counsels (3:1-16); and epilogue (3:17-18).

G. Gerleman, *Der Heidenapostel. Ketzerische Erwägungen zur Predigt des Paulus zugleich ein Streifzug in der griechischen Mythologie*, Scripta Minora 1987–1988: 2 (Stockholm: Almqvist & Wiksell, 1989, paper 117 SKr) 120 pp. Indexed. ISBN: 91-22-01253-9.

Taking as its starting point Paul's admission that he preached in two ways (see 1 Cor 3:1-3), this volume argues that Paul's gospel was ambiguous and could be interpreted in two different ways. It also contends that Paul's "solid food" involved the world of Greek myths found in Hesiod, the Homeric Hermes Hymn, Plato, Aristophanes, Ovid, and other writers. Then after an excursus on Romans 16, it shows that other NT writers (Acts, Revelation, Jude, 2 Thessalonians) recognized the esoteric sense and mythological provenance of Paul's preaching.

C. H. Giblin, *The Book of Revelation. The Open Book of Prophecy*, Good News Studies 34 (Collegeville, MN: Liturgical Press, 1991, paper $14.95) 231 pp. LCN: 91-12958. ISBN: 0-8146-5005-8.

Built around the author's translation of the Greek text, this commentary on Revelation enables readers to perceive the literary unity, coherence, and emphasis of John's composition. After a 27-page introduction to Revelation (author and circumstances of composition, content and structure, eschatology, holy war in chaps. 4–22), it provides an exposition under these general headings: the prologue (1:1-8); the first major part (1:9–3:22); the second major part—the principal, universal vision of things to come hereafter (4:1–22:11); and the conclusion (22:7, 12-21). The ten-page appendix treats the cohesive thematic of God's holy war of liberation. Giblin is professor of NT at Fordham University in New York City.

J. GUIMOND, *The Silencing of Babylon. A Spiritual Commentary on the Revelation of John* (New York—Mahwah, NJ: Paulist, 1991, paper $8.95) iv and 124 pp. Bibliography. LCN: 91-3021. ISBN: 0-8091-3239-7.

After an introduction to the historical setting of Revelation and its cyclic-chiastic structure, the volume presents reflections on the earthly setting (chap. 1), the letters to the churches (2–3), the heavenly setting (4–5), the seals (6–7), the trumpets (8–11), the signs (12–15), the bowls (16), the sights (17–20), and the calls (21–22). Guimond, a Capuchin priest who has been active in adult Scripture sessions for many years, describes Revelation as an examination of conscience for Christians.

K. J. HANLON, *Paul. Pastor of communities for today* (Middlegreen, Slough, UK: St Paul Publications, 1991, paper £4.95) 127 pp. ISBN: 0-85439-365-X.

After discussing Aquila and Priscilla as lay-people for our time, this volume considers the images of Paul the pastor that emerge from the various documents in the Pauline corpus: a parish like ours today? (1 Corinthians); homeland missionary (Galatians); Paul's doctor and Philippi (Philippians); the parousia (1–2 Thessalonians); etc. Hanlon is former head of religious studies at De La Salle College of Higher Education in Manchester, UK.

M. HENGEL, *The Pre-Christian Paul,* trans. J. Bowden (London: SCM, 1991; Philadelphia: Trinity Press International, paper $21.95) xiv and 162 pp. Indexed. LCN: 91-12154. ISBN: 0-334-02497-8 (SCM), 1-56338-009-9 (TPI).

The English version of a German essay in Hengel and U. Heckel (eds.), *Paulus, Missionar und Theologe und das antike Judentum* (1991), this book deals with Paul's origin and citizenship, his upbringing and education (at Tarsus or Jerusalem?), Pharisaic study of the Law in Jerusalem, Greek-speaking Jerusalem and Greek synagogue education, and Paul the persecutor. Hengel contends that knowledge of Saul the Jew is a precondition of understanding Paul the Christian. The work was prepared in collaboration with R. Deines, who assisted with many bibliographical details and (in part) the text of the major notes.

D. HILDEBRANDT, *Saulus/Paulus. Ein Doppelleben* (Munich: Hanser, 1989) 448 pp. ISBN: 3-446-14541-9.

Taking the double name of Saul/Paul as expressing the ambiguity surrounding Paul in antiquity and even today, Hildebrandt, a free-lance writer in Berlin, uses Paul's letters and Acts to construct a portrait of Paul under the following general headings: plotter along fronts, wanderer between worlds, pursued between times, advisor among cares, polemicist among parties, and mediator among kingdoms.

N. HUGEDÉ, *Celle que saint Paul a aimée* (Monaco: du Rocher, 1991, paper 120 F; Paris: Belles Lettres) 260 pp. ISBN: 2-268-1137-2 (R).

Hugedé, author of *Saint Paul et la Grèce* (1982), identifies the woman whom Paul loved (see Phil 4:3) as Lydia from Thyatira, his first convert in Europe (see Acts 16:12-15). On the basis of data in Paul's epistles and Acts as well as his knowledge of the Greco-Roman world, Hugedé presents a historical novel that highlights Lydia's role in the spread of early Christianity.

J. ISAAC, *Apocalypse de Jésus-Christ. Les épreuves de l'Alliance et le sens de l'Histoire* (Paris: Cerf, 1991, paper 58 F) 109 pp. ISBN: 2-204-04329-X.

Isaac, professor of theology on the Dominican faculty at Saulchoir, presents a new French translation (very close to the Greek original) of Revelation along with notes on the text. He interprets the main text as a drama divided into seven acts: 1:9–3:22; 4:1–8:1; 8:2–11:15a; 11:15b–15:1; 15:2–16:17a; 16:17b–19:10; 19:11–22:5.

V. Jegher-Bucher, *Der Galaterbrief auf dem Hintergrund antiker Epistolographie und Rhetorik. Ein anderes Paulusbild,* Abhandlungen zur Theologie des Alten und Neuen Testaments 78 (Zurich: Theologischer Verlag, 1991, paper 42 SFr) viii and 214 pp. Bibliography. ISBN: 3-290-10817-1.

This investigation of Paul's letter to the Galatians first examines it against the background of ancient epistolography. Next it considers Galatians as discourse using the diatribe form and giving advice. Then after discussing Paul's language and style, it engages in literary sociology in an effort to determine the identity of Paul's implicit and explicit readers. Finally it treats the argumentation and rhetoric of Galatians, with particular attention to chapter 2. Jegher-Bucher concludes that Paul intended Galatians as a public letter that conveyed his advice in discourse form.

K. Kertelge, *Grundthemen paulinischer Theologie* (Freiburg—Basel—Vienna: Herder, 1991, DM 78) 244 pp. Indexed. ISBN: 3-451-22188-8.

The seventeen articles in this collection concern Paul's calling and his work (1987), Paul's conversion and the Christian way of salvation [§ 13-296], the origin and meaning of Paul's apostolic office [§ 15-583], the "revelation" of Jesus Christ in Gal 1:12 (1974), Paul's understanding of Jesus' death (1976), preaching Jesus Christ as Lord according to 2 Cor 4:5 (1989), the authority of the Law and of Jesus according to Paul (1989), the meaning of justification in Galatians [§ 13-666], Paul's thesis on justification according to Rom 3:21-26 (1985), justification by faith and judgment according to works in Paul (1989), "natural theology" and justification by faith according to Paul (1987), Adam's sin in light of Christ's redeeming deed according to Rom 5:12-21 (1991), Pauline anthropology according to Romans 7 [§ 16-256], the Law and freedom in Galatians [§ 29-214], the proclamation of freedom and the love command in Galatians (1989), faith and works (1988), and the place of office in Pauline ecclesiology (1986). Kertelge, professor of NT exegesis and theology at Münster, has provided a four-page introduction.

J. M. Lieu, *The Theology of the Johannine Epistles,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1991, cloth $29.95, paper $10.95) xii and 130 pp. Bibliography. Indexed. LCN: 90-43045. ISBN: 0-521-35246-0 (cloth), -35806-X (paper).

After an introduction to the Johannine letters (historical setting and background), this volume discusses their theology: the author and the community, confidence in the life of the community ("we know"), the language of religious experience ("fellowship with him"), the tests of life, Jesus in tradition and faith, God and the world (election and dualism), past and future, and whether there is theology in 2 and 3 John. Then it situates the Johannine epistles within the Johannine tradition and the NT, and considers their significance in the church. Lieu, who lectures in Christian origins and early Judaism in the department of theology and religious studies at King's College, London, is the author of *The Second and Third Epistles of John: History and Background* (1986).

B. Lindars, *The Theology of the Letter to the Hebrews,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1991, cloth $29.95, paper $10.95) xiv and 155 pp. Bibliography. Indexed. LCN: 90-43044. ISBN: 0-521-35487-0 (cloth), -35748-9 (paper).

After discussing the historical setting of Hebrews (readers' situation; persons, places, and date; background of thought), this volume investigates the theology of Hebrews: the foundation in the primitive kerygma, the way to perfection, the priesthood of Jesus (necessity of mature understanding, the mediator of the new covenant), the sacrifice of Jesus, and the response of faith. Then it places the theology of Hebrews in the context of NT theology and reflects on its significance for today. Lindars was professor of biblical criticism and exegesis at the University of Manchester from 1978 to 1990.

H. Maccoby, *Paul and Hellenism* (London: SCM, 1991; Philadelphia: Trinity Press International, paper $17.95) x and 222 pp. Bibliography. Indexed. LCN: 90-44765. ISBN: 0-334-02485-4 (SCM), 1-56338-014-5 (TPI).

Maccoby, librarian of Leo Baeck College in London and author of *The Mythmaker* (1986), argues that Paul was strongly influenced by gnosticism and mystery religions, and that his attitude toward Jews and Judaism was shaped by gnostic anti-Semitism. The seven chapters in this volume concern gnostic anti-Semitism; Paul and gnosticism; Paul and the mystery religions; Paul and the Eucharist [see § 35-1259]; Paul and Pharisaism; the Gaston-Gager-Stendahl thesis; and Paul, Hellenism, and anti-Semitism.

I. H. Marshall, *Las Cartas de Juan. Texto de la versión Reina Valera, revisión de 1960 con introducción, comentario y notas,* trans. W. Padilla J. (Grand Rapids: Eerdmans, 1991, paper $16.95) xv and 275 pp. Indexed. LCN: 91-9416. ISBN: 0-8028-0911-1.

The Spanish version of *The Epistles of John* [*NTA* 23, p. 104], this volume presents a 46-page general introduction to the Johannine epistles (situations, structure, theories of reorganization and revision, etc.) as well as text, exposition, and notes for each pericope in 2 John, 3 John, and 1 John, respectively.

E. Mascellani, *Prudens dispensator verbi. Romani 5, 12-21 nell'esegesi di Clemente Alessandrino e Origene,* Pubblicazioni della Facoltà di lettere e filosofia dell'Università di Milano 134, Sezione a cura dell'Istituto di Storia medioevale e moderna 10 (Firenze: La Nuova Italia, 1990, paper 29,700 L) viii and 153 pp. Bibliography. ISBN: 88-221-0811-6.

The monograph takes its title from a description of Paul especially dear to Origen. It first considers Clement of Alexandria's uses of Rom 5:12 in *Stromata* 3.9 (sin and death) and Rom 5:13 in *Stromata* 4.3 (sin and the Law). Then after observations on Origen's exegesis of Paul, it discusses Origen's treatment of Rom 5:12-21 under three headings: sin and death, the Law and sin, and the superabundance of grace. The appendixes provide the pertinent Greek text from Clement as well as Rufinus' Latin version of Rom 5:12-21.

H. Merkel, *Die Pastoralbriefe,* Das Neue Testament Deutsch 9/1 (Göttingen: Vandenhoeck & Ruprecht, 1991, paper DM 18) iv and 114 pp. Bibliography. Indexed. ISBN: 3-525-51373-9.

This volume replaces J. Jeremias's contribution on the Pastorals to the series [*NTA* 20, p. 371]. Merkel understands the Pastorals as a post-Pauline attempt to take up and develop Paul's theology in response to leadership problems and threats to church order from false teaching. After a twelve-page general introduction to the Pastorals, he provides for each pericope in 1 Timothy, 2 Timothy, and Titus the German text and an exposition. The three excursuses concern ordination, the inspiration of Scripture, and church office.

R. Meyer, *La vie après la mort. Saint Paul défenseur de la Résurrection,* La Pensée Chrétienne (Lausanne: Belle Rivière, 1989, paper) 214 pp. Bibliography. Indexed. ISBN: 2-88121-014-7.

Developed from a doctoral dissertation accepted by the Protestant theological faculty at Strasbourg, this investigation of Paul's defense of the resurrection in 1 Corinthians 15 first explores the logic of Paul's reasoning in the text. Then it discusses the resurrection in the context of Pauline eschatology, with attention to the glorified body, the cross, communion in Christ, etc. Finally it reflects on the relation between Christ's resurrection and our resurrection in the context of Pauline anthropology. There is a preface by G. Stéveny and a foreword by E. Trocmé.

J. Murphy-O'Connor, *The Theology of the Second Letter to the Corinthians,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1991, cloth $29.95, paper $10.95) xii and 166 pp. Bibliography. Indexed. LCN: 90-43043. ISBN: 0-521-35379-3 (cloth), -35898-1 (paper).

Part of a new series edited by J. D. G. Dunn that tries "to bridge the gap between too brief an introduction and too full a commentary," this volume first discusses life in Corinth and the background of 2 Corinthians. Then it treats the various parts of the letter: clearing up misunderstandings (1:1–2:13), authentic ministry (2:14–6:10), relations with Corinth (6:11–7:16), the collection for Jerusalem (8:1–9:15), Paul takes the offensive (10:1-18), the fool's speech (11:1–12:13), and a warning prepares a visit (12:14–13:13). It also deals with what went wrong at Corinth, 2 Corinthians and the NT, and the significance of 2 Corinthians for today. Murphy-O'Connor is professor of NT at the Ecole Biblique de Jérusalem.

G. Ravasi, *Vieni, Signore Gesù. Un invito alla speranza nel libro dell'Apocalisse,* Frammenti di saggezza biblica 6 (Turin: Paoline, 1990, paper 12,000 L) 199 pp. Bibliography. Indexed. ISBN: 88-215-2044-7.

Ravasi seeks to help readers discover the hope that pervades the book of Revelation. After a six-page introduction, he divides the text into 182 units and provides for each unit an Italian translation and an exposition.

R. Reck, *Kommunikation und Gemeindeaufbau. Eine Studie zu Entstehung, Leben und Wachstum paulinischer Gemeinden in den Kommunikationsstrukturen der Antike,* Stuttgarter Biblische Beiträge 22 (Stuttgart: Katholisches Bibelwerk, 1991, paper DM 39) xii and 354 pp. Bibliography. Indexed. ISBN: 3-460-00221-2.

Prepared as a doctoral dissertation under the direction of H.-J. Klauck and accepted in 1990 by the Catholic theological faculty at Würzburg, this volume first discusses modern approaches to the study of communication: starting points and models, concept, factors, etc. Then it considers structures of communication in the ancient world: languages, journeys, commerce, reports, voluntary associations, communications between social levels, etc. Finally it deals with communication in the Pauline communities: sources, the gospel as the initial power of early Christian communication, processes of communication in the origin and life of the communities, etc.

E. R. Richards, *The Secretary in the Letters of Paul,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 42 (Tübingen: Mohr-Siebeck, 1991, paper DM 98) xi and 251 pp., 4 tables. Bibliography. Indexed. ISBN: 3-16-145575-4.

Based on a doctoral dissertation presented to Southwestern Baptist Theological Seminary in Fort Worth, TX, this volume first investigates the secretary in Greco-Roman antiquity: prevalence (in official/business and private correspondence), and employment (as recorder, editor, co-author, and composer). Then it focuses on the role of the secretary in a particular letter: criteria for detecting the use of a secretary, determining the secretarial method, and differences resulting from the use of a secretary. Finally it discusses the role of secretaries in Paul's letters. Eight appendixes (on types of letters, various locations for introductory formulas, etc.) are included. Richard concludes that Paul's employment of secretaries has far-reaching consequences on such issues as how completely "Pauline" are the letters' thoughts, contents, argumentation, organization, style, and vocabulary.

P. Rossano et al., *Attualità della lettera ai Romani,* Guidati dallo Spirito 25 (Rome: AVE, 1989, paper 13,000 L) 113 pp.

After a four-page introduction by U. Poletti and the complete Italian text of Romans according to *La Sacra Bibbia,* this volume presents papers by Rossano on Romans and its influence on European culture, R. Penna on the structure and teaching of Romans, U. Vanni on Christian conduct in individual and social life according to the paraenetic sections, A. Rigobello on Christian conduct in individual and social life, E. Bianchi on Israel and the church according to Romans 9–11, and R. Di Segni on the problem of Israel in the church and in history.

J. P. Sampley, *Walking between the Times. Paul's Moral Reasoning* (Minneapolis, MN: Fortress, 1991, paper $8.95) vi and 122 pp. Indexed. LCN: 90-26775. ISBN: 0-8006-2479-3.

Sampley, professor of NT at the School of Theology, Boston University, examines how Paul did moral reasoning between the time of Jesus' death and resurrection and the time of Christ's return. After considering Paul's frame of reference (the two horizons, life in the world), he explores aspects of Paul's moral reasoning: the community as primary context; each believer as distinctively marked; faith expressed as love; determining appropriate behavior; testing, judgment, and discipline; the last judgment as recompensive; and the focus of doing what matters. Then he treats how and why believers know and do: reasoning from what is known, acting out of gratitude and anticipation, and living in the present.

E. P. Sanders, *Paul,* Past Masters (Oxford—New York: Oxford University Press, 1991, paper $5.95) v and 138 pp. Bibliography. Indexed. LCN: 90-39585. ISBN: 0-19-287679-1.

Part of a series on the thought of leading intellectuals of the past whose ideas still influence how we think today, this volume presents chapters on Paul's mission, Paul's life, his missionary strategy and message, the return of the Lord and the resurrection of the dead, monotheism and providence as theological presuppositions, righteousness by faith and being in Christ (in Galatians and Romans, respectively), Christology, the Law, behavior, and the salvation of Israel and of the world (Romans 9–11). Sanders is professor of religion at Duke University.

A. Schlatter, *Gottes Gerechtigkeit. Ein Kommentar zum Römerbrief* (6th ed.; Stuttgart: Calwer, 1991, paper DM 29.80) xx and 411 pp. Indexed. ISBN: 3-7668-3113-5 (cloth), -3112-7 (paper).

This reprint of Schlatter's classic 1935 commentary on Paul's letter to the Romans features a twenty-page preface by P. Stuhlmacher on Schlatter as an interpreter of Paul [§ 34-260]. After comparing Romans with the letters to the Corinthians, Schlatter presented his exposition of Romans according to the following outline: preparation for the letter (1:1-17), the revelation of God's righteousness for those who believe (1:18–8:39), the revelation of God in the failure of Israel (9:1—11:36), active Christianity (12:1–15:13), and Paul's own concerns (15:14–16:27).

J. M. Scholer, *Proleptic Priests. Priesthood in the Epistle to the Hebrews,* JSNT Supplement Series 49 (Sheffield, UK: JSOT Press, 1991, £30 or $52.50) 243 pp. Bibliography. Indexed. ISBN: 1-85075-266-4.

This volume first examines the role and function of the priesthood as portrayed in various extra-NT sources: OT, Pseudepigrapha, rabbinic, Qumran, Philo, and mystery religions. Next it considers the high-priest Christology in Hebrews, with particular attention to the priestly and cultic images applied to the readers. Then it focuses on three cultic terms that are prominent in Hebrews: προσέρχεσθαι, εἰσέρχεσθαι, and τελειοῦν. Scholer concludes that in Hebrews προσέρχεσθαι refers to the present readership; εἰσέρχεσθαι points to a past, completed event; and both converge in τελειοῦν, which means to have access to the heavenly Holy of Holies, or to be in God's presence.

J. Schoon-Janssen, *Umstrittene "Apologien" in den Paulusbriefen. Studien zur rhetorischen Situation des 1. Thessalonicherbriefes, des Galaterbriefes und des Philipperbriefes,* Göttinger Theologische Arbeiten 45 (Göttingen: Vandenhoeck & Ruprecht, 1991, paper DM 40) 182 pp. Bibliography. ISBN: 3-525-87399-9.

The slightly revised version of a doctoral dissertation directed by G. Strecker and accepted in 1989 by the department of Evangelical theology at Göttingen, this volume seeks with the help of form-critical criteria to illumine the context of Paul's "potential apologies" and to clarify their life-settings in Paul's relations with his communities. After definitions and methodological clarifications (on Paul's uses of ancient epistolography, Greco-Roman rhetoric, diatribe style, and OT quotations), it concentrates on three potential apologies and their stylistic contexts: 1 Thess 2:1-12; Gal 1:1–2:21; and Phil 3:4-6; 4:17. An excursus on the apologies in 1–2 Corinthians is included. Finally it compares the backgrounds of the passages and stresses the significance of their differences for an exact historical-critical exegesis, and concludes with observations on Paul's conflicts with his opponents and his rhetoric in them for the development of his theology.

A. Strobel, *Der Brief an die Hebräer,* Das Neue Testament Deutsch 9/2 (4th ed.; Göttingen: Vandenhoeck & Ruprecht, 1991, paper DM 29.80) iv and 202 pp. Bibliography. Indexed. ISBN: 3-525-51374-7.

The 1975 edition of Strobel's commentary on Hebrews was described in *NTA* 20, p. 371; another edition appeared in 1985. After a ten-page introduction to Hebrews, this volume divides the text into five parts with reference to phrases in Psalm 110: "the Lord said" (1:1-3); "sit at my right hand" (1:4–4:13); "you are a priest" (4:14–6:20); "forever according to the order of Melchizedek" (7:1–10:18); "the Lord will send the mighty scepter from Zion" (10:19–12:29); and advice for individual Christians and the community (13:1-25). Five excursuses are included.

A. J. Tambasco, *A Theology of Atonement and Paul's Vision of Christianity,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1991, paper $6.95) 115 pp. Bibliography. LCN: 91-7112. ISBN: 0-8146-5679-X.

Tambasco, associate professor of theology at Georgetown University in Washington, DC, shows that Paul defined Christianity in terms of what Christ does to eliminate sin and to reunite us to God, and that Paul's vision was a theology of atonement in its broadest sense of describing the goal and the means of Christ's saving work. After discussing Paul's concept of justice as God's saving work, he considers various aspects of Paul's theology of atonement: the need, the means, and the goal.

H. R. van de Kamp, *Israël in Openbaring. Een onderzoek naar de plaats van het joodse volk in het toekomstbeeld van de Openbaring aan Johannes* (Kampen: Kok, 1990, paper 59.90 gld.) 380 pp. Bibliography. ISBN: 90-242-5112-5.

Prepared as a doctoral dissertation under the direction of J. van Bruggen and accepted in 1990 by the Reformed theological faculty at Kampen, this volume investigates the position of the Jewish people in the vision of the future presented in the book of Revelation. After examining the views of J. F. Walvoord and C. van der Waal, it focuses on pertinent texts: the 144,000 sealed ones (7:1-17; 14:1-5), the two witnesses in the great city (11:1-14, 19), the woman and the dragon (12), and the New Jerusalem (21). Van de Kamp concludes that in Revelation God's Israel is extended and enlarged, and that no special position for the children of Israel is envisioned for the future.

G. L. O. R. Yorke, *The Church as the Body of Christ in the Pauline Corpus. A Reexamination* (Lanham, MD—New York—London: University Press of America, 1991, cloth $42.50, paper $23.50) xx and 156 pp. Bibliography. Indexed. LCN: 91-7870. ISBN: 0-8191-8215-X (cloth), -8216-8 (paper).

The revision of a doctoral dissertation accepted in 1987 by the faculty of religious studies at McGill University in Montreal, this volume first reviews scholarship on the church as the body of Christ and the somatic ecclesiology of the NT. Then it examines the somatic ecclesiology of 1 Corinthians, Romans, Colossians, and Ephesians, respectively. Yorke concludes that in the Pauline corpus the human σῶμα and not Christ's personal σῶμα is used consistently as the *tertium comparationis* for the church as σῶμα, and that suggestions about a mystical or metaphorical relationship between Christ's personal σῶμα and the church as σῶμα or about a physiological understanding of κεφαλή in relation to Christ and his church (his σῶμα) will not do.

BIBLICAL THEOLOGY

M. Barker, *The Gate of Heaven. The History and Symbolism of the Temple in Jerusalem* (London: SPCK, 1991, paper £10.99) ix and 198 pp. Bibliography. Indexed. ISBN: 0-281-04510-0.

After describing the externals of the Jerusalem Temple (history, structure, construction, furnishings, services), this volume focuses on aspects of Temple mythology found in biblical and extrabiblical texts: the Temple as a place of creation and renewal (the garden), as a place of mediation and atonement (the veil), and as a place to experience the vision of God (the throne). Barker, author of *The Older Testament* (1987) and *The Lost Prophet* (1988), concludes that the OT mythology of the Temple gave life to the NT and shaped the early Christian liturgies.

P. Basden and D. S. Dockery (eds.), *The People of God. Essays on the Believers' Church* (Nashville, TN: Broadman, 1991, $19.95) 367 pp. Indexed. LCN: 90-34731. ISBN: 0-8054-6023-3.

The twenty-five papers honoring Professor J. L. Garrett on his 65th birthday treat the theme of the people of God under four headings: theological foundations (six), biblical images (six), historical developments (six), and contemporary challenges (seven). The biblical section consists of W. C. Kaiser's paper on Israel as the people of God, as well as articles on images of the church in various parts of the NT: J. A. and B. C. Brooks on the Synoptic Gospels, G. L. Borchert on John, C. C. Newman on Acts, R. B. Sloan on Paul, and M. L. Reid on the general epistles.

J. M. Bassler, *God & Mammon. Asking for Money in the New Testament* (Nashville, TN: Abingdon, 1991, paper $9.95) 144 pp. Indexed. LCN: 90-48508. ISBN: 0-687-14962-2.

Bassler, associate professor of NT at Perkins School of Theology, Southern Methodist University, in Dallas, TX, examines NT texts that speak directly to the question of asking for money by listening to what they said in their original historical, social, and cultural settings. After surveying attitudes toward beggars and benefactors in the Greco-Roman world, she discusses the ideals of radical poverty and itinerancy in the Gospel mission discourses, and some subsequent modifications of them. Next she focuses on Paul's two models of asking for money—for material support of the mission, and for the great collection for the "poor" at Jerusalem. Finally she explores the relation between money and power in Acts.

P. Beauchamp and D. Vasse, *La violence dans la Bible,* Cahiers Évangile 76 (Paris: Cerf, 1991, paper 25 F) 68 pp. Bibliography. Indexed. ISSN: 0222-9714.

The collaborative effort of two French Jesuits—one an exegete (Beauchamp), and the other a psychoanalyst (Vasse), this booklet contains sections on the seeds of violence according to the OT primeval history, the structure of violence according to the OT, the exegetical and psychoanalytical approaches to violence, conversions from violence in the OT, and NT attitudes toward violence (Paul, the Sermon on the Mount, and Jesus).

N. Casalini, *I misteri della fede. Teologia del Nuovo Testamento,* Studium Biblicum Franciscanum 32 (Jerusalem: Franciscan Printing Press, 1991, paper $65) 772 pp. Bibliographies. Indexed.

After an introduction to NT theology, Casalini, professor of exegesis and biblical theology at the Studium Biblicum Franciscanum in Jerusalem, discusses the Father as the revealing God, the creator God of visible and invisible beings, the saving God, and God the judge.

Then he focuses on the Son as mediator in creation, as Savior, and as Lord, high priest, and judge. Finally he treats the Spirit as renewing life, forming the church, and serving as the pledge of eternal life.

M.-A. CHEVALLIER, *Souffle de Dieu. Le Saint-Esprit dans le Nouveau Testament.* Vol. 2, *L'apôtre Paul — Les écrits johanniques — L'héritage paulinien — Réflexions finales;* vol. 3, *Études,* Le Pont théologique 54-55 (Paris: Beauchesne, 1990-91, paper 165 F and 90 F) xiii and 397 pp., vi and 195 pp., frontispiece. Indexed. ISBN: 2-7010-1166-3 (vol. 2), -1219-8 (vol. 3).

The first volume in this project was described in *NTA* 23, p. 109. The second volume first considers the evidence in the uncontested Pauline letters about the Holy Spirit in relation to the Lord, the church, the believer, and God. Then it treats the Spirit in the Johannine writings: the Son and the Spirit of God, the post-Easter functions of the Spirit, and the Spirit given to believers in the world. Finally it deals with the Spirit in works of the Pauline tradition. The third volume contains eight articles: baptism and the gift of the Holy Spirit according to the NT (1985), the defense of water baptism in the late 1st century [§ 31-110], the founding of the "church" in the Fourth Gospel [§ 28-166], John's Gospel and the *Filioque* [§ 28-143], the Lukan and Johannine Pentecosts [§ 26-128], relations between Luke and John regarding their pneumatology (1985), freedom according to Paul, and the silence about the Spirit's work in the cosmos and in humankind [§ 32-342].

C. B. DEWITT (ED.), *The Environment and the Christian. What Does the New Testament Say about the Environment?* (Grand Rapids: Baker, 1991, paper $7.95) 156 pp. Indexed. LCN: 91-20482. ISBN: 0-8010-3006-4.

After DeWitt's eleven-page introduction to the seven degradations of creation, this volume presents five papers that consider the environment in the light of NT theology: L. Wilkinson on Christ as creator and redeemer, R. Manahan on Christ as the Second Adam, R. C. Van Leeuwen on Christ's resurrection and the creation's vindication, G. Zerbe on the kingdom of God and stewardship of creation, and V. Visick on creation's care and keeping in the life of Jesus. Also included are a ten-page epilogue by DeWitt and D. S. Wise's eighteen-page review of environmental stewardship literature and the NT.

J. D. G. DUNN, *Unity and Diversity in the New Testament. An Inquiry into the Character of Earliest Christianity* (2nd ed.; London: SCM, 1990; Philadelphia: Trinity Press International, paper $24.95) xli and 482 pp. Bibliography. Indexed. LCN: 89-20659. ISBN: 0-334-02436-6.

The first edition of this work was described in *NTA* 22, p. 224. A new 23-page foreword explains the scope of the revision and provides fresh introductions to each chapter. Dunn, professor of divinity at Durham University, has made minor corrections in the text, expanded and added notes to clarify or qualify statements and to take account of recent developments in scholarship, and completely revised the bibliographies.

J. T. FORESTELL, *As Ministers of Christ. The Christological Dimension of Ministry in the New Testament. An Exegetical and Theological Study* (New York—Mahwah, NJ: Paulist, 1991, paper $14.95) viii and 199 pp. Indexed. LCN: 90-25363. ISBN: 0-8091-3220-6.

Forestell, who teaches at St. Joseph's College in the University of Alberta in Edmonton, explores the christological dimension of ministry in the NT with reference to Jesus' ministry, the ministry of Jesus' disciples, Paul's understanding of his ministry, and NT provisions for ministry. He concludes that this christological dimension (i.e. the historical fact of the maleness of Christ whose personal ministry is symbolized by the ministry of the ordained) has conditioned the church's practice of ordaining only men.

S. E. Fowl and L. G. Jones, *Reading in Communion. Scripture and Ethics in Christian Life* (Grand Rapids: Eerdmans, 1991, paper $13.95) ix and 166 pp. Indexed. ISBN: 0-8028-0597-3.

Fowl and Jones, assistant professors of theology at Loyola College in Baltimore, MD, argue that developing the moral and theological judgment that enables faithful discernment of Scripture's claims on contemporary life requires the formation and transformation of the character appropriate to Jesus' disciples. The six chapters in their work concern living faithfully before God, reading in the communion of disciples, recovering a common life, being able to hear God's word, listening to the voices of outsiders, and living and dying in the word.

U. Gerber, *Glück haben—Glück machen? Entwürfe für sinnerfülltes Leben* (Stuttgart: Quell, 1991, paper DM 29.80) 184 pp. Bibliography. Indexed. ISBN: 3-7918-1417-6.

These reflections on "happiness" or good fortune appear under three headings: happiness and society, happiness and religion, and some virtues of a happy life. Particular attention is given to Jesus as the happiest person and to being happy as Jesus was. Gerber is extraordinary professor of systematic theology at the University of Basel.

K. Giles, *Patterns of Ministry Among the First Christians* (Melbourne: Collins Dove, 1989, paper $15.95) ix and 247 pp. Bibliography. ISBN: 0-85924-729-5. Distributed in the USA by HarperCollins.

After reviewing the modern debate about leadership in the early church, this volume discusses house-church leadership and the rise of the monarchical bishop, minister and ministering in the early church, communal leadership and the first Christian elders, teachers and teaching in the church, prophets and prophesying in the Bible and in the church today, apostles and apostleship before and after Paul, and the movement from commissioning for ministry to ordaining for life. Giles is rector of St. Matthew's Anglican Church in Kensington, South Australia.

A. F. Ide, *Zoar & Her Sisters. Homosexuality, the Bible and Jesus Christ* (Oak Cliff, TX: Minuteman, 1991, paper $15) viii and 234 pp. Illustrated. Indexed. LCN: 91-14232. ISBN: 0-926899-02-3.

Ide contends that homosexuality was not a biblical concern and seeks to respond to Judeo-Christian hatred and arguments allegedly based on the Bible. Thus he analyzes pertinent texts in the OT, gives special attention to the sexuality of Jesus, and considers NT texts sometimes put forward as condemnations of homosexuality (Rom 1:26-27; 1 Cor 6:9-10; 1 Tim 1:10; 2 Pet 2:4-18).

J. Kuhn, *Heilsame Begegnungen. Gotteserfahrungen im Alten und Neuen Testament* (Stuttgart: Quell, 1991, paper DM 12.80) 144 pp. Bibliographies. ISBN: 3-7918-2263-2.

Kuhn, a retired Evangelical pastor, explores the encounters of twelve biblical characters with God and/or Jesus: Abraham (Gen 12:1; 22:1-2), Jacob (Gen 32:23-32), Moses (Exod 3:1-14), Job (Job 1), Hezekiah (Isa 38:10-17), Matthew (Mt 9:9), Peter (Mt 14:22-32; Lk 22:31-34; Jn 21:15-18), Mary (Lk 1:46-55), Simeon (Lk 2:25-32), the lost son (Lk 15:11-32), the Samaritan woman (Jn 4:5-29), and Pilate (Jn 18:28–19:5).

R. Kysar, *Called to Care. Biblical Images for Social Ministry* (Minneapolis, MN: Fortress, 1991, paper $11.95) ix and 165 pp. Bibliography. Indexed. LCN: 90-29312. ISBN: 0-8006-2470-X.

Kysar, professor of NT and homiletics at Lutheran Theological Seminary in Philadelphia, first sketches the biblical reasons for social ministry with reference to OT images of God, the Jesus image of God, images of community and discipleship, and images of the future. Then he outlines two practical tasks for social ministry: changing the popular consciousness, and overcoming the phobias. He concludes with a brief theology of mission.

J. Martos, *Doors to the Sacred. A Historical Introduction to Sacraments in the Catholic Church* (rev. ed.; Tarrytown, NY: Triumph Books, 1991, paper $15.95) xvii and 468 pp. Bibliographies. Indexed. LCN: 91-12298. ISBN: 0-8007-3020-8.

The revised and expanded version of a work published in 1981, this volume first provides a history of the sacraments according to the following outline: sacraments in all religions, the beginnings of the Christian sacraments, the development of the Catholic sacraments, Catholic and Protestant sacraments, and the sacraments today. Then it provides histories of the individual sacraments: baptism, confirmation, Eucharist, reconciliation, anointing, marriage, and ordination. Martos, associate professor in the department of philosophy and theology at Allentown College in Pennsylvania, discusses the relevant biblical texts at the appropriate points.

R. P. Menzies, *The Development of Early Christian Pneumatology with special reference to Luke-Acts*, JSNT Supplement Series 54 (Sheffield, UK: JSOT Press, 1991, £35 or $57.50) 375 pp. Bibliography. Indexed. ISBN: 1-85075-306-7.

Based on a doctoral dissertation directed by I. H. Marshall and presented to the University of Aberdeen, this volume contends that Paul was the first Christian to attribute soteriological functions to the Spirit and that this original element of Paul's pneumatology did not influence wider (non-Pauline) sectors of the early church until after the writing of Lk-Acts. After showing that in intertestamental Judaism the Spirit was regarded as the source of prophetic inspiration, it argues that Luke, influenced by the dominant Jewish perception, consistently portrayed the gift of the Spirit as a prophetic endowment that enabled its recipient to participate effectively in the mission of God. Then it demonstrates that there were no Christian precursors to Paul's soteriological approach to the Spirit and that Paul's perspective represents an independent development.

F. J. Moloney, *A Body Broken for a Broken People. Eucharist in the New Testament* (Melbourne: Collins Dove, 1990, paper $13.95) viii and 143 pp. Bibliography. Indexed. ISBN: 0-85924-892-5.

After questioning whether the practice of excluding certain persons from the Eucharist is biblical, this volume considers the theological and religious message of the pertinent texts in the Gospels of Mark (6:31-44; 8:1-10; 14:17-31), Matthew (14:13-21; 15:32-39; 26:20-35), Luke (9:10-17; 22:14-38; 24:13-35; 24:36-49), and John (6:51-58; 13:1-38; 19:34), as well as 1 Corinthians (10:14-22; 11:17-34). Moloney, head of the biblical studies department at the Catholic Theological College in Melbourne, concludes that Jesus shared his table with the broken and outcast, and that the Eucharist has always been the story of a body broken for a broken people.

R. Muñoz, *The God of Christians*, trans. P. Burns, Theology and Liberation (Maryknoll, NY: Orbis, 1990, cloth $34.95, paper $16.95) xv and 192 pp. Bibliography. Indexed. LCN: 90-25461. ISBN: 0-88344-696-0 (cloth), -695-2 (paper).

This volume first introduces the subject of the God of the Christians mainly as it affects the poor of the Third World today and gives an account of their journey in faith. Then it deals with God in relation to the world and to human beings from the perspectives of experience and systematic theology. Finally it considers biblical revelation and our experience of God: the God of the OT, the God of Jesus of Nazareth, and God in the NT. Muñoz, a Chilean theologian, concludes with reflections on the paradoxes of the God of Jesus Christ.

J. K. Nagórny, *Teologiczna interpretacja moralności Nowego Przymierza* (Lublin: Katolicki Uniwersytet Lubelski, 1989, paper) 511 pp. Bibliography. ISBN: 83-228-0158-0.

After introductory comments on the place of Scripture in moral theology, this volume discusses the theme of the new covenant in the OT and the NT, the theological character of new covenant morality, the specifically new morality connected with the new covenant, and the concept of moral theology and the context of the idea of the new covenant. Nagórny is also the author of several articles on NT moral teachings and the theme of the new covenant [§§ 28-592; 30-690; 35-1126, 1236].

S. Quinzio et al., *Israele e le Genti,* RdT Books 2 (Rome: AVE, 1991, paper 18,000 L) 198 pp. Indexed.

First published in *Rassegna di Teologia* between 1986 and 1990, the six papers in this volume are by Quinzio on messianic redemption in Judaism and Christianity, C. Di Sante on the old and the new covenants (the relation between the Testaments), V. Fusco on Jesus and the Law, G. Ravasi on mission and universalism in the OT, R. Fabris on "jealousy" in Romans 9–11 (toward a new relationship between Jews and Christians), and F. Rossi de Gasperis on the promised land as a gift to share. S. Muratore has provided a seventeen-page introduction.

P. Rolland, *Les ambassadeurs du Christ. Ministère pastoral et Nouveau Testament,* Lire la Bible 92 (Paris: Cerf, 1991, paper 68 F) iv and 147 pp. Indexed. ISBN: 2-204-04296-X.

Rolland, author of *A l'écoute de l'Épître aux Romains* (1991), seeks to show that Luther was wrong in confusing baptismal priesthood and ministerial priesthood. After examining these two ideas, he treats the sacrament of orders according to the NT, Paul as the model pastor, apostolic ministry in the Gospels, the visible images of Christ the spouse, apostolic celibacy, and the priestly dimension of apostolic ministry.

A. Salas (ed.), *Instaurar la justicia,* Biblia y Fe, Revista de Teología Bíblica, vol. 17, no. 50 (Madrid: Escuela Bíblica, 1991, paper) 146 pp. ISSN: 0210-5209.

The seven articles in this fascicle concern the nature of justice according to the biblical tradition: G. Cañellas on justice in the OT, F. Struik on integral justice as the message of the prophets in preexilic times, Salas on justice and the kingdom in Jesus' social message, R. M. Grácio das Neves on the God of Jesus (the imperative of justice and liberation), M. Sáenz Galache on divine justice and human justice in Pauline theology, M. A. Keller on God's justice (the preferential option for the poor and helpless), and J. Osés on evangelical justice today.

W. Schenk, *Lima-Ökumene als Gegenaufklärung und Gegenreformation. Exegetische Einsprüche gegen die kategoriale Unterordnung von Taufe und Herrenmahl unter einen Amtsbegriff,* Forum Theologiae Linguisticae 19 (Bonn: Linguistica Biblica Bonn, 1990, paper DM 19) iv and 121 pp. Bibliographies. ISBN: 3-87797-029-X.

Using the method of semiotic analysis, Schenk criticizes the so-called Lima 1982 document entitled "Baptism, Eucharist, and Ministry" with particular attention to its use of the NT. He takes up the alleged convergences in the understandings of baptism, the Eucharist, and ministry, respectively, and concludes by asking whether Lima 1982 was an ecumenical detour.

J. M. Shaw, *The Pilgrim People of God. Recovering a Biblical Motif* (Minneapolis, MN: Augsburg, 1990, paper $19.95) ix and 245 pp. Indexed. LCN: 90-32667. ISBN: 0-8066-2471-X.

Shaw, professor of religion at St. Olaf College in Northfield, MN, describes the Bible as the story of the pilgrim people of God—how God approaches the human race by creating a people whose calling is to worship God and serve humanity by bearing witness to the holy name and redeeming works of God throughout the earth. After tracing the theme in various parts of the OT and extrabiblical writings, the volume discusses the understandings of the people of God displayed by Jesus, the Evangelists, Paul, and the other NT writers.

J. S. SIKER, *Disinheriting the Jews. Abraham in Early Christian Controversy* (Louisville, KY: Westminster/Knox, 1991, paper $18.95) 296 pp. Bibliography. Indexed. LCN: 90-19893. ISBN: 0-664-25193-5.

Based on a doctoral dissertation accepted in 1989 by Princeton Theological Seminary, this volume argues that an analysis of the use of Abraham in Christian writings from Paul to Justin Martyr can serve as an effective heuristic device for assessing the character of early Christian controversy with Judaism. It considers the portrayals of Abraham by Paul (the father of Jews and Gentiles alike); Matthew, Hebrews, and James (Jewish traditions revised); Lk-Acts (the father of the outcast); John (the true children of Abraham); 2nd-century writers (spiritualizing and gnosticizing); and Justin (the father of Christians alone). Siker, assistant professor of NT at Loyola Marymount University in Los Angeles, concludes that early Christians moved away from appealing to Abraham as father of Jew and Gentile alike toward a Christian Abraham who abandoned and disinherited the Jews.

F. G. UNTERGASSMAIR, *Im Namen Jesu beten. Biblische Impulse zu christlichem Gebet* (Stuttgart: Katholisches Bibelwerk, 1990, paper DM 24.80) 153 pp. ISBN: 3-460-32921-1.

Untergassmair, professor of biblical theology and NT exegesis at the University of Osnabrück, seeks to provide a new orientation and basis for prayer with the help of the biblical tradition, especially the Fourth Gospel. He first discusses the use of the word "name" in the ancient world and in the context of the Johannine presentation of the revelation event. Then he deals with the NT theme of praying in Jesus' name: "ask, and it will be given to you" (Mt 7:7; Lk 11:9); "ask, and you will receive" (Jn 16:24b); and asking in Jesus name. Finally he reflects on praying in Jesus' name today.

THE WORLD OF THE NEW TESTAMENT

J. R. BARTLETT, *The Bible. Faith and Evidence. A critical enquiry into the nature of biblical history* (London: British Museum Publications, 1990, £19.95) viii and 272 pp., 2 maps. Bibliographies. Indexed. ISBN: 0-7141-1717-X.

Bartlett, associate professor of biblical studies at Trinity College in Dublin, aims to show how the biblical books (especially the most historically oriented ones) relate to their historical context and how they present the history of Israel or the rise of Christianity. The chapters most pertinent to the NT concern the challenge of the Hellenistic world, a kingdom once again, "the kingdom of God is at hand," from Jerusalem to Rome, letters in the early church, the four Gospels, and the Revelation to John. In addition to six chapters on the OT there are chapters on approaches to the Bible, the nature and scope of the Bible, and the Bible—tradition, evidence, and faith.

F. L. BATTLES, *The Apologists,* Study Outline 1 (Allison Park, PA: Pickwick, 1991, paper $8) iii and 51 pp. LCN: 91-7199. ISBN: 1-55635-013-9.

After listing questions that the Apologists strove to answer, this volume provides outlines for *Epistle to Diognetus,* Aristides' *Apology on Behalf of the Christians,* Tatian's *Exhortation to the Greeks,* Theophilus of Antioch's *To Autolycus,* Athenagoras' *Plea for Christians,* and Justin's *First Apology* and *Dialogue with Trypho.*

Biblische und judaistische Studien. Festschrift für Paolo Sacchi, ed. A. Vivian, Judentum und Umwelt 29 (Frankfurt—Bern: Lang, 1990, $121) xxvi and 711 pp., 3 plates. Bibliography. ISBN: 3-631-43180-5.

Of the thirty-five articles honoring Professor Sacchi on his 60th birthday, those most pertinent to the NT period are by A. Rofé on 4QSam^a in the light of historical-literary criticism, C. Kraus Reggiani on the sorites in Wis 6:17-20, G. Boccaccini on the wisdom of ps.-Aristeas, N. Fernández Marcos on Symmachus and his Jewish predecessors, L. Díez Merino on the Hebrew-Aramaic onomasticon as a source of biblical exegesis in *Targum of*

Chronicles, L. Troiani on the prophets and tradition in the Greco-Roman period, S. J. Sierra on the spiritual conditions of Jews immediately after the destruction of the Second Temple, P. Capelli on the Greek letter of Bar Kokhba and the question of a Jewish vernacular in the 2nd century A.D., A. Piñero on the concepts of inspiration in the Qumran *Hodayot* and ps.-Philo's *Biblical Antiquities*, F. García Martínez on apocalyptic traditions at Qumran (4QSecEzekiel), L. Rosso Ubigli on the date of *Apocalypse of Moses* (or Greek *Life of Adam and Eve*), G. Stemberger on the continuance of apocalyptic in rabbinic literature, J. Neusner on why the 4th century was the true first century in the history of Judaism in the Christian West, S. Principe on the image of the land of Israel in the Mishnah, P. Collini on meetings and community institutions in 1QS^a, Vivian on Mishnah *Berakot* and its conceptualization, and S. Noja on the Arabic apocryphal *Gospel of Thomas* in the Ambrosian library at Milan. A photograph of the honoree and a bibliography of his writings are included.

D. R. BOURQUIN, *First Century Palestinian Judaism: A Bibliography of Works in English*, Studies in Judaica and the Holocaust 6 (San Bernardino, CA: Borgo, 1990, cloth $22.95, paper $12.95) 103 pp. Indexed. LCN: 88-34665. ISBN: 0-89370-373-7 (cloth), -473-3 (paper).

The materials in this bibliography for the study of 1st-century Palestinian Judaism are listed alphabetically by main entry (usually author's name) in three sections: primary sources (9 items), books (388), and periodical and serial articles (287). Also included are indexes of books, periodical and serial article titles, and periodicals and series. Bourquin is periodicals librarian at the Pfau Library, California State University in San Bernardino.

M. BOYCE AND F. GRENET, *A History of Zoroastrianism.* Vol. 3, *Zoroastrianism under Macedonian and Roman Rule*, Handbuch der Orientalistik 1/8/1/2/2 (Leiden—New York: Brill, 1991, 380 gld. or $195) xix and 596 pp., fig., 3 maps. Bibliography. Indexed. LCN: 88-19450. ISBN: 90-04-09271-4.

This survey of Zoroastrian history from the 4th century B.C. to the 4th century A.D. begins with chapters on Zoroastrianism under Alexander and the successors, under the Seleucids, and on the western edge of the Iranian plateau (Susa and Elymais). Next after discussing Zoroastrianism and Hellenism, it considers Zoroastrianism in lands of ancient Iranian habitation: in western Iran (Media Atropatene, Greater Media, Persis), in the Indo-Iranian borderlands (Arachosia and Gandhara, along with Kuh-i Khwaja in Drangiana), and in eastern Iran (ca. 250-50 B.C.). Then it deals with Zoroastrianism in non-Iranian lands of the former Achaemenian empire: in western Asia Minor (Lydia with Caria and southwest Phrygia); in central and eastern Asia Minor (Greater Phrygia, with Galatia, Cappadocia, and Pontus, Cilicia); and Commagene, Syria, and Egypt. It also treats Zoroastrian contributions to eastern Mediterranean religion and thought in Greco-Roman times. R. Beck has contributed an excursus on Zoroastrian pseudepigraphy of the Greco-Roman period.

R. L. CATE, *A History of the New Testament and Its Times* (Nashville, TN: Broadman, 1991, $19.95) 348 pp. Bibliography. Indexed. LCN: 90-23791. ISBN: 0-8054-1325-1.

Written for beginning students of the NT, this volume presents a history of the NT era, showing how the political, economic, social, religious, and geographical influences of the times helped to shape and in turn were shaped by Jesus and his disciples as they carried his message throughout the Roman empire. The presentation is divided into six parts: the world itself could not contain the books; at sundry times; the Word became flesh; witness in Jerusalem, all Judea, and Samaria; witnesses to the end of the earth; and the Lord God omnipotent reigns. Cate is professor of religion at Oklahoma State University.

T. CHURTON, *The Gnostics* (London: Weidenfeld & Nicolson, 1990, paper £6.99) xi and 187 pp., 8 plates. Bibliography. Indexed. ISBN: 0-297-81104-5.

Intended to accompany a series produced by Border Television, this volume traces the history of gnosticism from the Nag Hammadi documents and other ancient works to the late

20th century. The survey appears in three main parts (gross bodies, the good men, the Hermetic philosophy), and a conclusion (the everlasting gospel).

M. Detienne, *Dionysos at Large,* trans. A. Goldhammer, Revealing Antiquity 1 (Cambridge, MA—London: Harvard University Press, 1989, $16.95) v and 90 pp. Indexed. LCN: 88-21474. ISBN: 0-674-20773-4.

The English version of *Dionysos à ciel ouvert* (1986), this volume presents Dionysus as the god of epiphanies who could appear anywhere at any time and always as a stranger. Its four chapters treat the "epidemic" spread of the Dionysus cult, the inventing of wine and distant parousias, the "island of women," and the heart of Dionysus bared. Detienne is at the Center for Comparative Research on Ancient Societies, École des Hautes Études en Sciences Sociales, in Paris.

J. Eingartner, *Isis und ihre Dienerinnen in der Kunst der römischen Kaiserzeit,* Mnemosyne, Bibliotheca Classica Batava. Supplementum 115 (Leiden—New York: Brill, 1991, paper 140 gld. or $72) xi and 197 pp. and 98 plates, frontispiece. Bibliographies. Indexed. LCN: 90-21545. ISBN: 90-04-09312-5.

The revised version of a doctoral dissertation directed by H. Wrede and accepted in 1982 by the philosophical faculty of the Ludwig-Maximilians-Universität in Munich, this volume investigates portrayals mainly from Roman imperial times in which mortal women appear as Isis-figures or Isis appears in human form. It first examines the iconography and art-history of the depictions of Isis, and then discusses the iconography and interpretation of the "servants of Isis" depicted in various sources. Also included is a catalogue of 157 artistic representations consisting of material descriptions and photographs.

T. C. Eskenazi, D. J. Harrington, and W. H. Shea (eds.), *The Sabbath in Jewish and Christian Traditions* (New York: Crossroad, 1991, $29.50) xvi and 272 pp. LCN: 91-7626. ISBN: 0-8245-1093-3.

The papers in this volume were prepared for a conference held in May 1989 at the University of Denver at which Jewish, Protestant, Roman Catholic, and Seventh-day Adventist scholars explored the ancient and modern significance of the Sabbath. The articles most pertinent to the NT period are by R. Goldenberg on the place of the Sabbath in rabbinic Judaism, and Harrington on Sabbath tensions in Mt 12:1-14 and other NT texts (with responses by D. MacDonald and G. E. Rice). The other papers treat the Sabbath from the following perspectives: OT (S. A. Meier and H. A. McKay), historical (S. Bacchiocchi and J. H. Primus, with responses by C. Blomberg and D. Kennedy), theological (W. S. Wurzburger, J. B. Doukhan with a response by K. Hein, and M. J. Dawn), liturgical (J. F. Baldovin and L. A. Hoffman, with responses by Shea and F. E. Greenspahn), and legal and ecumenical (M. A. Tyner, S. F. Rosenthal, and M. E. Lodahl).

L. Finkelstein, *Sifra on Leviticus.* Vol. 1, *Introduction;* vol. 4, *Commentary* (New York: Jewish Theological Seminary of America, 1989-90, $48.50) viii and 211 pp. and 64 plates, vi and 152 pp. ISBN: 0-87334-020-5.

These volumes accompany Finkelstein's edition of *Sifra on Leviticus* according to Vatican MS Assemani 66, with variants from other manuscripts, Geniza fragments, early editions, and quotations from medieval authorities and with reference to parallel passages and commentaries. The first volume provides introductions to the four parts of the work: Torah Kohanim, Baraita de-Rabbi Ishmael, Dibura de-Nedavah, and Dibura de-Ḥova. The fourth volume in the project offers comments on the last three parts.

D. Fishwick, *The Imperial Cult in the Latin West. Studies in the Ruler Cult of the Western Provinces of the Roman Empire,* vol. 2.1, Études préliminaires aux religions orientales dans l'empire romain 108 (Leiden—New York: Brill, 1991, paper 125 gld. or $64) vii and 252 pp. and 40 plates. LCN: 87-6363. ISBN: 90-04-09144-0.

The first volume in this project was described in *NTA* 32, p. 263. This volume contains chapters on *genius* and *numen* (1969), *numina Augustorum* (1970), the imperial *numen* in Roman Britain (1969), *domus divina, Augusto ut deo,* Augustan gods, Augustan blessings and virtues, and liturgy and ceremonial. Appendixes concern dated inscriptions and the *Feriale Duranum* (1988), and the *Augustales* and the imperial cult.

Frankfurter Judaistische Beiträge, Heft 18 (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1990, paper) iv and 205 pp. ISSN: 0342-0078.

Of the five articles in this fascicle [see *NTA* 35, p. 125] those most pertinent to the NT world are by A. Goldberg on paraphrasing midrashic sentences, F. Böhl on expanded comparison in the Targums, and A. Kuyt on *yārad* ("go down") in Hekhalot literature.

S. Y. FRIEDMAN, *BT Bava Meẓiʿa VI. Critical Edition with Comprehensive Commentary,* Talmud Arukh (New York: Jewish Theological Seminary of America, 1990, $25) v and 423 pp. ISBN: 0-87334-066-3.

This volume presents a detailed commentary in Modern Hebrew on the section of the rabbinic tractate *Baba Meṣiʿa* that deals with *hšwkr ʾt hʾwmnyn* ("he who hires craftsmen"), which appears in chapter six of the Mishnaic version. Freedman's commentary on the text is concerned with the exposition of the material about hiring craftsmen as it appears in the Babylonian Talmud. He seeks to explain and clarify the talmudic interpretations in the light of parallel texts from antiquity and modern scholarship.

J. G. GRIFFITHS, *The Divine Verdict. A Study of Divine Judgement in the Ancient Religions,* Studies in the History of Religions 52 (Leiden—New York: Brill, 1991, 180 gld. or $92) xviii and 410 pp. Bibliography. Indexed. LCN: 90-48119. ISBN: 90-04-09231-5.

This investigation of divine judgment in ancient religions first considers judgment in history and in this life: Israel and some of its neighbors; the Greek concept of a moral law with divine sanction; Roman applications; aspects of Christian doctrine; some Indian doctrines; Confucianism, Mohism, and Taoism; and Egypt—Pharaoh and people. Then it treats judgment after death according to the following outline: Egypt and Judeo-Christian thought; from Egypt to Greece via Crete; posthumous judgment in Israel; and divine judgment in the mystery religions. Griffiths is the author of *The Origins of Osiris and his Cult* (1980).

M. GUARDUCCI, *La tomba di San Pietro. Una straordinaria vicenda,* Orizzonti della Storia (Milan: Rusconi, 1989, 24,000 L) 174 pp., 16 plates. Bibliography. Indexed. ISBN: 88-18-88012-8.

Guarducci, professor emeritus at the University of Rome, contends that Peter's remains have been discovered at the Vatican basilica bearing his name [see § 34-1398]. In this volume she discusses Peter's tomb before the excavations, the excavations beneath the basilica between 1940 and 1949, the investigations after 1950, the announcement in 1968 by Pope Paul VI and the return of Peter's bones to the basilica, and subsequent developments. A four-page list of Guarducci's publications on this topic is included.

M. HADAS-LEBEL, *Jérusalem contre Rome,* Patrimoines: Judaïsme (Paris: Cerf, 1990, paper 239 F) 555 pp. Bibliography. Indexed. ISBN: 2-204-04141-6.

Based on a *thèse d'État* defended in 1987, this investigation of how Jews looked on Rome from Maccabean times to the 4th century A.D. first considers the temporal image of Rome in various Jewish sources (including Philo, Josephus, and rabbinic texts) and how Rome affected Jewish life and how a *modus vivendi* was established. Then it deals with Rome's religious and moral image among Jews: the image of paganism and the biblical heritage, Roman religion according to rabbinic sources and the question of the imperial cult, and the moral image of Rome. Finally it discusses Rome in the perspective of Jewish eschatology: apocalyptic themes before A.D. 70, the role of apocalyptic ideas in the first revolt against

Rome, Rome in the late 1st-century A.D. apocalypses, and the rejection of apocalyptic and the "shattered" apocalypse.

P. J. Hamell, *Handbook of Patrology* (Reprint; New York: Alba House, 1991, paper $6.95) 170 pp. Bibliography. Indexed. ISBN: 0-8189-0057-1.

The reprint of a work published in 1968, this introduction to patrology first provides basic definitions and information about texts. Next it discusses Christian writers active in the first three centuries: primitive ecclesiastical literature, apologetic literature, heretical literature, anti-heretical literature, and ecclesiastical literature (Eastern and Western). Then it treats the Greek, Syriac, and Latin writers of the golden age of patristic literature (4th and 5th centuries).

M. Hengel and A. M. Schwemer (eds.), *Königsherrschaft Gottes und himmlischer Kult im Judentum, Urchristentum und in der hellenistischen Welt,* Wissenschaftliche Untersuchungen zum Neuen Testament 55 (Tübingen: Mohr-Siebeck, 1991, DM 278) vii and 495 pp. Indexed. ISBN: 3-16-145667-X.

The eleven papers in this volume are by K. W. Müller on God as King and Father in the NT world; Schwemer on God as King and divine kingship in the Qumran Sabbath Songs; H. Merkel on God's reign in Jesus' preaching; Hengel on Christ's kingdom, God's kingdom, and world-kingdom in John's Gospel; H. Löhr on the heavenly temple in Hebrews and the Qumran Sabbath Sacrifice Songs; N. Umemoto on God's kingship according to Philo; B. Ego on God's world-reign and the uniqueness of God's name in *Mekilta;* T. Lehnardt on God's kingship in the Shema and the Eighteen Benedictions; Schwemer on the earthly and heavenly king in the so-called David-Apocalypse in *Hekhalot Rabbati* 122-126; Ego on the servants in the palace of the heavenly king in rabbinic Judaism; and C. Markschies on Plato's king or the Father of Jesus Christ in early Christianity.

A. Kasher, U. Rappaport, and G. Fuks (eds.), *Greece and Rome in Eretz Israel. Collected Essays* (Jerusalem: Yad Izhak Ben-Zvi—Israel Exploration Society, 1990, $32) vi and 172 pp., 5 figs. ISBN: 965-217-074-7.

Prepared for a conference held at Tel Aviv and Haifa Universities in 1985, the fourteen papers in this volume are by T. Fischer on Hasmoneans and Seleucids (aspects of war and policy in the 2nd and 1st centuries B.C.), D. Gera on the credibility of the history of the Tobiads, M. Goodman on the origins of the Great Revolt (a conflict of status criteria), L. J. F. Keppie on the history and diaspora of the Legio XXII Deiotariana, L. Mildenberg on rebel coinage in the Roman empire, D. Piatelli on the Jericho inscription concerning Theodotus ἀπελεύθερος of the empress Agrippina, C. Saulnier on Josephus as a Roman apologist in the service of Jewish history, M. Luz on Marinus as a Neoplatonist from Israel in Athens, J. Mélèze-Modrzejewski on the image of the Jew in Greek thought around 300 B.C., F. Schmidt on Jewish representations of the inhabited earth during the Hellenistic and Roman periods, S. Applebaum on the Roman colony of Ptolemais-Akko, J. Geiger on local patriotism in the Hellenistic cities of Palestine, B. Isaac on Roman administration and urbanization, and E. Gabba on the finances of King Herod.

A. Konikoff, *Sarcophagi from the Jewish Catacombs of Ancient Rome. A Catalogue Raisonné* (rev. ed.; Stuttgart: F. Steiner, 1990, paper) 58 pp. and 16 plates. Illustrated. Bibliographies. ISBN: 3-515-05773-0.

This catalogue of sarcophagi and sarcophagus fragments from the 2nd to the 4th centuries A.D. focuses on materials that can be presumed to have been used in the burial of Jews in the catacombs of ancient Rome. It describes twenty-three items according to the following outline: three recorded sarcophagi, sarcophagi found *in situ,* sarcophagi found removed from their site, and a funerary couch. Konikoff concludes that the new mode of interment adopted by Palestinian Jews in the Beth She'arim period was reflected in the Diaspora also.

A.-J. LEVINE (ED.), *"Women Like This." New Perspectives on Jewish Women in the Greco-Roman World,* SBL Early Judaism and Its Literature 1 (Atlanta: Scholars Press, 1991, cloth $24.95, paper $15.95) xvii and 260 pp. Indexed. LCN: 91-4272. ISBN: 1-55540-462-6 (cloth), -463-4 (paper).

The eleven articles in this volume are by C. V. Camp on women in 2nd-century B.C. Jerusalem through the eyes of Ben Sira, J. R. Wegner on whether Philo's portrayal of women is Hebraic or Hellenic, R. D. Young on traditions about the mother of the Maccabean martyrs (the "woman with the soul of Abraham"), B. Halpern-Amaru on portraits of women in ps.-Philo's *Biblical Antiquities,* R. D. Chesnutt on revelatory experiences attributed to biblical women in early Jewish literature, B. Bow and G. W. E. Nickelsburg on men and women in Tobit (patriarchy with a twist), R. I. Pervo on women in Jewish narrative and in the Greek novels (Aseneth and her sisters), A. Reinhartz on the "resurrection" of Mary and Martha (from narrative to history), S. Davies on women in Lk and the NT Apocrypha, M. R. Lefkowitz on whether ancient women wrote novels, and R. S. Kraemer on women's authorship of Jewish and Christian literature in the Greco-Roman period. Levine has provided a seven-page preface.

J. A. LOADER, *A Tale of Two Cities. Sodom and Gomorrah in the Old Testament, early Jewish and early Christian Traditions,* Contributions to Biblical Exegesis and Theology 1 (Kampen: Kok, 1990, paper) 150 pp. Bibliography. ISBN: 90-242-5333-0.

Loader, professor of OT at the University of South Africa, argues that the Sodom and Gomorrah stories in Genesis 18–19 form a unit that inspired a rich tradition in early Jewish and Christian literature, which also together with other OT texts shows signs of the existence of earlier Sodom and Gomorrah traditions. After examining the narrative in Genesis 18–19, he discusses Sodom and Gomorrah in the rest of the OT, in early Jewish literature (Apocrypha, Pseudepigrapha, Philo, Josephus, rabbinic writings), and early Christian literature (NT, patristic writings).

N. LOHFINK, *Lobgesänge der Armen. Studien zum Magnifikat, den Hodajot von Qumran und einigen späten Psalmen,* Stuttgarter Bibelstudien 143 (Stuttgart: Katholisches Bibelwerk, 1990, paper DM 29.80) 138 pp. Bibliography. Indexed. ISBN: 3-460-04431-4.

After discussing the "piety of the poor" in the light of the Magnificat (Lk 1:46-55), this volume considers community of goods and voluntary poverty at Qumran as well as the Qumran approach to the piety of the poor. Then following an introduction to the Qumran *Thanksgiving Hymns,* it analyzes particular hymns about the poor (1QH 7:26-33; 2:20-30; 2:31-36; 5:5-19; 5:20-39; 1:35-36; 3:19-36) and concludes with observations on their theology of the poor. Finally after treating the piety of the poor in the Psalter, it analyzes four late OT psalms (140, 146, 147, 149). Also included is U. Dahmen's eleven-page bibliography of research on the Qumran *Thanksgiving Hymns* from 1948 to 1989. Lohfink is professor of OT at the University of Frankfurt.

R. A. MARKUS, *The End of Ancient Christianity* (Cambridge, UK—New York: Cambridge University Press, 1990) xvii and 258 pp. Bibliography. Indexed. LCN: 89-77196. ISBN: 0-521-32716-4 (cloth), -33949-9 (paper).

Markus, professor emeritus at the University of Nottingham, investigates the nature of the changes that transformed the intellectual and spiritual horizons of the Christian world between ca. A.D. 400 and 600. After an introduction to "secularity," he sketches the uncertainties that the Constantinian revolution brought to the Christian community's self-understanding, especially with the large-scale Christianization of Roman society from the end of the 4th century. Then he explores some of the pressures that led to the eclipse of the "secular" dimension in Christian consciousness. Finally he considers the absorption of the "secular" into the "sacred" as ascetic norms came to penetrate wide sections of Christian society and to color aspirations far beyond the walls of the cloister.

K. Metzler, *Der griechische Begriff des Verzeihens. Untersucht am Wortstamm συγγνώμη von den ersten Belegen bis zum vierten Jahrhundert n. Chr.*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 44 (Tübingen: Mohr-Siebeck, 1991, paper DM 84) vii and 352 pp. Bibliography. Indexed. ISBN: 3-16-145671-8.

Prepared as a doctoral dissertation under the direction of the late K. Gaiser and W. Burkert and accepted in 1990 by the philosophical faculty at the University of Zurich, this investigation of the terms συγγιγνώσκω, συγγνώμη, and related words first takes up general matters: past research, linguistic aspects, the relation between forgiving and acknowledging, etc. Next it examines συγγνώμη in writings of the classical period: rhetoric; tragedy, comedy, history; philosophy; and technical literature. Then it discusses the Greek concept of pardon in comparison with those in Roman historical writings in Greek, Jewish and Christian Greek texts, and Greek culture.

M. Mor (ed.), *Eretz Israel, Israel and the Jewish Diaspora: Mutual Relations*, Studies in Jewish Civilization 1 (Lanham, MD—New York—London: University Press of America, 1991, cloth $44.50, paper $19.75) xiv and 242 pp. LCN: 91-12199. ISBN: 0-8191-8280-X (cloth), -8281-8 (paper).

The fourteen papers in this volume were delivered as lectures in 1988 at Creighton University in Omaha, NE. The two articles most pertinent to the NT period are by J. A. Goldstein on the message of *Aristeas to Philocrates*, and A. Kasher on political and national connections between the Jews of Ptolemaic Egypt and those in the Land of Israel.

O. Mørkholm, *Early Hellenistic Coinage from the Accession of Alexander to the Peace of Apamea (336–188 B.C.)*, ed. P. Grierson and U. Westermark (Cambridge, UK—New York: Cambridge University Press, 1991, $95) xxii and 273 pp. and 45 plates, 3 figs., 6 maps, 3 tables. Bibliography. Indexed. LCN: 90-1868. ISBN: 0-521-39504-6.

This volume provides a general history of the coinage of Alexander the Great and his successors, and of the cities of Greece and Asia Minor from 336 to 188 B.C. It first treats general features of the coinage: metals and weight standards, coin production and use, and types and inscriptions. Then it deals with the coins of Alexander and the Diadochi: coins of Alexander's lifetime; Philip III and the early posthumous coinage; Egypt and its neighbors; Syria and the East (Seleucus I); and Macedonia, Asia Minor, and Greece. Finally it discusses the coins of Eastern Hellenism: the Ptolemies (283-200 B.C.); the Seleucids; and Asia Minor, Macedonia, and Greece. Also included are an epilogue, lists of rulers, a chronological table (336-187 B.C.), and a glossary. The work completed by Mørkholm at his death in 1983 has been edited for publication by Grierson and Westermark.

F. J. Murphy, *The Religious World of Jesus. An Introduction to Second Temple Palestinian Judaism* (Nashville, TN: Abingdon, 1991, paper) 406 pp., fig., 2 maps, table. Bibliographies. Indexed. LCN: 90-21922. ISBN: 0-687-36049-8.

Murphy, associate professor at the College of the Holy Cross in Worcester, MA, and author of *The Structure and Meaning of Second Baruch* (1985), seeks to combine for introductory level students analysis of primary sources, historical overview, treatment of special topics, and presentation of recent research. His introduction to Second Temple Judaism contains chapters on the following topics: preexilic and exilic foundations; priestly religion; the exile; the restoration; Hellenism and the Maccabees; apocalypticism; Qumran as a priestly, apocalyptic community; scribes, Pharisees, and Sadducees; transition to Roman rule; Jewish Palestine under Rome; Jesus as a Jew of 1st-century Palestine; the revolt against the Romans; and early Christian interpretations of Jesus (Matthew, Hebrews, Revelation).

J. Neusner, *Confronting Creation. How Judaism Reads Genesis. An Anthology of Genesis Rabbah* (Columbia, SC: University of South Carolina Press, 1991, $24.95) xii and 385 pp. Indexed. LCN: 90-48548. ISBN: 0-87249-732-1.

Neusner has selected from his translation of *Genesis Rabba* [*NTA* 30, p. 377] passages that he believes are especially striking and compelling for Jews today. He has introduced each passage with a brief statement regarding its relevance and concluded with a reminder of what is important in the citation. He has also provided a twelve-page introduction to *Genesis Rabba* and a ten-page prologue on studying the Torah with the sages as our teachers.

J. NEUSNER, *Rabbinic Political Theory. Religion and Politics in the Mishnah*, Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1991, cloth $49.50, paper $22.50) xxii and 262 pp. Indexed. LCN: 90-45030. ISBN: 0-226-57650-7 (cloth), -57651-5 (paper).

After defining (1) a politics and the politics of a religion and (2) a Judaism and the Judaism of the Mishnah, this volume considers the structure of the Mishnah's politics (myth, institutions, staff) and the dynamic workings of the system (passion, responsibility, proportion). Then after proposing a theory of comparison, it validates the choice of Aristotle as the author with whom to compare, compares the politics of Judaism with Aristotle's politics, and characterizes in comparative and contrastive context the politics of Judaism. Neusner is also the author of *The Economics of the Mishnah* (1991).

J. NEUSNER, *Studying Classical Judaism. A Primer* (Louisville, KY: Westminster/Knox, 1991, paper $15.95) 208 pp. Indexed. LCN: 90-13032. ISBN: 0-664-25136-6.

This volume traces the paradigm shift in rabbinic and biblical studies from critical-historical positivism to concern with a religious understanding of the sacred books on their own terms. It treats the following topics: from Judaism to Judaisms, from yeshiva and seminary to university, what we now want to know about Judaism in the first six centuries A.D., historical-critical method in the study of formative Judaism, from history to religion, philosophy and religion (the first two stages in the formation of Judaism), the Mishnah and philosophy, the first Talmud and religion, and Judaism's city of God.

J. NEUSNER, *Symbol and Theology in Early Judaism* (Minneapolis, MN: Fortress, 1991, paper $14.95) xxi and 242 pp. Indexed. LCN: 90-29897. ISBN: 0-8006-2456-4.

Neusner contends that in the 5th and 6th centuries A.D. a mode of talking about God took shape in both synagogue art and rabbinic writing that appealed not to propositional but to symbolic modes of discourse. He first discusses the location of symbols, symbols in verbal form, and the documentary locus of symbolic discourse. Then he focuses on rabbinic lists of "theological things" in the halakic, early haggadic, and late haggadic midrashim, respectively. Finally he considers symbolic discourse in *Song of Songs Rabba*, symbolic discourse in iconic form, and the two vocabularies of symbolic discourse. The two appendixes treat the contributions of M. Kadushin and E. R. Goodenough to the study of Judaism.

M. PEARLMAN, *The Dead Sea Scrolls in the Shrine of the Book* (2nd ed.; Jerusalem: Israel Museum, 1989, paper) 96 pp. Illustrated. Bibliography. ISBN: 965-278-007-3.

Meant to serve as an introduction to the Shrine of the Book in Jerusalem, this booklet is also a concise guide to the Dead Sea scrolls and related materials. After chapters on the discovery and on the sect and the scrolls, it discusses the biblical scrolls and nonbiblical scrolls (*Temple Scroll, Habakkuk Pesher, Thanksgiving Scroll, Manual of Discipline*, etc.) as well as other finds (Bar Kokhba caves, Masada). Pearlman (1911-86) was a soldier, civil servant, and writer.

J. PELÁEZ DEL ROSAL, *La Sinagoga*, Estudios de Cultura Hebrea 7 (Córdoba: Ediciones El Almendro, 1990, paper) 180 pp. Illustrated. Bibliography. ISBN: 84-86077-63-X.

This volume first provides general information about the synagogue in history: origins; archaeological evidence; literary evidence in the Mishnah, Talmud, and other rabbinic sources; men, women, children, and non-Jews; worship; functionaries; and other functions. Then after discussing medieval Spanish synagogues, it deals with Jews in Córdoba, the synagogue of Córdoba, and two kinds of visits to it (long and short). A seven-page glossary and photographs are included.

A. PFABIGAN (ED.), *Die andere Bibel mit Altem und Neuem Testament* (Frankfurt: Eichborn, 1991, DM 36) 384 pp. Bibliography. ISBN: 3-8218-4413-2.

This volume first presents German versions of extrabiblical works related to the OT: *Book of Ephrem, Life of Adam and Eve, Apocalypse of Abraham, Testament of Abraham, Testament of Joseph, Joseph and Aseneth,* Artapanus, *Testament of Job, Testament of Solomon,* Judith, *3 Maccabees, Psalms of Solomon, 'Abot,* fragments of an Ezekiel apocalypse about the last judgment, and *2 Baruch.* Then it provides some NT Apocrypha: *Protevangelium of James, Infancy Gospel of Thomas,* various Gospels (of Nicodemus, Thomas, Bartholomew, and Barnabas), Acts of various apostles (Peter, Thomas, Andrew, and John), Abgar, *Kerygmata Petrou,* Cerinthus, letters of Seneca and Paul, *Letter of Abtalion,* and *Apocalypse of Peter.* It also includes the Gelasian decree about which books are accepted and not accepted in the church.

J.-M. PRIEUR, *Acta Andreae.* Vol. 1, *Praefatio—Commentarius;* vol. 2, *Textus,* Corpus Christianorum, Series Apocryphorum 5-6 (Turnhout: Brepols, 1989, cloth 12,100 BFr, paper 11,100 BFr) xxvi and 848 pp. Bibliography. Indexed. ISBN: 2-503-41051-0 (cloth), -41052-9 (paper).

Based on a doctoral dissertation directed by F. Bovon and accepted by the University of Geneva, this introduction to and edition of *Acts of Andrew* first surveys the pertinent texts and their content, situates the work in the context of other Andrew traditions, traces the reception of *Acts of Andrew* from the 3rd to the 9th centuries A.D., and reviews the history of modern scholarship on it. Next it discusses the composition of the work and provides a commentary on discourses and prayers in the Greek text. Then it deals with the work's theological thought, its object and the author's intention, literary sources and influences, and origin. The second volume (pp. 423-848) presents critical editions of the major texts (Greek *Acts of Andrew,* Gregory of Tours's *Life of Andrew,* Coptic papyrus Utrecht 1, *Martyrium prius,* and excerpts from *Martyrium prius* and *Laudatio*), a synopsis of the various forms of the discourse on the cross, and ten indexes.

H. M. ROSS, *The Gospel of Thomas. Newly presented to bring out the meaning, with Introductions, Paraphrases and Notes* (2nd ed.; Shaftesbury, UK: Element Books, 1991, paper £5.95) v and 120 pp. Bibliography. ISBN: 1-85230-302-6.

After a six-page introduction to *Gospel of Thomas,* this volume provides a translation of all 114 logia, paraphrases of some logia, and twenty-nine pages of notes. Ross translated *Gospel of Thomas* 30 as follows: "Jesus said: The place where there are three gods, they are gods; where there are two or one, I myself am with him." He paraphrased it in this way: "The Master said: In the three heavens there are merely gods; where there is the Father and the Mother, I myself am with him."

H. M. ROSS, *Thirty Essays on the Gospel of Thomas* (Shaftesbury, UK: Element Books, 1990, paper £7.95) vi and 169 pp. Indexed. ISBN: 1-85230-183-X.

The companion to the author's *The Gospel of Thomas* (1989), this volume consists of thirty essays on various aspects of *Thomas,* including matters of introduction (text, transmission, dating, etc.), historical setting and literary character, and theological themes (release from the ego, death and resurrection, being a "loner," oneness, changing your knowing, sin and suffering, beatitudes and happiness).

D. T. RUNIA, *Exegesis and Philosophy. Studies on Philo of Alexandria,* Collected Studies 332 (Aldershot, UK: Variorum, 1990; Brookfield, VT: Gower, $75.95) x and 308 pp., frontispiece. Bibliographies. Indexed. ISBN: 0-86078-287-5 (V).

The thirteen articles in this volume concern Philo as an Alexandrian and a Jew, how to read Philo [§ 31-444], Philo and the founding of Alexandria [§ 34-947], the structure of Philo's allegorical treatises [§ 29-766r], further observations on the same topic [§ 32-459], Philo on "finding" and "refinding" [§ 31-911], R. Goulet's *La philosophie de Moïse* (1989), Philo's *De aeternitate mundi* and the problem of its interpretation [§ 26-342], redrawing the map of early Middle Platonism with reference to Philo's works (1986), H. A. Wolfson's achievement in the history of philosophy (1984), naming and knowing in *De mutatione nominum* (1988), Philo on God and humankind [§ 33-455], and F. Siegert's *Philon von Alexandrien: Über die Gottesbezeichnung "wohltätig verzehrendes Feuer" (De Deo)* (1989).

D. T. Runia (ed.), *The Studia Philonica Annual. Studies in Hellenistic Judaism.* Vol. 2, *1990* (Atlanta: Scholars Press, 1991, $59.95) vi and 245 pp. Bibliography. Indexed. ISBN: 1-55540-590-8.

This volume [see *NTA* 34, p. 276] features articles by D. Winston on Judaism and Hellenism—hidden tensions in Philo's thought; M. B. Dick on the ethics of the Old Greek book of Proverbs; W. E. Helleman on deification and assimilation to God according to Philo; N. G. Cohen on Agrippa I and *De specialibus legibus* 4:151-159; and P. L. Shuler on Philo's Moses and Matthew's Jesus. Also included are an article by Runia on how to "search" Philo, an annotated bibliography of Philo scholarship for 1986-87 (by Runia, R. Radice, and D. Satran), a provisional bibliography for 1988-90, and fourteen book reviews.

P. Sacchi, *L'apocalittica giudaica e la sua storia,* Biblioteca di Cultura Religiosa 55 (Brescia: Paideia, 1990, paper 47,000 L) 374 pp. Bibliography. Indexed. ISBN: 88-394-0446-5.

The twelve papers in this collection concern the Book of the Watchers (*1 Enoch* 6–36) and apocalyptic [§ 25-346], cosmic order and the ultraterrestrial perspective in post-exilic Judaism (1982), the history of apocalyptic (1985), sin and judgment in 1st-century apocalyptic (1987), Jewish apocalyptic [§ 30-1361], the two calendars of the Astronomical Book in *1 Enoch* (1986), *1 Enoch* 91:15 and the problem of mediation [§ 31-445], messianism and apocalyptic (1987), knowledge among the Hebrews from Amos to Essenism (1989), historicization and revelation in Jewish origins [§ 33-967], the devil in Second Temple Jewish traditions, and *2 Enoch* (1989). Sacchi, professor of Hebrew and Aramaic at the University of Torino, has provided an eighteen-page introduction.

J. H. Sailhamer, *The Translational Technique of the Greek Septuagint for the Hebrew Verbs and Participles in Psalms 3–41,* Studies in Biblical Greek 2 (New York—Bern—Frankfurt—Paris: Lang, 1991, $44.95) xiv and 225 pp. Bibliography. LCN: 89-2444. ISBN: 0-8204-1030-6.

After a twenty-page introduction (statement of the problem, its importance, previous studies, plan), this volume investigates the Septuagint's translational equivalencies for the Hebrew verbs and participles in Psalms 3–41 according to the various verbal categories (*qāṭal, wĕqāṭal, yiqṭôl,* etc.). Then it discusses translational techniques for the verbs and participles in the Septuagint of Psalms 3–41. Sailhamer concludes that the Septuagint translator was reasonably well informed about the possible nuances of the Hebrew verbal system and was influenced to some extent by the eschatology of early Judaism. Sailhamer is associate professor of OT and Semitic languages at Trinity Evangelical Divinity School in Deerfield, IL.

H.-M. Schenke, *Das Thomas-Buch (Nag Hammadi-Codex II,7). Neu herausgegeben, übersetzt und erklärt,* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 138 (Berlin: Akademie-Verlag, 1989, paper DM 80) xvi and 221 pp. Bibliography. Indexed. ISBN: 3-05-000564-5.

In his 21-page introduction to *The Book of Thomas the Contender* (NHC II,7) Schenke treats its script and orthography, language, composition, etc. Next he presents on facing pages the Coptic text (with brief notes below) and a German translation, along with Coptic and Greek indexes. The main part of the volume (pp. 59-197) consists of a detailed exegetical commentary on the text. Also included are a reconstruction of the *Vorlage* of the work and various indexes.

L. H. Schiffman, *From Text to Tradition. A History of Second Temple and Rabbinic Judaism* (Hoboken, NJ: Ktav, 1991, cloth $39.95, paper $16.95) xvi and 299 pp., 12 maps, 27 charts. Illustrated. Bibliography. Indexed. LCN: 91-709. ISBN: 0-88125-371-5 (cloth), -372-3 (paper).

Schiffman, professor of Hebrew and Judaic studies at New York University, presents a history of Judaism (including culture, religion, and civilization) under the following headings: the biblical heritage, Judaism in the Persian period, the Hellenistic age, Judaism in the Hellenistic Diaspora, sectarianism in the Second Commonwealth, the Apocrypha and Pseudepigrapha and the Dead Sea scrolls, the Jewish-Christian schism, revolt and restoration, the Mishnah as the new Scripture, formative Judaism's coming of age, the sea of the Talmud, the life of Torah, and the hegemony of the Babylonian Talmud. A seven-page glossary is included. Schiffman maintains that rabbinic Judaism represented the fruition of ideas already part of the earlier approaches, and provided an eventual rallying point around which a consensus emerged.

W. Schneemelcher, *Reden und Aufsätze. Beiträge zur Kirchengeschichte und zum ökumenischen Gespräch* (Tübingen: Mohr-Siebeck, 1991, DM 148) ix and 266 pp. ISBN: 3-16-145718-8.

Of the fourteen articles in this collection many deal with early church history: Melito of Sardis and the state (1973), the Constantinian age (1973), ἐπίκλησις according to the Greek Fathers (1977), the synod of Antioch in A.D. 341 (1977), the use of Scripture in the "apologies" of Athanasius (1980), the cross of Christ and the demons in Athanasius' *Life of Anthony* (1980), the origin of the creed of the Council of Constantinople in A.D. 381 (1982), teaching and revelation according to the apologist Justin (1982), the beginnings of Christian theology—from kerygma to theology (1984), and dialogue in the ancient church (1985).

W. Schneemelcher (ed.), *New Testament Apocrypha.* Vol. 1, *Gospels and Related Writings* (rev. ed.; Cambridge, UK: James Clarke, 1991; Louisville, KY: Westminster/Knox, $29.95) vii and 560 pp. Bibliographies. LCN: 90-23504. ISBN: 0-227-67915-6 (JC), 0-664-21878-4 (W/K).

The first edition of the Apocryphal Gospels and related writings in English was described in *NTA* 8, p. 164. This new edition is based on the revised German edition noticed in *NTA* 32, p. 275. R. McL. Wilson served as editor of the English translation. Some parts of the earlier edition have been retained, and other parts are new. The whole work has been checked and revised against the new German edition. The various introductions are generally direct translations from the German. The translations of the texts have been checked against the Latin, Greek, or Coptic originals. E. Thomassen has provided new translations of three documents: *Book of Thomas, Apocryphon of James,* and *Dialogue of the Savior.* The English version of the second volume [*NTA* 34, p. 139] is expected soon.

M. Scopello, *Les gnostiques,* Bref 37 (Paris: Cerf, 1991, 45 F; Montreal: Fides) 127 pp. Bibliography. ISBN: 2-204-04375-3 (C), 2-7621-1783-6 (F).

This introduction to gnosticism is divided into five parts: the sources; the authors and the texts; the communication of the message and the various influences; word, images, and symbols—the ways of thought; and the gnostics and society. A four-page glossary is included.

G. Sissa, *Greek Virginity,* trans. A. Goldhammer, Revealing Antiquity 3 (Cambridge, MA—London: Harvard University Press, 1990, $25) vii and 240 pp., plate. Indexed. LCN: 89-15466. ISBN: 0-674-36320-5.

The English version of *Le corps virginal* (1987), this investigation of how the female body was understood in ancient Greece first discusses the relation of the virginal state of the Pythia, Apollo's priestess at Delphi, to her oracular function. Then it takes up the question of virginity in the most basic sense: Did the hymen exist according to the Greek perception of anatomy (among laypeople as well as physicians)? Finally under the heading "neither virgins nor mothers" it considers the case of the Danaides in the underworld. Sissa, who is at the Center for Comparative Research on Ancient Societies, École des Hautes Études en Sciences Sociales, in Paris, concludes that virginity for the Greeks was unrelated to the breaking of the hymen and was not irrevocably lost after sexual relations.

F. M. Snowden, *Before Color Prejudice. The Ancient View of Blacks* (Cambridge, MA—London: Harvard University Press, 1991, paper $12.95) ix and 164 pp., 47 plates, 3 maps. Indexed. LCN: 82-11852. ISBN: 0-674-06381-3.

The paperback edition of a work published in 1983, this volume traces through iconographic and literary sources the image of black people as seen by whites from Egyptian to Roman times, and explores the rationale for the attitude toward blacks during this period. Its four chapters concern the identity of the African blacks, meetings of blacks and whites in antiquity (as described in Egyptian, Greek, Roman, and early Christian sources), images of and attitudes toward blacks, and understanding the ancient view. Snowden, professor emeritus of classics at Howard University in Washington, DC, concludes that the onus of intense color prejudice cannot be placed upon the shoulders of the ancients.

G. Stemberger, *Pharisäer, Sadduzäer, Essener,* Stuttgarter Bibelstudien 144 (Stuttgart: Katholisches Bibelwerk, 1991, paper DM 35.80) 144 pp. Bibliography. ISBN: 3-460-04441-1.

Stemberger, professor of Jewish studies at the University of Vienna, first examines the ancient sources about the Pharisees and Sadducees (Josephus, the NT, rabbinic statements), their teachings (matters of faith, legal differences, tradition and biblical interpretation), their history from the Maccabean period to the destruction of Jerusalem in A.D. 70, and their relation to the Essenes. He concludes by reflecting on whether A.D. 70 represented a break or continuity between the Pharisees and the rabbinic movement.

M. E. Stone, *Selected Studies in Pseudepigrapha and Apocrypha. With Special Reference to the Armenian Tradition,* Studia in Veteris Testamenti Pseudepigrapha 9 (Leiden—New York: Brill, 1991, 200 gld. or $102.50) x and 473 pp., 2 plates. Bibliography. LCN: 90-21919. ISBN: 90-04-09343-5.

This volume gathers thirty-three of Stone's scholarly articles on four areas of research: the Armenian Pseudepigrapha (eight items), Enoch and the Testaments (eleven), *4 Ezra* (nine), and ancient Judaism (five). The topics include Jewish apocryphal literature in the Armenian church, *Testament of Jacob, 1 Enoch* and Judaism in the 3rd century B.C., priest and sage in the early Second Temple period, the question of the messiah in *4 Ezra,* and reactions to destructions of the Second Temple. A bibliography of Stone's publications related to Pseudepigrapha and Armenian Apocrypha is included.

A. Strotmann, *"Mein Vater bist du!" (Sir 51,10). Zur Bedeutung der Vaterschaft Gottes in kanonischen und nichtkanonischen frühjüdischen Schriften,* Frankfurter Theologische Studien 39 (Frankfurt: Knecht, 1991, paper DM 68) xv and 408 pp. Bibliography. Indexed. ISBN: 3-7820-0625-9.

The slightly revised version of a doctoral dissertation directed by J. Beutler and accepted in 1990 by the Philosophisch-Theologisches Hochschule Sankt Georgen in Frankfurt, this volume examines the uses of "Father" as a divine epithet in late OT books (Tobit, Sirach, Wisdom), apocalypses and testaments (*Apocryphon of Ezekiel, Testaments of the Twelve Patriarchs, Testament of Job, Testament of Abraham*), other works (*Jubilees, Joseph and Aseneth, Life of Adam and Eve, 3 Maccabees,* etc.), and non-biblical Qumran texts (4Q502.39; 4QŠir 127; 4QDibHam^a 3:1; 1QH 9:35b). Strotmann concludes that in these writings the designation of God as "Father" had a relatively large range of meaning and that the emphasis was on God's mercy, love, and fidelity.

A Traditional Quest. Essays in Honour of Louis Jacobs, ed. D. Cohn-Sherbok, JSOT Supplement Series 114 (Sheffield, UK: JSOT Press, 1991, £35 or $60) 233 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-279-6.

Of the thirteen articles honoring Professor Jacobs, the two most pertinent to the NT world are by J. Neusner on the transition from philosophy to religion in rabbinic Judaism, and M. J. Geller on Akkadian medicine in the Babylonian Talmud. The other contributors are E. Borowitz, S. T. Katz, A. Friedlander, B. L. Sherwin, N. de Lange, A. Cunningham, M. Saperstein, J. Magonet, Cohn-Sherbok, D. Patterson, and P. Morris. A photograph of the honoree and a list of his publications are included.

P. R. TREBILCO, *Jewish Communities in Asia Minor,* Society for New Testament Studies Monograph Series 69 (Cambridge, UK—New York: Cambridge University Press, 1991, $49.50) xvi and 330 pp., map. Bibliography. Indexed. LCN: 90-2296. ISBN: 0-521-40120-8.

The revised and abbreviated version of a doctoral dissertation directed by J. D. G. Dunn and presented to the faculty of theology at the University of Durham in 1987, this volume first considers the evidence for Jewish communities in Asia Minor between the 3rd century B.C. and the 3rd or 4th century A.D. provided by literary sources, and focuses on the evidence (archaeological, numismatic, literary, etc.) for Jewish communities at Sardis and Priene, Acmonia, and Apamea, respectively. Then it discusses four issues that were significant for various communities: the prominence of women in Asia Minor, syncretism in Judaism in Asia Minor (Theos Hypsistos and Sabazios), "God-worshippers" in Asia Minor, and Jewish community and Greek city in Asia Minor. Trebilco concludes that Jews retained their identity while being involved in the life of the cities in Asia Minor.

J. N. TUBB AND R. L. CHAPMAN, *Archaeology and The Bible* (London: British Museum Publications, 1990, paper £9.95) 112 pp., frontispiece, 3 maps. Illustrated. Bibliographies. ISBN: 0-7141-1719-6.

The four chapters in this volume are by Chapman on the pioneers of biblical archaeology, P. G. Dorrell on the geographical background of the Holy Land, Tubb on biblical archaeology (a synthesis and overview), and Tubb on excavations at Tell es-Sa'idiyeh. A two-page chronological table is included.

M. VAN LOOPIK, *The Ways of the Sages and the Way of the World. The Minor Tractates of the Babylonian Talmud: Derekh 'Eretz Rabbah, Derekh 'Eretz Zuta, Pereq ha-Shalom,* Texte und Studien zum Antiken Judentum 26 (Tübingen: Mohr-Siebeck, 1991, DM 188) xiii and 389 pp. Bibliography. Indexed. ISBN: 3-16-145644-0.

This volume presents English translations and commentaries on two rabbinic texts among the minor tractates of the Babylonian Talmud. After a 25-page general introduction (the minor tractates, the concept of *derek 'ereṣ*, backgrounds, the oldest literary information, the manuscripts, structure), it provides for *Derek 'Ereṣ Rabba* (pp. 29-171) and then for *Derek 'Ereṣ Zuṭa* (pp. 172-364) a translation of each pericope and comments on the text, with particular attention to the rabbinic parallels. Van Loopik dates the majority of statements from *Derek 'Ereṣ Rabba* 1(3)–9 and *Derek 'Ereṣ Zuṭa* 1–4 to as early as the tannaitic era.

B. L. VISOTZKY, *Midrash Mishle* (New York: Jewish Theological Seminary of America, 1990, $22) xv and 214 pp. ISBN: 0-87334-044-2.

After a ten-page general introduction in Modern Hebrew to *Midrash Mishle,* this volume presents a critical edition of the text based on Vatican MS Ebr. 44. It also provides variant readings from all known manuscripts and early editions as well as references to parallel texts and brief comments (in Hebrew) on the text. Visotzky teaches at the Jewish Theological Seminary in New York.

L. M. White, *Building God's House in the Roman World. Architectural Adaptation among Pagans, Jews, and Christians,* ASOR Library of Biblical and Near Eastern Archaeology (Baltimore, MD—London: Johns Hopkins University Press, 1990, $27.50) xv and 211 pp., 27 figs. Indexed. LCN: 89-32588. ISBN: 0-8018-3906-8.

White, associate professor of religion at Oberlin College in Ohio, and author of *The Christian Domus Ecclesiae and Its Environment* (1990), focuses on the process of architectural adaptation as a way of understanding the environment for development of early Christian buildings. After introductory comments, he deals with the beginnings of Christian architecture (models and perspectives), "private" cults in a constructive context (the adaptive environment), synagogues in the Greco-Roman Diaspora (Jewish adaptation and accommodation), the transition from house church to church building (phases of Christian growth and adaptation), and Christian adaptation and the social environment.

V. Wodtke (ed.), *Auf den Spuren der Weisheit. Sophia – Wegweiserin für ein neues Gottesbild* (Basel—Vienna: Herder, 1991, paper DM 29.80) 199 pp., fig. ISBN: 3-451-21663-9.

Of the nine papers on the figure of Sophia in this volume, those most pertinent to biblical studies are by S. Schroer on wise women and female counsellors in Israel as prototypes of personified Wisdom, E. Schüssler Fiorenza on Wisdom Christology in Judaism and the NT and its theological significance, D. Good on Sophia in gnosticism (a picture full of tensions), and D. Cohen-Alloro on Wisdom in Jewish Kabbalah.

ADDITIONAL BOOKS RECEIVED

A.D. 2000 and Beyond. A Mission Agenda. A Festschrift for John Stott's 70th Birthday, ed. V. Samuel and C. Sugden (Oxford: Regnum Books, 1991, paper) xii and 167 pp., frontispiece. ISBN: 1-870345-09-6.

M. Asín Palacios, *Amor humano, amor divino: Ibn Arabi* (Córdoba: Ediciones El Almendro, 1990, paper) 144 pp. ISBN: 84-86077-84-2.

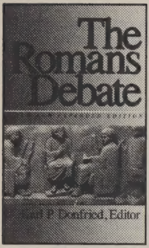
One Gospel—Many Clothes. Anglicans and the Decade of Evangelism. Case-studies on evangelism to mark the retirement of John Stott as president of the Evangelical Fellowship in the Anglican Communion, ed. C. Wright and C. Sugden (Oxford: Evangelical Fellowship in the Anglican Communion—Regnum Books, 1990, paper) 190 pp. Bibliography. ISBN: 1-870345-08-8.

A. Shorter, *The Church in the African City* (Maryknoll, NY: Orbis, 1991, paper $19.95) vii and 152 pp. Bibliography. LCN: 90-47577. ISBN: 0-88344-746-0.

W. Soll, *Psalm 119: Matrix, Form, and Setting,* CBQ Monograph Series 23 (Washington, DC: Catholic Biblical Association, 1991, paper) vii and 192 pp. Bibliography. Indexed. LCN: 90-27610. ISBN: 0-915170-22-1.

R. Sturch, *The Word and the Christ. An Essay in Analytic Christology* (Oxford: Oxford University Press, Clarendon Press, 1991, $79) ix and 292 pp. Bibliography. Indexed. ISBN: 0-19-826198-5.

P. Trigo, *Creation and History,* trans. R. R. Barr, Theology and Liberation (Maryknoll, NY: Orbis, 1991, cloth $39.95, paper $16.95) xix and 267 pp. Indexed. LCN: 91-290. ISBN: 0-88344-737-1 (cloth), -736-3 (paper).



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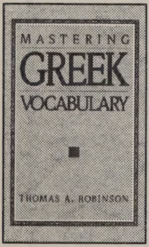

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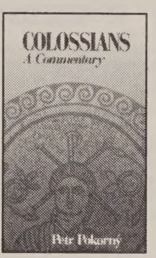

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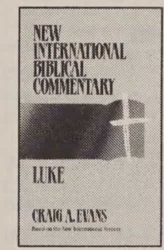

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LIST OF ABSTRACTORS

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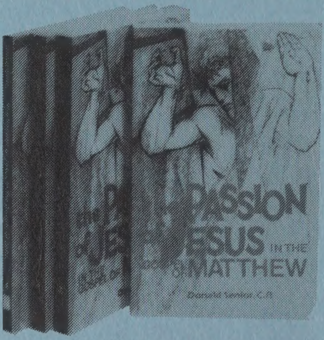

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Vol. 36 *1992* *No. 2*

MAY 2 8 1992

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US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Published by
Weston School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA.

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $27.00 (domestic), $30.00 (foreign) per year, postage paid.

BACK ISSUES:
Volumes 1, 2, 3, 9, and 21 are available in reprint at $30.00 per volume.
Volume 4, number 1, and all subsequent single issues (except 9/3) are available at $10.00 each.
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Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Printed by EDWARDS BROTHERS, INC.

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

551. D. E. **Aune**, "On the Origins of the 'Council of Javneh' Myth," *JournBibLit* 110 (3, '91) 491-493.

F. Buhl and H. E. Ryle appear to have derived their notions of a rabbinic council at Javneh that made a decision to close the canon of Hebrew Scriptures from the Jewish historian H. Graetz. Graetz's novel thesis may have been a further refinement of the view expressed much earlier by Spinoza.—C.R.M.

552. R. T. **Beckwith**, "A modern theory of the Old Testament canon," *VetTest* 41 (4, '91) 385-395.

In *Oracles of God* (1986) J. Barton contended that at the beginning of the Christian era the OT canon consisted of two sections: the Pentateuch (or the settled section), and the Prophets (or the unsettled part). But a more thorough investigation would have shown that from the 3rd century B.C. to the 1st century A.D. nearly all the books of the Hebrew Bible were acknowledged by Jewish (and NT) writers, that various comprehensive titles were used for these Scriptures, that they were organized in an intelligible structure and in a definite order, and that they were counted in an easily recognizable way. All this points to a closed OT canon.—D.J.H.

553. L. **Boadt**, "'Old Testament' or 'Hebrew Scriptures'?" *NewTheolRev* 4 (4, '91) 92-96.

Substitutes for the term "Old Testament" carry with them their own problems. Christians should generally retain "Old Testament" with the sense that it is not worn-out and fading away (*pace* Heb 8:13) but rather is the older brother and sister of the New Testament.—D.J.H.

554r. F. F. **Bruce**, *The Canon of Scripture* [*NTA* 33, p. 233].
B. M. **Metzger**, *The Canon of the New Testament* [*NTA* 32, pp. 364-365].
L. M. **McDonald**, *The Formation of the Christian Biblical Canon* [*NTA* 33, p. 238].

J. M. **Linebarger**, "History Meets Theology: Three Recent Books about the Canon," *Crux* 27 (3, '91) 34-37.—In their rigorous application of the historical method to the study of the canon these three books form a continuum with Metzger at the high end and McDonald at the low end. Bruce and Metzger write clearly and well, and demonstrate impressive command of the primary sources. Despite his methodological weaknesses McDonald asks questions that should not be ignored. Each in his own way demonstrates the theological limitations of a solely historical approach to the canon.—D.J.H.

555. H. **Cazelles**, "L'unité canonique des saintes Écritures," *Istina* 36 (2, '91) 160-181.

After summarizing historical data about the canon of Scripture, the article traces the development from sacred writings to the canon of Scripture and reflects on what served as the criteria of canonicity. Then it discusses approaches to the unity of the canon: through biblical theology, and through the continuity of the mediations of the divine authority. In the Christian community the canonicity of the Scriptures comes from their inspiration; the action of the Holy Spirit produces the unity of the canon.—D.J.H.

556. B. Dupuy, "Réception des Écritures et fixation du canon. Recherches et perspectives nouvelles," *Istina* 36 (2, '91) 131-159.

With particular attention to S. H. Leiman's *The Canonization of Hebrew Scripture* (1976) and articles by D. Barthélemy, G. Dorival, and J. Trublet, this investigation of the history of the OT canon deals with the formation of the canon of the Prophets (with attention to the views of the Sadducees, Essenes, Pharisees, and Josephus), the tannaitic canon of Scripture (the twenty-four books, the Pharisaic criterion of "defiling the hands," books accepted and books placed in a *gĕnîzâ*), the cessation of prophecy and the return of the prophetic voice, and the unity of the biblical canon.—D.J.H.

557. C. F. H. Henry, "Canonical Theology: An Evangelical Appraisal," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 8 (2, '90) 76-108.

The canonical theology represented by B. S. Childs commendably challenges the tyranny of historical criticism and refocuses scholarly interest on a normative canonical text as being the authoritative content and context for Christian theology. But if, as canonical theology claims, the early church legitimizes and definitively construes Scripture, then the Bible is subordinated to the church. The weakest link in Childs's canonical proposal lies in its nebulous views of divine revelation and inspiration.—D.J.H.

558. M. J. Mulder, "Iets over de relatie tussen Oude en Nieuwe Testament" [Concerning the Relation between the Old and New Testament], *Collationes* 21 (3, '91) 301-314.

The article first examines various Christian approaches to the relation between the OT and NT, with particular attention to the views of A. A. van Ruler and K. H. Miskotte. Then it discusses "intertestamental" literature, the interpretation of the OT in the intertestamental period and in the NT, and the talk about "judaizing" tendencies in exegesis today.—D.J.H.

559. H. M. Orlinsky, "Some Terms in the Prologue to Ben Sira and the Hebrew Canon," *JournBibLit* 110 (3, '91) 483-490.

The terms καὶ τῶν ἄλλων τῶν κατ' αὐτοὺς ἠκολουθηκότων in the first part of the prologue to Sirach, and ὁ νόμος and οἱ προφῆται throughout the prologue, should be rendered respectively "the other books" and "the Law and the Prophets" (capitalized).—D.J.H.

560. M. J. Sawyer, "Evangelicals and the Canon of the New Testament," *GraceTheol Journ* 11 (1, '90) 29-52.

The evangelical approach to canon determination has historically been the weakest link in its bibliology. This article addresses the question of the NT canon by looking at the traditional inerrantist apologetic for the canon, tracing the development of the canon up through the Reformation, and proposing an alternative method by which the believer is assured of the shape of the canon. Rather than focusing on external criteria, there is need for a return to and recognition of the Reformers' doctrine of the witness of the Spirit and the self-authenticating nature of Scripture for us today.—D.J.H.

561. D. W. AIKEN, "History, Truth and the Rational Mind. Why it is Impossible to Separate Myth from History," *TheolZeit* 47 (3, '91) 226-253.

Historical-critical scholarship gives unwarranted credence to the idea that the measure of all truth, historical and other, is necessarily rational. The first line of argument against the rationalist interpretation of history is directed against the methodology of historical scholarship, and concludes by establishing the parameters inherent to all possible historical knowledge. The second (more theoretical) line appeals to a phenomenology of truth in order to illustrate the difference between phenomenal truth and constructural or historical truth. —D.J.H.

562. J.-N. ALETTI, "L'approccio narrativo applicato alla Bibbia: stato della questione e proposte," *RivistBib* 39 (3, '91) 257-276.

This introduction to the narrative approach to biblical interpretation first defines it with respect to other synchronic approaches, and discusses various types of narrative approaches: ancient models, modern developments, and narratology and its procedures. Then it reflects on how the narrative approach can be applied to the NT (especially the Gospels), and considers the problems and possible contributions of the narrative approach.—D.J.H.

563. J. C. ANDERSON, "Mapping Feminist Biblical Criticism: The American Scene, 1983-1990," *Critical Review of Books in Religion* [Atlanta, GA] ('91) 21-44.

The article first considers where feminist biblical criticism fits on various maps: disciplinary, religious, critique/construction, and epistemological. Then it focuses on the works of three key feminist biblical scholars: P. Trible, E. Schüssler Fiorenza, and M. Bal.—D.J.H.

564. ANON., "Konsultationen zur Schriftauslegung," *TheolBeitr* 22 (5, '91) 259-265.

Based on discussions among representatives of the Evangelical church in Germany held between 1988 and 1990, this report on the consultations regarding biblical interpretation deals with basic agreements, disputed questions (about inspiration, reason, history, and the scientific nature of biblical interpretation), and consequences for theological education. —D.J.H.

565. W. A. BEARDSLEE, "Process Thought on the Borders Between Hermeneutics and Theology," *Process Studies* [Claremont, CA] 19 (4, '90) 230-234.

This memoir of the author's interest in process philosophy and theology focuses on their importance for biblical eschatology and history, the relation between Christian hope for transforming social structures and the Buddhist aim of detachment, and how A. N. Whitehead's understanding of language may be applied to interpretation.—D.J.H.

566. J. E. BOTHA, "The potential of speech act theory for New Testament exegesis: Some basic concepts," *HervTeolStud* 47 (2, '91) 277-293.

The article seeks to describe speech-act theory in such a way that even those who have previously not utilized the theory will be able to see its advantages and begin to use it to some extent. The following fundamentals of speech-act theory are discussed: sentences versus utterances; performatives; locution, illocution, and perlocution; appropriateness conditions or felicitous conditions; the cooperative principle and maxims; implicature; shared knowledge, beliefs, and presumptions; indirect speech acts; literary works and audiences; literary speech acts as “display texts”; and the literary speech situation.—C.R.M.

567. J. E. Botha, “Speech act theory and New Testament exegesis,” *HervTeolStud* 47 (2, ’91) 294-303.

A speech-act theory of language presents NT scholars with immense possibilities. It places the act of literary communication within the sphere of human interaction by stressing conversational rules, and thus affords a fresh look at what is going on in a text. It is compatible with other critical theories of text (such as reader-response, narrative, and reception) and can correct some precepts of structuralism without denying its worth.—D.J.H.

568. V. Brümmer, “Philosophy, Theology and the Reading of Texts,” *RelStud* 27 (4, ’91) 451-462.

After distinguishing rational reconstruction (H.-G. Gadamer) from intentional interpretation (F. Schleiermacher), the article discusses the characteristics of philosophical reflection on texts (reflective, based on dialogue, innovative) and the criteria for evaluating it (continuity, distance, improvement in conceptual horizon). Then it suggests parallels in the interpretation of Scripture by theologians and observes that philological and historical study of the biblical background is important in enabling theologians to determine the limits of natural interpretation and not, as Schleiermacher held, to reconstruct the author’s intentions.—D.J.H.

569. T. A. Campbell, “Scripture as an Authority in Relation to Other Authorities: A Wesleyan Evangelical Perspective,” *QuartRev* 11 (3, ’91) 33-40.

Since 1972 (at least) Methodists have so focused on the question of Scripture as interpreted by tradition, experience, and reason (all external criteria) that they have almost forgotten the critical and “primary” sense in which Scripture itself must be the norm by which Scripture is to be interpreted (i.e. the internal criterion).—D.J.H.

570. P. F. Craffert, “Towards an interdisciplinary definition of the social-scientific interpretation of the New Testament,” *Neotestamentica* 25 (1, ’91) 123-144.

The antithesis between history and the social sciences is neither a logical necessity imposed by the material nor the only viable position. The aim of reducing anachronistic and ethnocentric interpretations can best be realized by a social-scientific approach that is defined not in terms of a dichotomy between history and the social sciences but of dialogue and cooperation. Both the “new history” and historical sociology provide NT interpreters with glimpses of a truly interdisciplinary approach.—D.J.H.

571. F. E. Deist, “Objektiewe Skrifuitleg? Kanttekeninge by Skrifuitleg in die Ned Geref Kerk 1930-1990 (Objective interpretation of Scripture? Marginal notes to the interpretation of Scripture in the Dutch Reformed Church 1930-1990),” *HervTeolStud* 47 (2, ’91) 367-385.

The article traces developments in biblical scholarship in the Dutch Reformed church in South Africa from 1930 to 1990 from the perspectives of epistemology and methodology, and of sociopolitical history. It seeks to explain why apartheid, once presented as a biblical imperative, has recently been proclaimed a sin on biblical grounds.—D.J.H.

572. P. G. R. DE VILLIERS, "The end of hermeneutics? On New Testament studies and postmodernism," *Neotestamentica* 25 (1, '91) 145-156.

After commenting on the application of theories and methods from other disciplines in NT studies, the article raises the question whether postmodernism presents NT scholarship with a new reading strategy. Then it reflects on the theological implications of postmodernism in conjunction with a critique of J. Breech's *Jesus and Postmodernism.*—C.R.M.

573. T. FORNBERG, "'Jag är vägen, sanningen och livet. Ingen kommer till Fadern utom genom mig': Om Bibeln i indisk religionsteologi" ['I am the Way, the Truth, and the Life. No one Comes to the Father except through Me': On the Bible in Indian Theology of Religion], *Religion och Bibel* [Lund] 48-50 ('89-'91) 23-37.

Christian theology of religions has changed markedly since the 1960s, from a mainly negative interpretation of other religions to a more positive view, sparked largely by the pronouncements from Vatican II. This article treats three theologians from India and Sri Lanka, their theology of religion, and their use of the Bible. A. Fernando, of Youth for Christ in Sri Lanka, represents the evangelical reaction against a more open view of other religions, and insists on an exclusivist use of the Bible that is based on Anglo-Saxon evangelical (fundamentalist) theology. D. S. Amalorpavadass, a Roman Catholic theologian in Bangalore, takes a stance that is both christocentric and open, in that Hindu traditions are utilized positively in an Indian expression of Christianity. His biblical interpretation is stamped by liberation theology. S. Samartha, a representative of the Church of South India in Calcutta, rejects the christocentric approach in favor of a theocentric one. He applies Bultmannian demythologizing to the Bible, while also ranking it with other religions' scriptures as belonging to "alternative ways of salvation."—B.A.P.

574. M. M. FULKERSON, "Contesting Feminist Canons. Discourse and the Problem of Sexist Texts," *JournFemStudRel* 7 (2, '91) 53-73.

(1) The claim that Scripture is oppressively patriarchal cannot be made as a claim about its real meaning. (2) Scripture is adequately analyzed as a part of a discursive process that is oppressive for women when the role of community-specific and wider cultural discourses of the contemporary captitalist social formation is brought into view and interpreted with a theory of ideology. (3) Feminist theologies court essentialism and the attendant suppression of difference by ascribing sexism to the text itself, as found in the failure to construe all interpretive practices as constructed.—D.J.H.

575. C. GEMPF, "Two Opinions about Exegesis," *VoxEvang* 21 ('91) 81-87.

As far as cognitive grasping of the Bible's content goes, a Christian has no special advantage over a non-Christian. But since the Bible is more than an ordinary book, its intepretation demands a certain Christian "enlightenment."—D.J.H.

576. M. GRANQUIST, "The Role of 'Common Sense' in the Hermeneutics of Moses Stuart," *HarvTheolRev* 83 (3, '90) 305-319.

Stuart's hermeneutical thought showed a consistent and intentional use of the concept of common sense as a technical term, in line with the Scottish Commonsense Realists. This concept was the crucial link in Stuart's attempt to join a sound and vigorous biblical criticism with a conservative view of the inspiration and authoritative nature of the Bible.—D.J.H.

577. C. E. Gudorf, "The Magisterium and the Bible: North American Experience," *Concilium* (1, '91) 79-90.

The article examines the uses of the Bible in the writings of Pope John Paul II, the Roman Congregation for the Doctrine of the Faith, and North American Catholic bishops. While both papal and episcopal documents are more informed by biblical scholarship than CDF Documents are, it is distressingly clear that the Magisterium has hardly begun to fulfill in any direct way its obligation to teach Scripture to the faithful.—D.J.H.

578. H. Hegstad, "Guds ord som eksegetisk objekt (The Word of God as Exegetical Object)," *TidsTeolKirk* 62 (4, '91) 261-274.

If the object of theology is to be found in God's revelation, the question remains whether this revelation should be sought in the canonical text of the Bible, in the traditions behind the Bible, or in the history to which the Bible bears witness. The article argues for the first alternative but also contends that the historical dimension of biblical revelation should not be neglected.—D.J.H.

579. T. M. Hinga, "Women Liberation in and through the Bible: The Debate and the Quest for a New Feminist Hermeneutics," *African Christian Studies* [Nairobi] 6 (4, '90) 33-49.

The question whether the Bible is oppressive or liberating for women cannot be answered unequivocally. There is a need to develop a feminist hermeneutics (as exemplified by R. Ruether, P. Trible, and E. Schüssler Fiorenza) rather than rejecting the Bible as radical feminists suggest. Feminist hermeneutics should challenge patriarchalism while claiming the biblical image of God as liberator of the oppressed and the biblical stories of women.—D.J.H.

580. R. K. Johnston, "Biblical Authority and Hermeneutics: The Growing Evangelical Dialogue," *SWJournTheol* 34 (2, '92) 22-30.

The article examines how, among evangelicals, one's approach to biblical interpretation is influenced by one's attitude toward biblical authority under the following headings: defining evangelicalism, biblical authority, evangelical models of biblical authority, authority as doctrinal norm, authority and witness to Jesus Christ, and authority as transformational Word.—C.R.M.

581. C. Kannengiesser, "The Bible as Read in the Early Church: Patristic Exegesis and its Presuppositions," *Concilium* (1, '91) 29-36.

The basic presupposition on which Christian exegesis rested from its birth on was that Scripture is divine. The Fathers also assumed that Scripture made sense only when interpreted in and for the church. Patristic exegesis offers a powerful paradigm not as an exegetical alternative but as an original perception of what being a Christian means in biblical terms.—D.J.H.

582. J. F. Kay, "Myth or Narrative?: Bultmann's 'New Testament and Mythology' Turns Fifty," *TheolToday* 48 (3, '91) 326-332.

For many Bultmann's 1941 program of demythologizing confirms his irrelevance for theology today. With a few notable exceptions myth no longer functions as a dominant category in NT interpretation. H. W. Frei succeeded in projecting narrative into the center of a discussion once dominated by myth. But if Frei's insulation of the Gospels from Hellenistic and apocalyptic myths is intended to secure the real humanity of their savior figure, this only succeeds by sacrificing that of their authors and hearers. Such problems as these suggest that today's narrative movement may travel further by going through and not around Marburg.—C.R.M.

583. M. C. Laurenzi, "Perché la Scrittura? La lettera biblica come fatto etico," *RassTeol* 32 (3, '91) 233-255.

After reflecting on the nature of language as a response especially on the ethical plane, the article considers the biblical texts as a human response to God's call, various dimensions of "letter" and "spirit," and interpreting Scripture as a response to the communication of meaning.—D.J.H.

584. B. J. Malina, "Scienze sociali e interpretazione storica. La questione della retrodizione," *RivistBib* 39 (3, '91) 305-323.

Models from the cultural anthropology of the Mediterranean world can be useful for discovering what NT texts originally meant. While applying such models to a specific document, one can also test their ability to avoid ethnocentrism and anachronism, and to yield comparative meaning by the process of "abduction." The four models discussed in this article concern small group development, social institutions, values, and increasing abstraction. —D.J.H.

585. I. H. Marshall, "Preaching from the New Testament," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 9 (2, '91) 104-117.

Preaching is necessary because the word of God needs to be applied to the particular congregation and because the congregation is not identical with the original recipients of the text. Preaching is interpretation of Scripture. Preaching from the NT involves five elements: selecting the text, explaining the meaning, interpreting the Scripture, presenting the sermon, and applying the message.—D.J.H.

586. F. Martin, "Feminist Hermeneutics: An Overview. Part Two," *Communio/IntCath Rev* 18 (3, '91) 398-424.

This installment [see § 36-34] first describes and evaluates the views of feminist biblical interpreters who seek to establish a biblical principle by which to critique the rest of the Bible and those who establish an interpretive norm outside the Bible. Then it replies to E. Schüssler Fiorenza's views on four issues: the androcentrism and patriarchalism of the Bible, correlation, the place of revelation, and the goal of feminist hermeneutics. Finally it considers questions raised by the feminist position and focuses on the issue of revelation and theology. —D.J.H.

587. C. M. Martini, "The Pastoral Practice of 'Lectio Divina,'" *Pontifical Council for Promoting Christian Unity Information Service* [Rome] 77 ('91) 55-60.

The call to *lectio divina* in Vatican II's *Dei verbum* has been somewhat ignored. After reflecting on reasons why the call has not been heard, the article describes essential aspects of *lectio divina* and suggests that it can be practiced by a whole people and thus constitute an ordinary means at the disposal of pastoral practice.—D.J.H.

588. S. McEvenue, "Uses and Abuses of the Bible in the Liturgy and Preaching," *Concilium* (1, '91) 91-99.

Biblical texts (e.g. Sir 3:2-17; Mt 2:13-23) must be read as literature, and the homily must begin as a good class about a piece of literature would, so that the being-with-God expressed by the author is shared in the congregation. Any other way of reading Scripture is abusive in itself and useless to liturgy.—D.J.H.

589. C. Mesters, "'Listening to What the Spirit is Saying to the Churches.' Popular Interpretation of the Bible in Brazil," *Concilium* (1, '91) 100-111.

Bible reading by the poor in their Brazilian base-communities involves starting from real life (serving the poor), starting from the community's faith (creating community), and respecting the text (getting to know the Bible). The purpose of their interpretation is not to seek information about the past but rather to illuminate the present with the light of God-with-us.—D.J.H.

590. B. F. Meyer, "The Challenges of Text and Reader to the Historical-Critical Method," *Concilium* (1, '91) 3-12.

Reader-response criticism dispenses with the author, stresses the centrality of the reader, and celebrates the muteness of the bare text. To reader-response theory it is a challenge to acknowledge the need for the reader to measure up to the text. Reader-response criticism challenges historical-critical exegetes to cut their ties with positivism, to attend to the implied author or voice of the text, and to discover the fullness or multidimensionality of the sense of the text.—D.J.H.

591. J. P. Newport, "Southern Baptists and the Bible: Seeking a Balanced Perspective," *SWJournTheol* 34 (2, '92) 31-42.

After considering reasons for different approaches to the Bible and its interpretation among Southern Baptists, the article discusses lessons to be learned from the divergences and conflicts. Then it offers eight suggestions toward finding a balanced approach.—D.J.H.

592. R. M. Price, "Is There a Place for Historical Criticism?" *RelStud* 27 (3, '91) 371-388.

The apologetic arguments of Christian traditionalists shield many conservatives from perceiving the need, or even the possibility, of the historical-critical approach to the Gospels and Christian origins. The article aims to help the serious student of Christian origins penetrate this barrier by presenting the exegetical possibilities and challenges offered by historical criticism with respect to the question of the historical reliability of the Gospels in general and the resurrection accounts in particular.—C.R.M.

593. H. Ritt, "Das eine Wort und die vielen Wörter," *BibLiturg* 64 (3, '91) 130-135.

After considering the relation between the word of God and the many forms in which it is expressed, the article seeks to move from the meaning established by biblical exegesis to the activity of the word (*verbum efficax*). Then it reflects on how the hermeneutical gulf between exegesis and pastoral life today can be bridged.—D.J.H.

594. G. Sánchez Mielgo, "Inspiración e interpretación de la Escritura a la luz de la 'Dei Verbum,' del Concilio Vaticano II," *EscritVedat* 21 ('91) 7-49.

After situating Vatican II's *Dei verbum* in the history of Catholic biblical interpretation, the article traces the development of its statements on inspiration and inerrancy and on biblical interpretation through the five drafts proposed between 1962 and 1965. It concludes with a brief reflection on the very positive results of *Dei verbum* over the past twenty-five years.—D.J.H.

595. J. SCHMITZ, "Das Vernehmen und Bezeugen des 'Wortes Gottes' nach dem Zweiten Vatikanischen Konzil," *TrierTheolZeit* 100 (3, '91) 205-221.

This reflection on hearing and witnessing to God's word according to *Dei verbum* and other documents of Vatican II is divided into three main parts: the church as *communio;* God's word as the source, content, and highest norm of the truth of faith; and hearing and witnessing to God's word as communicative-dialogical event in the church.—D.J.H.

596. D. M. SCHOLER, "Feminist Hermeneutics and Evangelical Biblical Interpretation," *EvangRevTheol* 15 (4, '91) 305-320.

The reprint of an article published in *Journal of the Evangelical Theological Society* [§ 32-518].—D.J.H.

597r. E. SCHÜSSLER FIORENZA, *In Memory of Her* [*NTA* 28, pp. 97-98; § 35-54r].

W. STEGEMANN, "Rezension von: Elisabeth Schüssler Fiorenza, Zu ihrem Gedächtnis . . . Eine feministisch-theologische Rekonstruktion der christlichen Ursprünge," *EvangTheol* 51 (4, '91) 383-395.—The article first discusses Schüssler Fiorenza's liberation-theological, critical-feminist hermeneutic applied to androcentric NT texts. Then it reflects on the theological implications involved in viewing biblical revelation as both a source of power and a source of oppression. Finally it considers the historical reconstruction of early Christianity, with particular attention to the Jesus-movement as a discipleship of equals, the ideal of service, the Christian egalitarian ethos as a breach in patriarchal culture, and Gal 3:28c as the dissolution of patriarchal marriage and gender roles.—D.J.H.

598. H. SEEBASS, "Interpretation statt Hermeneutik," *VerkForsch* 36 (2, '91) 3-26.

This survey of books on biblical interpretation published since 1982 deals with basic principles, Christian-Jewish dialogue, individual studies (OT and NT), sketches of OT theologies, basic matters (e.g. the OT in the NT, the OT in Christian preaching), and the volumes in *Jahrbuch für Biblische Theologie.*—D.J.H.

599. J. L. SKA, "Narrativa ed esegesi biblica," *CivCatt* 142 (3387-88, '91) 219-230.

The exegetical method of narratology attends to the peculiar features in a text (questions, lacunae, ellipses) as signals involving a response from the reader. After situating the origin of narratology in recent linguistics and literary criticism, the article explains its principles of "active reading" and replies to the objection that principles developed in studying modern fiction are not applicable to Scripture.—D.J.H.

600. J. A. SMIT, "New Avenues: The Dialogical Nature and Method of Bible Instruction," *Scriptura* 38 ('91) 39-59.

After discussing the context of education in South Africa and the dialogical nature of biblical communication, the article explains the nature and use of the dialogical model of instruction as applied to biblical study. This model focuses on the creative interaction of teacher and pupils and of pupils among themselves, and promotes relevant, democratic, interactive dialogue in a classroom situation.—D.J.H.

601. J. A. Smit, "Theoretical perspectives: Contextualisation as metaphoric activity," *Neotestamentica* 25 (1, '91) 1-15.

Aspects of the explanation of metaphor may serve as a paradigm for explaining the decontextualization and the recontextualization of a text. This hypothesis is developed in five steps: the function of context in the case of the linguistic sign, the metaphoric term, and the text; the function of discourse and its relation to context; the sociology of the world in the text and in front of the text; the significance of isotopic and equivocal discourses; and contextualization as an activity.—D.J.H.

602. H. Staudinger, "Mythos und Geschichte. Überlegungen zur historisch-kritischen Exegese," *ForKathTheol* 7 (3, '91) 161-174.

The relation between myth and history is examined according to the following outline: open and closed interpretations of the world, the mythical world-view and critical thinking, myth and history in biblical revelation, and the program and problem of "scientific" biblical criticism today. The NT (and OT) reports and documents credible events whose occurrence indicates that God works in the world.—D.J.H.

603. N. J. S. Steenekamp and A. G. van Aarde, "Dekonstruksie en Bybelse hermeneutiek (Deconstruction and biblical hermeneutics)," *HervTeolStud* 47 (2, '91) 473-486.

After discussing postmodernity as the context for deconstructing traditional views of texts and metaphysics, the article compares intertextual reading to the textual reading of biblical hermeneutics, and reflects on the consequences of deconstruction for redaction criticism and the quest for the historical Jesus.—D.J.H.

604. P. Surya Prakash, "Sermon Preparation: Biblical Preaching. Methodological Issues and Perspectives," *BangalTheolFor* 23 (3, '91) 25-37.

After distinguishing three forms of biblical preaching (lectionary, reference/concordance, free), the article shows how one may begin with an idea or theme or with the text. Then it describes sermon preparation as the interplay of the word (exegesis and theological reflection), the congregation, and the preacher.—D.J.H.

605. R. C. Tannehill, "Scripture and Spirit: Reflections on the 1988 General Conference Statement on 'Theological Guidelines,'" *QuartRev* 11 (3, '91) 20-32.

Scripture can be the letter that kills as well as the instrument of the life-giving Spirit (see 2 Corinthians 3). When it functions as part of a hardened religious system that excludes and condemns, Scripture is veiled and does not free us from death for life. In using Scripture in theological reflection we must be open to the canon within the canon and allow for the work of the Spirit.—D.J.H.

606. D. Tracy, "A Plurality of Readers and a Possibility of a Shared Vision," *Concilium* (1, '91) 115-124.

The common Christian confession and the "plain sense" of the passion narrative should define but not confine the possible range of Christian construals of the common narrative and confession. Attention to the literary aspects of the biblical texts united to the history of their reception can show the realities of unity and diversity in the detail needed. The dialectic of the common confession and common narrative will always yield new namings of God and ourselves.—D.J.H.

607. R. L. UNDERWOOD, “Scripture: The Substance of Pastoral Care,” *QuartRev* 11 (4, ’91) 33-46.

The process of exegeting and praying the word of God in the ministry of pastoral care has traditionally been called *lectio divina.* Because of its critical role in the faithful presentation of Christ, Scripture may be said to be the substance of pastoral care as truthful and enlightening care.—D.J.H.

608. S. VAN TILBORG, “Uitstel van betekenis: Het dekonstruktie-projekt in de literatuurwetenschappen (Difference of meaning: The deconstruction project in the literary sciences),” *Bijdragen* 52 (3, ’91) 273-292.

This discussion of the reception of J. Derrida’s language philosophy by American literary critics (especially J. H. Miller and P. de Man) considers the plot as a multiplicity of story lines that can be arbitrarily constructed, the metaphor as sucked empty by the metonymic force of language, and the self understood as a linguistic structure that transfers the text as it is read via codes to a different linguistic intervention. Written from the perspective of exegetical-theological practice, the article raises the question how this approach can influence the way one deals with the Bible.—D.J.H.

609. E. WHITE, “Between Suspicion and Hope: Paul Ricoeur’s Vital Hermeneutic,” *LitTheol* 5 (3, ’91) 311-321.

Ricoeur’s hermeneutic takes account of the Bible as a religious text and represents an adequate position midway between skepticism and credulity. His hermeneutic is informed by both a suspicion that makes him wary of easy assimilation to past meanings and a hope that believes in complete appropriation of meanings while warning “not here” and “not yet.” The word of Scripture continually translates our lives and is translated by them in an open and tensive hermeneutic.—D.J.H.

610. N. T. WRIGHT, “How Can the Bible Be Authoritative?” *VoxEvang* 21 (’91) 7-32.

The usual views (including evangelical ones) of Scripture and its authority fail to do justice to the Bible as an ancient narrative book. The authority of Scripture must be understood in the context of God’s authority, of which it is both a witness and a vehicle. The church must let the Bible be the Bible and God be God, and so enable the people of God to bring God’s light to the world.—D.J.H.

Textual Criticism

611. J. A. BROOKS, “The Text of the New Testament and Biblical Authority,” *SWJournTheol* 34 (2, ’92) 13-21.

This consideration of the NT text and biblical authority discusses variation in the text, materials for textual criticism, the history of the text, and theories of textual criticism. It concludes with reflections on variation and authority for those who hold a high view of the inspiration and authority of the Bible.—C.R.M.

612. F. Hahn, "Einige notwendige Bemerkungen zu zwei Texteditionen," *VerkForsch* 36 (2, '91) 64-69.

(1) G. Sauer's German translation of Sirach [*NTA* 26, pp. 224-225] mixed the Greek and Hebrew texts, and so is of questionable value. He should have used the Greek text as his base throughout. (2) K. Wengst's decision [*NTA* 29, p. 354] to leave out *Didache* 1:3b–2:1 from the original text was based on a literary-critical hypothesis, not on sound text-critical principles.—D.J.H.

613. P. M. Head, "Observations on Early Papyri of the Synoptic Gospels, especially on the 'Scribal Habits,'" *Biblica* 71 (2, '90) 240-247.

A survey of fourteen early papyrus manuscripts of the Synoptic Gospels (nos. 1, 4, 25, 35, 37, 53, 62, 64/67, 69, 70, 71, 77, 86, 88) shows that the greatest number of singular readings are in the area of spelling, particularly in place and personal names. The other alterations include twelve omissions, seven additions, and ten cases of transposition of words into a new order. In two cases a text was harmonized to a Synoptic parallel, and in one case it was harmonized to the immediate context. The results suggest that we should prefer the longer reading, since omission is the more common scribal habit.—D.J.H.

614. D. C. Parker, "Unequally Yoked: The Present State of the Codex Bobbiensis," *JournTheolStud* 42 (2, '91) 581-588.

The Old Latin Gospel manuscript Codex Bobbiensis (k, Turin, Biblioteca Nazionale G. VII. 15) is now kept unbound, with each bifolium stretched and mounted on its own cardboard frame. The pairs of half-leaves have for part of the manuscript been wrongly mounted, so that what are presented as pairs forming a single sheet are actually halves of two separate sheets. The manuscript should be rebound correctly, and the sheets should be renumbered to take account of the missing leaves.—D.J.H.

615. M. Synnes, "Hvilken tekst er best? Nestle-Aland contra Majoritetstekst (Which is the better text? Nestle-Aland versus Majority Text)," *TeolKirk* 62 (3, '91) 161-173.

The article first describes the new "standard text" of the Greek NT represented by the 26th edition of Nestle-Aland and the 3rd edition of the UBS text, and calls attention to its abandonment of the traditional classification of papyri in groups and families. Then it discusses the attempt to rehabilitate the old "Majority Text" in a 1988 Norwegian translation that was based on the 1982 edition of the Majority Text by Z. C. Hodges and A. L. Farstad, and concludes that any theory of the Majority Text (and later Textus Receptus) as representing a broad tradition emerging from the Greek autographs cannot be textually supported. Finally it illustrates the differences between the texts with the help of several examples (1 Tim 3:16; Lk 2:14; Mt 17:21; Mk 9:44, 46, 48; Jn 5:3b-4).—D.J.H.

Textual Criticism, §§ 36-665, 735, 776, 811, 872.

616r. W. Bauer, *Griechisch-deutsches Wörterbuch* [*NTA* 33, p. 231; § 35-1067r].

F. Rehkopf, "Walter Bauer und Bauer/Aland: Wörterbuch zum Neuen Testament," *Theol Rund* 56 (4, '91) 428-436.—The physical appearance of the lexicon is a pleasant surprise, and one must admire the painstaking and time-consuming efforts that went into its preparation. The editors' work has focused more on the "new" than on the revision of the old. The introduction of word-frequencies creates certain problems.—D.J.H.

617. J. E. Botha, "Style in the New Testament: The Need for Serious Reconsideration," *JournStudNT* 43 ('91) 71-87.

The study and depiction of NT style needs to be brought into line with other developments in linguistics and literary theory if it wants to make any claims to legitimacy. The article discusses the current state of NT grammatical research and the problematic state of style studies. It offers a definition of what style possibly entails and suggests that speech-act theory may be a paradigm of understanding language that could accommodate a broader view of style.—C.R.M.

618. J. L. Boyer, "Adverbial Clauses: Statistical Studies," *GraceTheolJourn* 11 (1, '90) 71-96.

This investigation of adverbial clauses in the Greek NT [see §§ 33-1051; 35-541] is arranged by the kinds of adverbial modification made by the clauses: causal, conditional, exceptive, concessive, comparative, final (purpose and result), temporal, and local. It attends to the conjunctions or conjunctive relative phrases used to introduce the clauses, to the moods used, and to the clause order. It gives statistical information at every level so that students may appreciate the relative magnitude of each structure.—D.J.H.

619. L. Cignelli and G. C. Bottini, "La concordanza del pronome relativo nel greco biblico," *StudBibFranLibAnn* 40 ('90) 47-69.

Using examples from the Septuagint and the Greek NT, the article discusses the agreement of the relative pronoun with its antecedent or term of reference, the anticipation (prolepsis) of the relative, the *constructio pregnans,* and the attraction of the relative pronoun.—D.J.H.

620. G. P. V. du Plooy, "Aspect and Biblical exegesis," *Neotestamentica* 25 (1, '91) 157-170.

Aspect is a function of language whereby the nature of an event is pictured. It should be deduced from the immediate context of the discourse rather than from the tense of the verb. With examples from Lk-Acts, it is possible to distinguish seven subdomains of aspect: begin, start; continue; complete, finish, succeed; cease, stop; try, attempt; do intensively or extensively; and rapidity, suddenness.—D.J.H.

621. J. K. Elliott, "Καθώς and ὥσπερ in the New Testament," *FilolNT* 4 (7, '91) 55-58.

In the Gospels and Acts καθώς clauses normally follow their main clauses; the usage in the Epistles is similar but not identical. The most common use of ὥσπερ in the NT is in the conjunction of two parallel members, be they clauses or phrases.—D.J.H.

622. O. Hiltbrunner, “Warum wollten sie nicht φιλάνθρωποι heissen?” *JahrbAntChrist* 33 (’90) 7-20.

Most citizens of the Roman empire wished to be called φιλάνθρωποι. But traditionally minded Jews and early Christians avoided the term because of its associations with enemies of the Jewish law and proponents of new Hellenistic customs (see 2–4 Maccabees). Whoever did not wish to be φιλάνθρωπος was judged to be μισάνθρωπος or ἀπάνθρωπος. Early Christians preferred the word ἀγάπη over φιλανθρωπία to express their ideal of social relations. —D.J.H.

623. C. Padilla, “Ensayo de clasificación de la especie semántica atributo en el Nuevo Testamento (Letra alpha),” *FilolNT* 4 (7, ’91) 61-72.

The semantic category of “attribute” includes adjectives, abstract nouns, and modal adverbs. Analysis of Greek NT attributes beginning with the letter alpha yields six types: the intrinsic quality of an entity or act, the quality of a state or condition, the attitude or quality manifested in habitual action or its cause, the quality manifested in non-action or its cause, the negative quality or absence of the quality that likewise is manifested in the activity, and the quality that is manifested in the non-action vis-à-vis an explicit goal.—D.J.H.

624. A. Piñero, “New Testament Philology. Bulletin No. 7,” *FilolNT* 4 (7, ’91) 85-114.

This bulletin [see § 36-62] provides bibliographic information and in some cases summaries for 184 articles and books on various aspects of NT philology.—D.J.H.

Biblical Translation

625. R. A. Bascom, “Recognising the Otherness of the Text: Avoiding Accommodation in Translation,” *BibTrans* 42 (3, ’91) 314-325.

The various ways in which translators accommodate the world of the Bible to the world of today are discussed under these headings: pious leveling, different systems of thought and expression, theological tendentiousness, and culturally foreign and/or offensive values. The proper strategy is to make the foreign intelligible while allowing it to be foreign.—D.J.H.

626. N. M. Cross, “The Bible’s Use of Sexual language,” *RevRel* 50 (6, ’91) 839-848.

Addressing God with gender language exclusively of one sex is found in the Bible, and is correct and true. The inspired writers of Scripture speak truly when they reveal God as forever masculine and humankind in relation to God as forever feminine.—D.J.H.

627. J. de Waard, “Traduction et altération. L’interprète en quête de la fidélité,” *RevHist PhilRel* 72 (1, ’91) 151-168.

This reflection on faithfulness in biblical translation rests on three assumptions: the possibility of translating, the existence of a science of translating, and toleration with regard to translating religious texts. The faithfulness of a translation must be defined in relation to the source text, the target language and culture, and the receptors within the target language, respectively.—D.J.H.

628. J. Ellington, “Wit and Humor in Bible Translation,” *BibTrans* 42 (3, ’91) 301-313.

Linguistic plays may be divided into three categories: with sounds (phonological or phonotactical), with words (morpho-syntactic), and with ideas (rhetorical). The rhetorical plays are easiest to render into another language, and the phonotactical plays are most difficult. In many cases it is necessary for translators to provide further elucidation to readers in footnotes.—D.J.H.

629. W. Harrelson, "Inclusive language in the New Revised Standard Version," *Evang RevTheol* 15 (4, '91) 298-304.

The reprint of an article published in *Princeton Seminary Bulletin* [§ 35-555].—D.J.H.

630. W. M. Hogue, "An Authorized Bible for Americans," *Anglican and Episcopal History* [Austin, TX] 60 (3, '91) 361-382.

The Episcopal church was the only major American church in the Reformed inheritance to legislate on Bible versions. The article traces the dominance and official approbations of the King James Version by the Episcopal church from 1777 to 1952 (the publication of the RSV), with particular attention to developments between 1817 and 1903.—D.J.H.

631. P. Mendham, "The New Standard?" *St Mark's Review* [Canberra] 142 ('90) 34-37.

These comments on the New Revised Standard Version of the Bible treat issues of inclusiveness, the textual basis, accuracy of translation, and the quality of English and other stylistic matters. In terms of the overall standard of translation, faithfulness to the original text, and a refusal to be swayed by personal doctrinal preferences, the NRSV translators have done an excellent job and are to be thanked heartily.—C.R.M.

632. B. M. Metzger, "Recent Translations: A Survey and Evaluation," *SWJournTheol* 34 (2, '92) 5-12.

The article surveys and evaluates significant 20th-century English versions of the Bible prepared by committees (ASV, RSV, NEB, JB, NAB, etc.) and individuals (R. F. Weymouth, J. Moffatt, E. J. Goodspeed, etc.). The need for further translations will depend on changes in English usage, added light on lexical and syntactical problems, and discovery of ancient manuscripts.—D.J.H.

633. H. S. Olson, "The Word in Quest of Words," *CurrTheolMiss* 18 (5, '91) 338-344.

Drawing on the author's long experience of working with Bantu languages in Tanzania and proposing the incarnation of the Word as the precedent for Bible translation, the article reflects on various aspects of the Word in quest of words: necessary, principled (accuracy, clarity, euphony, current usage), reader-oriented, and endless.—D.J.H.

634. S. Prickett, "The Changing Bible," *LitTheol* 5 (3, '91) 322-327.

To contrast *Tyndale's New Testament* (ed. D. Daniell, 1989) with *The Revised English Bible* (1989) and *The New Jerusalem Bible* (1985) is to highlight a perhaps unexpected point: Biblical translation is at least as dependent on the theological context from which it arises as it is on the actual knowledge of particular words or the way in which language changes. Though both the REB and the NJB are worthy and even useful versions, neither addresses the basic theory underlying modern translation, including our presuppositions and assumptions about ourselves and our world.—D.J.H.

635. B. E. REID, "The Living Word of God," *BibToday* 30 (1, '92) 47-51.

The article examines not only the translations but also the study aids in *The Catholic Study Bible* (with the revised NAB NT), *The New Jerusalem Bible*, and *The New Oxford Annotated Bible* (with the NRSV).—D.J.H.

636. B. ROTHEN, "Der Hang zur frommen Lüge. Die Gute Nachricht als Beispiel einer kritiklosen natürlichen Theologie," *KerDog* 37 (4, '91) 280-306.

Die Gute Nachricht and other translations in modern language reflect an idealistic philosophy of language (separation of form and content) and thus allow a "natural" understanding to govern the reading of the Bible. Human thinking, bound by its "pious" desires, will necessarily try to change the word of Holy Scripture. Thus God becomes a passive and almost impersonal force, the Psalms reflect an egocentric piety, and faith seems to be a human work. This influential translation deserves serious academic criticism.—D.J.H.

637. R. SAUNDERS, "A Note on Gender in Translation," *St Mark's Review* [Canberra] 142 ('90) 37-38.

There is no necessary connection in Greek between biological sex and grammatical gender. Sexism has been imported into the NIV translation where it assigns a sex to God and the Holy Spirit. The masculine personal pronouns for the Holy Spirit in Lk 4:18; Jn 3:34; 4:24; 7:39; 14:16-17; 16:13 have no precedent in the Greek.—C.R.M.

638. J. SMITH, "Footnotes and glossaries," *BibTrans* 42 (4, '91) 414-420.

Footnotes to Bible translations should explain items that occur very infrequently in the text (e.g. proper names). Other typical footnote items may concern textual variants, omissions or additions, cultural practices, cross-references, and dialect variants. The glossary should deal with terms, names, and cultural and historical matters that require quite detailed treatment and whose repetition would add unduly to the number of notes on individual pages. —D.J.H.

639. T. WITHAM AND K. L. MCKAY, "Gender in Translation," *St Mark's Review* [Canberra] 143 ('90) 34-36.

Two responses to R. Saunders's observations on gender in translation [§ 36-637]. Witham claims that Saunders wishes to make an overly clean distinction between gender and biological sex, and that genders themselves may be sexual rather than grammatical in origin. McKay offers observations on gender in modern English and ancient Greek, and argues that Saunders's renderings of NT texts fail to exhibit an appreciation of language and translation. [Saunders replies in the same issue on pp. 36-37.]—C.R.M.

Computer-Assisted Research

640. J. D. BOLTER, "The Computer, Hypertext, and Classical Studies," *AmJournPhilol* 112 (4, '91) 541-545.

A "hypertext" is an interactive electronic document designed to be both written and read on a computer screen. A hypertext is organized as a network of interrelated elements (individual sentences, paragraphs, or sections), and these elements are joined together by electronic links that determine the multiple orders in which the elements can be examined by a reader. "Hypermedia" is comprised of a combination of computer-controlled verbal text, graphics, and video. Hypertext offers a new medium in which to record and present scholarship. Scholars working in the electronic medium may be less concerned to establish and explain the *Urtext* and more interested in exploring connections among texts.—D.J.H.

641. D. Parker, "Theology and the Personal Computer," *Colloquium* 23 (3, '91) 135-147.

Biblical scholars can profitably use personal computers for word-processing, quoting biblical texts, text and data searching, computer-assisted learning, library work, and textual criticism and translation.—D.J.H.

Scholars

642. G. C. Bottini, "Bibliografia di Padre Bellarmino Bagatti OFM," *StudBibFranLibAnn* 40 ('90) 397-442.

This list of publications by the late Professor Bagatti (1905-90) is arranged chronologically from 1929 to 1991 and includes 723 books, articles, and reviews. [The same fascicle (pp. 538-540) contains a memorial note by Bottini on Bagatti's life and achievements.]—D.J.H.

643. R. L. Christensen, "Charles Augustus Briggs: Critical Scholarship and the Unity of the Church," *American Presbyterians* [Philadelphia] 69 (3, '91) 149-161.

Briggs's view of the Bible and use of the new critical methods assumed that the expression of truth was shaped by historical circumstances. His practical proposals for Christian unity were the outgrowth of his historical and biblical scholarship. Because Briggs (1841-1913) opposed both the radicalism of the liberals and the intransigence of the conservatives, he was left behind and became a lonely and largely unheeded voice.—D.J.H.

644. J. A. Dearman, "Edward Robinson: Scholar and Presbyterian Educator," *American Presbyterians* [Philadelphia] 69 (3, '91) 163-174.

There is little doubt that international opinion of his day considered Robinson (1794-1863) the foremost biblical scholar in America. But P. Schaff's praise of him as the most distinguished biblical theologian that America produced is more difficult to judge.—D.J.H.

645. L. Díez Merino, "Los discípulos de la escuela targúmica de la Universidad de Barcelona. Investigadores de dicha Escuela de Estudios Arameos," *Henoch* 13 (1, '91) 65-92. [See § 35-427.]

The article first describes the scholarly contributions to targumic research and related fields by members of the team organized by A. Díez Macho (1916-84) at Barcelona: T. de J. Martínez Sáiz, Díez Merino, E. Martínez Borobio, J. Ribera Florit, and R. Griñó. Next it discusses the works of other disciples: J. A. Gutiérrez Larraya, J. Faur, J. R. Díaz Fernández, P. Estelrich Juan, M. Ohana, G. Lazry, E. B. Levine, J. R. Cortés Cortés, and M. Pérez Fernández. Then it treats the works of two scholars who worked with Díez Macho at Madrid: F. J. Fernández Vallina and C. Alonso Fontela. Most of these scholars continue to work along the lines set out by Díez Macho.—D.J.H.

646. M. García Codero, “Centenario de ‘L’Ecole Biblique’ de Jerusalén,” *Salmanticensis* 38 (2, ’91) 225-236.

On the occasion of the centennial of the École Biblique de Jérusalem in 1990, the article describes the founding and early history of the institution, with particular attention to the achievements of M.-J. Lagrange and the controversies surrounding his work in the early 1900s.—D.J.H.

647. M. Gilbert, “Quinze lettres du Père Lagrange au Père Lyonnet: 1933-1938,” *Biblica* 71 (2, ’90) 280-298.

The article provides the texts (with introductions and notes) of fifteen letters sent by M.-J. Lagrange (1855-1938) to S. Lyonnet (1902-86) between 1933 and 1938. The letters bear witness to their scholarly collaboration and friendship.—D.J.H.

648. J. Gnilka, “Nachruf auf Prof. Dr. Otto Kuss,” *MünchTheolZeit* 42 (3, ’91) 271-273.

A reflection on the life and scholarly achievements of the late Professor Kuss (1905-91), with particular attention to his contributions to Pauline studies and NT theology.—D.J.H.

649. P. Koslowski, “Metaphysische Theologie und Dogma. Erik Petersons Auseinandersetzung mit Gnosis und Mystik,” *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* [Berlin] 33 (3, ’91) 248-261.

Peterson (1890-1960) attempted to reconcile the theology of revelation with the discourse of philosophical metaphysics. After noting Peterson’s metaphysical understanding of positive theology according to which the testimony of Scripture consists not merely of historical statements about events but also statements concerning the metaphysical structure of being, and thus possessing continuing and universal significance, the article examines Peterson’s metaphysical theology under the following headings: metaphysics and revelation, mystical and metaphysical interpretation of Scripture, gnosticism and Christianity, and mystical theology as natural theology. Despite his criticism of gnosticism, Peterson acknowledged that gnosticism and metaphysical theology share the idea of the self-insufficiency of the earth and its need for redemption.—C.R.M.

650. T. P. Letis, “B. B. Warfield, Common-Sense Philosophy and Biblical Criticism,” *American Presbyterians* [Philadelphia] 69 (3, ’91) 175-190.

The lively interest shown by Warfield (1851-1921) in NT textual criticism helps to explain important developments at Princeton during his lifetime and his lasting influence on the evangelical view of Scripture. Warfield believed that, if textual criticism could be separated from “higher criticism,” with common-sense philosophy at the helm, it could lead the church safely into the seas of modernity.—D.J.H.

651. B. F. Meyer, “A Caricature of Joachim Jeremias and His Scholarly Work,” *Journ BibLit* 110 (3, ’91) 451-462.

Jeremias and his scholarly work have become the target of an increasingly reckless campaign of misrepresentation by E. P. Sanders. This article reviews Sanders’s most recent charges (1987), recalls some of his earlier misconstruals of Jeremias, and provides information about Jeremias’s knowledge of rabbinic sources and his attitudes toward Judaism. Jeremias was a great scholar and a great human being, not a fraud or simpleton or anti-Semite.—D.J.H.

652. E. P. SANDERS, "Defending the Indefensible," *JournBibLit* 110 (3, '91) 463-477.

In defending J. Jeremias [§ 36-651], B. F. Meyer could not have chosen a worse cause to champion nor a worse method to employ. Jeremias's use of passages culled from P. Billerbeck's *Kommentar* fostered the false impression that he had studied the topics in the Jewish sources. It turns out that Meyer has been reading Jeremias through lenses and filters that remove ridiculous statements and blatant errors, while adding sophisticated distinctions that Jeremias did not in fact make. Meyer's use of selective quotation misleads the reader. —D.J.H.

653. E. SCHWEIZER, "Karl Ludwig Schmidt—Abschied von Illusionen über Jesus und die Kirche," *TheolZeit* 47 (3, '91) 193-207.

After a brief appreciation of Schmidt (1891-1956) and his many accomplishments, the article assesses his contribution to research on the Jesus tradition and concludes that his basic thesis (the outline of Jesus' life can no longer be reconstructed) remains correct. Then it considers Schmidt's work on the early church with particular attention to the one Christ and the many who make up the church.—D.J.H.

654. G. THEISSEN, "Theologie und Exegese in den neutestamentlichen Arbeiten von Günther Bornkamm," *EvangTheol* 51 (4, '91) 308-332.

A look at Bornkamm's life's work (1905-90) is a look at a golden age of NT exegesis. After placing Bornkamm's work in its historical and theological context, the article discusses his major scholarly contributions in four areas: the concept of ὁμολογία, Pauline theology, the historical Jesus, and the Gospels. Bornkamm concentrated on the major issues of the kerygma-theology and communicated the theses of the Bultmann school in an urbane and somewhat conciliatory form.—D.J.H.

655. B. T. VIVIANO, "École Biblique et Archéologique Française de Jérusalem," *BibArch* 54 (3, '91) 160-167.

After describing the history of the École Biblique and its curriculum and facilities, the article focuses on six important archaeological excavations undertaken by the school: Tell el-Far'ah, Qumran, Wadi Murabba'at, Tell Keisan, Khirbet es-Samra, and El-Fedein-Mafraq. Then it refers to its centenary celebrations and mentions some long-term projects.—D.J.H.

656. R. WALTER, "Jakob J. Petuchowski (1925-1991)," *Orientierung* 55 (22, '91) 241-243.

A personal appreciation of the late Professor Petuchowski, with attention to his contributions to the study of Jewish liturgy, Christian-Jewish dialogue, and NT interpretation against the background of the Hebrew Bible.—D.J.H.

Bulletins

657. E. COTHENET, "Bulletin d'Écriture Sainte," *EspVie* 101 (42, '91) 561-568.

Descriptions and evaluations of ten books recently published in French on various topics in biblical study.—D.J.H.

658. L. DEVILLERS, "Écriture Sainte," *RevThom* 91 (3, '91) 508-513.

Descriptions and evaluations of four books: P. Grelot and M. Dumais, *Homélies sur* *l'Écriture à l'époque apostolique* (1989); J.-M. Sevrin (ed.), *The New Testament in Early Christianity* (1989); S. Légasse, *"Et qui est mon prochain?"* (1989); and F. Rousseau, *La poétique fondamentale du texte biblique* (1989).—D.J.H.

659. J. GUILLET, "Bulletin d'exégèse synoptique," *RechSciRel* 79 (3, '91) 417-436.

Descriptions and evaluations of seventeen books in various languages on the Synoptic Gospels and other topics in NT study.—D.J.H.

660. D. SENIOR, "The Bible in Review: New Testament," *BibToday* 30 (1, '92) 54-59.

Descriptions and evaluations of twenty-seven recently published books, all in English, on various aspects of NT study.—D.J.H.

661. L. WALTER, "Bulletin d'Écriture Sainte," *EspVie* 101 (39, '91) 522-525.

Descriptions and evaluations of eight books, all in French, by E. Drewermann, P. Grelot, H.-D. Saffrey, R. Pousseur and J. de Montalembert, J. Isaac, H. Piguet, A. Feuillet, and P. Rolland.—D.J.H.

662. H. WANSBROUGH, "New Testament Chronicle," *Priests & People* 5 (10, '91) 390-394.

Descriptions and evaluations of twenty-three books, all in English, appear under four headings: introductions to the Bible (four), Paul (three), Gospel studies (thirteen), and diverse interest (three).—D.J.H.

GOSPELS–ACTS

Gospels (General)

663. M. H. DE LANG, "Jean Gerson's Harmony of the Gospels (1420)," *Nederlands Archief voor Kerkgeschiedenis/Dutch Review of Church History* [Leiden] 71 (1, '91) 37-49.

Gerson's *Monotessaron* (1420) aimed to serve as the basic theological text for the whole of theology. In compiling his harmony of the four Gospels Gerson followed Augustine's method (in *De consensu evangeliorum*) and made no use of Tatian's *Diatessaron.* His prefaces show signs of views that anticipate the biblical humanism of the 16th century. —D.J.H.

664. A. HENNESSY, "Marian Mysteries in the Public Ministry of Jesus," *RevRel* 50 (6, '91) 913-923.

What the four Gospels tell of Mary's participation in Jesus' public ministry suggests five additional mysteries to be contemplated while reciting the rosary: Mary of Nazareth, Mary at Cana, Mary at Capernaum, Mary and the new family of Jesus, and Mary and the disciples.—D.J.H.

665. C. MCCARTHY, "St. Ephrem's Commentary on Tatian's Diatessaron. Reflecting on Chester Beatty Syriac Manuscript 709," *ProcIrBibAssoc* 14 ('91) 79-92.

The article situates Chester Beatty MS 709 (and the additional folios) of Ephrem's commentary on Tatian's *Diatessaron* in the context of the Syriac Orient, and highlights some of the main features of Ephrem's exposition of the Sermon on the Mount (Mt 5–7). This Syriac manuscript provides an unparalleled opportunity for furthering research into the origins and transmission of Tatian's *Diatessaron* text.—D.J.H.

Gospels General, §§ 36-900, 1098.

Jesus

666. Anon., "The Jesus Seminar: Voting Records. Sorted by Gospel, Chapter, and Verse," *Forum* 6 (1, '90) 3-55.

The statistical tables in this article provide data on the 1,544 votes on NT and extrabiblical sayings considered by the Jesus Seminar between 1985 and 1991: number, item, rank, title, book, chapter and verse, source, meeting at which the vote was taken, percentage of votes cast for each color, and weighted average and color.—D.J.H.

667. J. D. Crossan, "The Life of a Mediterranean Jewish Peasant," *Christian Century* [Chicago] 108 (37, '91) 1194-1200.

This essay, adapted from *The Historical Jesus* (San Francisco: HarperCollins, 1991), argues that the aphorisms and parables of the historical Jesus were accompanied by a social program. It examines a "complex" within the Jesus tradition (*Gospel of Thomas* 14:2; Lk 10:4-11 par.; Mk 6:8-13 parr.) concerned with an open table in the light of anthropological models. [In the same issue (pp 1200-1204) Crossan responds to questions about his new book.]—C.R.M.

668. M. Czajkowski, "Co to znaczy, że Jezus jest Żydem?" [What does it mean, that Jesus is a Jew?], *CollTheol* 60 (3, '90) 31-41.

Vatican documents remind us that the NT bears powerful witness to the Jewishness of Jesus: "And the Word became a Jew, and lived among us." Even in his risen life as God-human, Jesus remains Jewish. The significance of this reality is that whoever is anti-Semitic is also anti-Christian. Biblical scholarship that places undue emphasis on classical Greek language and culture would do well to pay more attention to the Jewish roots of Jesus.—J.P.

669r. J. D. G. Dunn, *Jesus, Paul, and the Law* [*NTA* 34, p. 376].

M. Silva, "The Law and Christianity: Dunn's New Synthesis," *WestTheolJourn* 53 (2, '91) 339-353.—The article first summarizes Dunn's essays and then offers an evaluation. The distinctiveness of Dunn's position lies in his attempt to build on E. P. Sanders's analysis of Judaism so as to provide a more satisfactory and consistent understanding of the Law in the NT, especially in Paul. The question of the individual's relation to God, however, plays no substantive role at all in Dunn's description of Paul's theology. The conclusion is hard to avoid that Dunn's synthesis, which depends heavily on a somewhat speculative reconstruction of various events, ends up lording it over the data.—C.R.M.

670. H. Frankemölle, "Pierwotne chrześcijaństwo jako zreformowany judaizm? Jezus i Paweł jako Żydzi (Das Urchristentum als Reformjudentum? Jesus und Paulus als Juden)," *CollTheol* 61 (1, '91) 5-21.

Jesus and Paul are best understood as Jews, and Christianity can be viewed as a reform movement in Judaism. The thesis that NT theologians are Jewish witnesses to faith entails some theological-historical assumptions: the polymorphous character of Jewish faith at the rise of Christianity, the impact of Hellenism on both Jewish and Christian belief, asymmetry, the Jewish and Hellenistic roots of Christology, and the dynamic of the kingdom of God at the service of and in the person of Jesus. Jesus is the only 1st-century Palestinian reported to have been a teacher and exorcist. To perceive a human being as incarnating God in his words and deeds, and to view God as immanent to human existence are ideas at home in Jewish tradition. Thus while significant differences divide Jews and Christians, they are agreed that God can be experienced in creation, in history, and in specific persons. Christians must take greater efforts to appreciate this fact.—J.P.

671. V. FUSCO, "Gesù e la Legge," *RassTeol* 30 (6, '89) 528-538.

After reviewing the historical problem regarding Jesus' attitude toward the Law, the article examines Gospel passages that present Jesus as faithful to the Torah (radicalizations, controversies, debates about Sabbath observance). Then it argues that the problem of the relation between Jesus and the Law focuses on his identity and authority, not on particular precepts. —D.J.H.

672. M.-L. GUBLER, "Das faszinierende Ärgernis Jesus," *Diakonia* 22 (6, '91) 379-387.

The Gospels present Jesus as both fascinating and scandalous. The scandal includes his status as a Galilean, his freedom toward Roman and Jewish officials, and his openness to a Gentile woman (see Mt 15:21-28). The kingdom of God that Jesus preached was the new creation here among us; this was the cornerstone of his universal significance. [The same issue contains three other main articles on Jesus today by M. Krüggeler (pp. 365-372), E. Biser (pp. 373-379), and G. Fuchs (pp. 388-399).]—D.J.H.

673. J. KREMER, "Wer war Jesus wirklich? Orientierungshilfe eines Bibelwissenschaftlers," *StimmZeit* 209 (9, '91) 579-596.

The question "Who was Jesus?" is inseparable from the question "Who is Jesus?" After stressing the importance of early Christian formulas of faith about Jesus (e.g. 1 Thess 4:14; 1 Cor 15:3-5; 11:23-26), the article discusses the anchoring of the Christ-kerygma in the history of Jesus. Then it considers the credibility of confessing Jesus as Messiah, Lord, and Son of God. Finally it distinguishes four kinds of answers to the questions "Who was and is Jesus?"—D.J.H.

674. W. G. KÜMMEL, "Jesusforschung seit 1981. V. Der persönliche Anspruch sowie der Prozess und Kreuzestod Jesu," *TheolRund* 56 (4, '91) 391-420.

The final installment [see § 35-1120] discusses almost fifty books and articles that deal with Jesus' personal claim [see §§ 24-742; 27-883] as well as his trial and death [see §§ 25-427; 27-883]. It deals with the works of R. Kearns, J. Coppens, R. Leivestadt, G. Gerleman, etc.—D.J.H.

675. W. LOADER, "Hellenism and the Abandonment of Particularism in Jesus and Paul," *Pacifica* 4 (3, '91) 245-256.

(1) A strong case can be made that Jesus' world and thought bear marks of attitudes to life and religion as much characteristic of Hellenism as of Judaism and that his origins in the cross-cultural Galilean environment had an important bearing on his ministry and message.

(2) An important factor that consistently accompanies Paul's most radical decisions about Christ and the Law beside his faith in Jesus as the Christ is his taking over of a popular, rationalistic attitude toward particularism in religion, especially the cultic, which is evident in Stoicism.—C.R.M.

676r. J. P. MEIER, *A Marginal Jew*, vol. 1 [*NTA* 36, p. 266].

M. GOODMAN, "Who Was Jesus?" *New York Times Book Review* [New York] 22 December ('91) 3, 23.—This volume contains some excellent things, and Meier's determined effort to be fair and objective is impressive. But the six ways in which he contends that Jesus was marginal in the Jewish society of his day seem specious. The problem is that Meier like most writers about the historical Jesus wants to see Jesus as a special man while simultaneously disclaiming any theological explanation of the truly remarkable birth of Christianity.—D.J.H.

677. R. RIESNER, "Moderne Jesus-Bilder und der Christus der Evangelien," *TheolBeitr* 22 (6, '91) 320-331.

The article first reflects on the popularity of F. Alt's *Jesus - der erste neue Mann* (1989) and criticizes its unhistorical portrayals of Judaism and Jesus. Then it situates G. Theissen's *Der Schatten des Galiläers* (1986) in the context of his scholarly career and characterizes his novelistic presentation of Jesus as a historically controlled actualization. Finally it considers four essential elements of the Gospels' portrayal of Jesus: the Messiah of Israel, crucified for us, raised up by God, and more than the Messiah.—D.J.H.

678. G. SEGALLA, "La triplice funzione dell'esperienza nell'etica sapienziale di Gesù," *Teologia* 16 (2, '91) 101-146.

This investigation of the role of human experience in Jesus' ethical teaching first considers the nature of wisdom sayings and reviews historical-literary and rhetorical scholarship on them. Then it analyzes thirty of Jesus' sayings by sources: triple tradition, double tradition, and special Matthean and Lukan material. Finally it explores the hermeneutical implications, with particular attention to experience used as a metaphor or as an opposite, and to experience confirmed. With his wisdom sayings rooted in the world created by God, Jesus opened his ethical teaching to all people.—D.J.H.

679. W. S. VORSTER, "Jesus: Eschatological prophet and/or wisdom teacher?" *HervTeol Stud* 47 (2, '91) 526-542.

This essay first discusses some of the reasons why two different images of Jesus currently dominate NT scholarship: Jesus the eschatological prophet versus Jesus the wisdom teacher. Next it examines each of these opposing images separately. Finally it addresses the question of whether it is necessary to put the images in opposition.—C.R.M.

Passion and Death

680. D. FLUSSER, ". . . To Bury Caiaphas, Not to Praise Him," *Jerusalem Perspective* [Jerusalem] 4 (4-5, '91) 23-28.

Caiaphas is the most prominent Second Temple Jewish personality whose ossuary and remains have been discovered [§§ 36-988, 993]. The involvement of this high priest in handing Jesus over to the Romans and persecuting his disciples was more decisive than is commonly believed. Caiaphas probably decided to act because he feared that Jesus' movement and its possible success among the people would cause a violent Roman intervention (see Jn 11:47-51).—D.J.H.

681. B. JASPERT, "Das Kreuz Jesu als symbolische Realität. Ein Beitrag zum christlich-jüdischen Dialog," *ZeitTheolKirch* 88 (3, '91) 364-387.

While the cross of Jesus understood as both an event and a symbol can serve to unify Christians, it can also function as a scandal, hindrance, and source of misunderstanding in interreligious dialogue, especially between Christians and Jews. Viewed correctly, however, the cross is the symbol of reconciliation and community, not of hatred and division, between Christians and Jews.—D.J.H.

The Resurrection

682. P. PERKINS, "'I Have Seen the Lord' (John 20:18). Women Witnesses to the Resurrection," *Interpretation* 46 (1, '92) 31-41.

Formal testimony to the resurrection of Jesus in the NT is commonly associated with male witnesses while the treatment of women in the Gospel resurrection narratives is ambiguous. An examination of women's roles in the two narrative traditions associated with Easter (the empty tomb, the appearances) suggests that two early forms of women's witness to the resurrection lie behind the Gospel resurrection accounts: (1) an angelophany to a group of women, and (2) an appearance to Mary Magdalene. There is good reason to posit that (1) women were the first to hear the Easter message, (2) women played a crucial role in the founding of the earliest Christian community, and (3) Mary Magdalene deserves a place in the creedal formulas that cite the names of those to whom the risen Christ first appeared.—C.R.M.

Synoptics

683. L. AERTS, "Parabels van Jezus: openbaringen van Gods Rijk? Over de parabeltheorie van Eberhard Jüngel" [Parables of Jesus: Revelations of God's Kingdom? Concerning the Parable-Theory of Eberhard Jüngel], *Collationes* 21 (4, '91) 341-363.

This discussion of Jüngel's theory of Jesus' parables [see *NTA* 35, p. 377] appears under the following headings: the word of God, metaphor as address, parables as metaphors, the promise of religious metaphors and parables, a possible embargo against religious language, Jesus Christ as the "word of the cross," the "yes-word" from God, Jesus' parables as a prelude to the cross, and more autonomy for the parables.—D.J.H.

684. D. BIVIN, "A New Solution to the Synoptic Problem," *Jerusalem Perspective* [Jerusalem] 4 (3, '91) 3-5.

According to R. L. Lindsey, Luke was written first and was used by Mark, who in turn was used by Matthew who did not know Luke's Gospel. His theory postulates two noncanonical documents that were unknown to the Synoptists (a Hebrew biography of Jesus, and a literal Greek translation of the original), and two other noncanonical sources known to one or more of the Synoptists (a Greek anthology of Jesus' words and deeds, and a Greek biography).—D.J.H.

685. J. T. CARROLL, "The End in the Synoptics," *BibToday* 30 (1, '92) 24-28, 37.

The article characterizes the distinctive use of end-time images in each of the Synoptic Gospels under the following headings: the future and the crisis of the present (Mk), final judgment and the appeal for righteousness (Mt), and faithful waiting (Lk).—C.R.M.

686. J. A. CRAMPSEY, "'Look At the Birds of the Air . . . ,'" *Way* 31 (4, '91) 286-294.

Taking Mt 6:25-29 as its starting point, the article reflects on parables that pertain to the ecological crisis and help toward a shift from an anthropocentric to a biocentric paradigm: "the illusion that we know" (Lk 12:16-20), "devastating consequences" (Mk 12:1-12 parr.), and "the whole earth community" (Mk 4:26-32).—D.J.H.

687. E. CUVILLIER, "*Parabolē* dans la tradition synoptique," *ÉtudThéolRel* 66 (1, '91) 25-44.

With particular attention to specific texts (Mk 4, Mt 13, Lk 8) the article shows that the Synoptic Evangelists used the term παραβολή in distinctive ways: to describe the mystery of God's kingdom as incomprehensible to human understanding (Mark), to designate a rhetorical procedure that allowed talk about the eschatological mystery of Israel's hardening and of the revelation of Jesus (Matthew), and to help the reader understand the word of God and put it into practice in the context of Hellenistic Christianity (Luke).—D.J.H.

688. A. DEL AGUA, "Die 'Erzählung' des Evangeliums im Lichte der Derasch Methode," *Judaica* [Basel] 47 (3, '91) 140-154.

The term *děraš* refers to an exegetical and theological method, whereas midrash describes a literary genre. After discussing *děraš/haggādâ* as the narrative theology of Judaism, the article considers the differences between Jewish midrash and the *děraš* of the Synoptic Gospels, and suggests that the Gospel narrative be understood as narrative theology, i.e. Christian *haggādâ*.—D.J.H.

689. F. G. DOWNING, "Actuality versus Abstraction: The Synoptic Gospel Model," *Continuum* [New York] 1 (3, '91) 104-120.

The various solutions proposed for the Synoptic problem take little or no note of the ways in which people in the 1st century A.D. wrote and composed from the sources available to them. Whereas the Two-Source hypothesis can nonetheless be stated in a form that marries happily with the compositional conventions of late Mediterranean antiquity, the anachronism of the other hypotheses is a flaw that is fatal not only to them but also to the agnosticism their apparent inconclusiveness encourages. If there is a Jesus of history accessible to us, he is a Jewish-Cynic figure. The Q source shows strong Cynic influence.—D.J.H.

690r. J. DRURY, *Parables in the Gospels* [*NTA* 29, p. 323].

W. HARRINGTON, "Parables in the Gospels," *ProcIrBibAssoc* 12 ('89) 79-85.—This is surely the most challenging and arguably the most significant study of the Gospel parables in the 1980s. Drury has drawn attention to the OT background (especially Ezekiel) and is right to insist that the parables be studied in their Gospel settings. His claim that several parables originated with the Evangelists and his assertion that recourse to Q is unnecessary, will provoke further debate.—D.J.H.

691. I. H. **Henderson**, "Gnomic Quatrains in the Synoptics: An Experiment in Genre Definition," *NTStud* 37 (4, '91) 481-498.

This study defines generically a hitherto unnoticed Synoptic sayings-type that appears seven times in the Gospels (Mk 2:21-22 parr.; Mt 6:22-23 par.; 6:24 par.; 7:6; 10:24-25 par.; 10:26b-27 par.; Lk 16:10-12). The "gnomic quatrain" is characterized by a gnomic opening, fourfold parallelism, and an argumentative turn from gnomic common sense to transcendent application. This shared rhetorical strategy of intensifying proverbial wisdom reveals a consciously cultivated genre as distinct from a group of accidentally similar forms. The gnomic quatrain is important as a marginal, but early and insightful reflection on the intensification of gnomic and parabolic *Gattungen* that were formative for the Synoptic tradition.—C.R.M.

692. F. W. **Horn**, "Christentum und Judentum in der Logienquelle," *EvangTheol* 51 (4, '91) 344-364.

The relation between Christianity and Judaism according to Q must be evaluated with reference to the five phases in the document's history: the earliest sayings material, the early collections, the main collection, the redaction of the main collection, and the intermediate recensions before the redactions of Mt and Lk. Confession of Jesus as the earthly and future Son of Man was the decisive point of conflict. Sayings about Jewish rejection of Jesus' messengers, Gentile acceptance of their preaching, radical criticisms of Jewish institutions, and judgment against Israel all contribute to the story of the Q-community's relation to Israel.—D.J.H.

693. R. **Horsley**, "The Q People: Renovation, not Radicalism," *Continuum* [New York] 1 (3, '91) 49-63.

One of the key problems of recent historical constructions of the Jesus movement or "Q-people" has been how to imagine the concrete contours of a movement. The article summarizes investigations by G. Theissen and B. L. Mack, examines assumptions and methods commonly utilized in the study of Q, and attempts to discern the features of the life and concerns of the people who produced Q. Each of the sayings-clusters of Q appears to address a movement based in villages and engaged in an attempt to renew local social forms such as family and local social-economic cooperation on the understanding that Jesus had called the Q people to participate in the renewal of Israel, over against the Jerusalem rulers and their scribal representatives.—C.R.M.

694. J. R. **King**, "The Parables of Jesus: A Social Psychological Approach," *Psychology and Theology* [LaMirada, CA] 19 (3, '91) 257-267.

As explained by E. Goffman, a frame is the organization that individuals impose on the chaos served up by the world and from which they derive their sense of reality. The article first explains the basic concepts of frame analysis: frame, keying, designs and fabrications, out-of-frame activity, etc. Then it examines with the help of Goffman's frame analysis the parables of the wedding guest (Mt 22:11-14), the workers in the vineyard (Mt 20:1-16), and the prodigal son (Lk 15:11-32).—D.J.H.

695. R. S. **Notley**, "Unearthing Literary Strata," *Jerusalem Perspective* [Jerusalem] 4 (3, '91) 6-9.

R. L. Lindsey's *Comparative Greek Concordance of the Synoptic Gospels* (3 vols., 1985-89) is laid out in such a way that the vitally important data embedded in the literary strata will be more easily seen. The verse-by-verse comparison can help to clarify both the literary relationship of the Synoptic Gospels and Jesus' life and teaching.—D.J.H.

696. J. C. O'Neill, "The Lost Written Records of Jesus' Words and Deeds Behind Our Records," *JournTheolStud* 42 (2, '91) 483-504.

Three unlikely hypotheses (that the earliest records of Jesus' words and deeds were written in Greek; that scribes, collectors, and editors deliberately changed the accounts or added to them or subtracted from them; and that editors deliberately altered the order of sayings and incidents that were already embedded in existing collections) have spawned a number of unlikely particular theories about the literary relationships between Mt, Mk, and Lk. The Synoptic Gospels as we have them are the end product of three lines of scribal tradition. They are not the work of three authors who looked across at unified sources and made hundreds of changes on each page at their authorial whim. The article proposes seven hypotheses concerning the origin of the Synoptic Gospels that are more likely to be true.—C.R.M.

697. J. M. Robinson, "The International Q project. Work Session 16 November 1990," *JournBibLit* 110 (3, '91) 494-498.

The 1990 session of the International Q Project [see § 35-611] established a critical text for the following passages of Q: Lk 4:16; 6:41-42, 46-49; 10:2-4; 11:9, 11-13; 12:10; 13:18-21, 28-29; 14:34-35; 17:1-4, 6.—C.R.M.

698. L. Schottroff, "Wanderprophetinnen. Eine feministische Analyse der Logienquelle," *EvangTheol* 51 (4, '91) 332-344.

Despite its androcentric language and patriarchal perspective one can find in Q criticisms of the patriarchal household, positive value accorded to women's work, recognition of women's place in family conflicts and indication of the existence of female itinerant prophets, and emphasis on the Sophia-God of Jesus and inclusion of women in his gospel of the poor.—D.J.H.

699. T. R. Sensing, "Imitating the Genre of Parable in Today's Pulpit," *RestorQuart* 33 (4, '91) 193-207.

Jesus' parables engage the hearers existentially at an intuitive level, bringing them into an experience of the kingdom. The rhetorical form evokes the nature of the gospel by revealing the mysteries of life, demonstrating spiritual realities, and mediating Jesus' own faith. Properly understood, parables (e.g. Mt 20:1-16) will be demanding, threatening, rebuking, encouraging, and promising today as they were then.—D.J.H.

Synoptics, §§ 36-613, 659.

Matthew

700. T. Y. Mullins, "Jesus, the 'Son of David,'" *AndUnivSemStud* 29 (2, '91) 117-126.

In six passages where Matthew presents people applying the title "Son of David" to Jesus (9:27-34; 12:22-24; 15:22-31; 20:30; 21:9, 15), this motif clusters with two other motifs: the blind/lame (see 2 Sam 5:4-10), and conflict with the religious authorities. Matthew seems to have found this constellation in the material before him. At the point when Jesus' credentials as Son of David were clear, he rejected the title as an inadequate description of his claims (see Mt 22:41-46).—D.J.H.

701. P. Nepper-Christensen, "Apostlen Matthaeus og Matthaeusevangeliet" [The Apostle Matthew and Matthew's Gospel], *DanskTeolTids* 54 (2, '91) 95-112.

The patristic tradition that the apostle Matthew wrote his Gospel in Hebrew was widely known as late as the 5th century A.D. This fact and the information about the apostle Matthew in Mt 9:9 and 10:3 make it worth considering that the Evangelist used the supposed Gospel written in Hebrew by the apostle Matthew, and challenge us to find in the present Gospel traditions from the apostle's Hebrew Gospel.—D.J.H.

702. E. A. Russell, "The Image of the Jew in Matthew's Gospel," *ProcIrBibAssoc* 12 ('89) 37-57.

To piece together the image of the Jew in Mt the article focuses in turn on the Jewish crowds, Jesus the Jew, and the hostile Jew revealed in the Jewish authorities (including the Pharisees). The image of the hostile Jew emerges especially in the leaders who present a united front against Jesus. But the positive elements in the portrayals of the Jewish crowds and Jesus should mitigate some misunderstandings about Matthew's so-called anti-Judaism. —D.J.H.

703. A. F. Segal, "Studying Judaism with Christian Sources," *UnSemQuartRev* 44 (3-4, '91) 267-286.

The early Christian evidence tells us more about ordinary Jewish life in the 1st century A.D. than the rabbinic writings tell us about the NT. The opinions about the Jewish Law represented by James, Peter, and Paul grew out of Pharisaism. Peter was caught in the middle of the dispute at Antioch (see Gal 2:11-18; Acts 15), and his position became the basis of Matthew's compromise program to bridge the gap between Jewish and Gentile Christianity. It is not proper to assume that Matthean Christianity was separate from Judaism.—D.J.H.

Mt, §§ 36-833r, 1085.

704. [Mt 1–2] H. Anderson, "Preaching as Validation: The Christmas Story and Family Birth Stories," *NewTheolRev* 4 (4, '91) 78-83.

The Christmas texts in Mt 1–2 and Lk 1–2 can help people to discover their own family stories in a deeper way and thus validate their experience by linking it with the very real human stories in Scripture.—D.J.H.

705. C. L. Blomberg, "The Liberation of Illegitimacy: Women and Rulers in Matthew 1-2," *BibTheolBull* 21 (4, '91) 145-150.

The feature shared by the five women mentioned in Mt 1:2-16 is the suspicion of illegitimacy. In Mt 2 the claims to Jesus' kingship are viewed by the ruling political-religious authorities as illegitimate. But Matthew believed that God had declared such suspicions unwarranted: Jesus is the legitimate Son of God and true heir to David's throne by his unique conception and correct lineage.—D.J.H.

706. [Mt 1–2] J. E. CROUCH, "How Early Christians Viewed the Birth of Jesus," *BibRev* 7 (5, '91) 34-38.

The infancy narratives in Mt 1–2 and Lk 1–2, from which we derive most of our Christmas imagery, differ in details, content, and literary techniques. Both are statements of faith, intended to evoke faith, a faith that transcends the issues of whether the stories are true literally or symbolically.—D.J.H.

707. R. L. WEBB, "The Activity of John the Baptist's Expected Figure at the Threshing Floor (Matthew 3.12 = Luke 3.17)," *JournStudNT* 43 ('91) 103-111.

The picture painted in Mt 3:12/Lk 3:17 supposes that the winnowing had already taken place and that the farmer was poised to remove the separated piles of wheat and chaff from the threshing floor. Thus John the Baptist's ministry accomplished the separation of the "repentant" from the "unrepentant." The ministry of John's expected figure was to take these two groups to their ends, whether to the granary (blessing) or to the fire (judgment).—D.J.H.

708. [Mt 4:12-17] P. ZILONKA, "The Pain of Migration," *BibToday* 29 (6, '91) 351-356.

Jesus' definitive leave-taking from his family circle (Mt 4:12-17) has a great deal in common with 20th-century Jamaican immigrants who must leave for longer journeys and different reasons.—D.J.H.

709. [Mt 5–7] W. D. DAVIES AND D. C. ALLISON, "Reflections on the Sermon on the Mount," *ScotJournTheol* 44 (3, '91) 283-309.

After describing some traditional approaches to interpreting the Sermon on the Mount, the article proposes eight theses. Any credible interpretation must keep an eye on chapters 1–4 and 8–28. The ultimate end of the Messiah's eschatological Torah is divine sonship (5:9, 45), which means being like God (5:48). The means to this end, given by grace, are certain moral qualities fully embodied in God's Son and the loving, kenotic, radical acts they engender, all of which may be summed up as δικαιοσύνη and its fruits: poverty of spirit, purity of heart, and love of enemy. In short, the Sermon on the Mount proclaims likeness to the God of Israel through the virtues of Jesus Christ.—D.J.H.

Mt 5–7, § 36-665.

710. [Mt 5:3-12] G. GONELLA, "Song of the Beatitudes," *Church* 7 (4, '91) 8-11.

The beatitudes (Mt 5:3-12; Lk 6:20-26) are a song of happiness because they are a song of hope in God. In the Sermon on the Mount Jesus congratulates his disciples who, having understood his Sermon on the Plain, have molded their lives on the behavior of God.—D.J.H.

711. K. KERTELGE, "'Selig die Trauernden . . .' (Mt 5,4)," *IntKathZeit/Communio* 20 (5, '91) 387-392.

The background for the beatitude on those who mourn (Mt 5:4) is Isa 61:1-2, as was the case for the beatitude on the poor in spirit (Mt 5:3). Mourning is appropriate for Christians in the present age when carried out in hope for the fullness of the coming kingdom.—D.J.H.

712. [Mt 5:10] R. Buth, “Pursuing Righteousness,” *Jerusalem Perspective* [Jerusalem] 4 (3, ’91) 11-12, 15.

R. L. Lindsey’s suggestion that Hebrew *nirdĕpê ṣedāqâ* (“the righteousness driven”) underlies οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης in Mt 5:10 may well reflect Jesus’ intention. But the form he suggests is not the most probable one for a 1st-century Hebrew speaker.—D.J.H.

713r. [Mt 5:32] T. Stramare, *Matteo divorzista?* [*NTA* 31, p. 369].

C. Marucci, “Clausole matteane e matrimoni misti. Osservazioni critiche ad un saggio di T. Stramare,” *RassTeol* 31 (1, ’90) 74-85.—Stramare’s attempt to interpret the exceptive clauses in Mt 5:32 and 19:9 as referring to “mixed marriages” is not convincing. The article criticizes his use of Jewish sources, philological data, and theological arguments. In particular, it argues that the interpretation of πορνεία as “mixed marriage” is untenable.—D.J.H.

714. A. Ito, “The Question of the Authenticity of the Ban on Swearing (Matthew 5.33-37),” *JournStudNT* 43 (’91) 5-13.

G. Dautzenberg’s arguments against the authenticity of Mt 5:33-37 [§ 26-91] are not probative. (1) Jesus’ prohibition of swearing is more radical and comprehensive than other Jewish negative attitudes toward swearing. (2) The tension between the prohibition and Jesus’ use of asseverations and “Amen” can be harmonized. (3) James (see Jas 5:12) probably assumed the dominical origin of the prohibition. (4) Even though Paul did not acknowledge the prohibition, we can detect his awareness of it.—D.J.H.

715. M. Rathey, “Talion im NT? Zu Mt 5,38-42,” *ZeitNTWiss* 82 (3-4, ’91) 264-266.

In the “antithesis” in Mt 5:38-42 the OT law of retaliation is not abrogated by Jesus’ interpretation. Rather, the law is turned around and radicalized: The victim not only renounces revenge but also surrenders revenge to the enemy.—D.J.H.

716. [Mt 6:9-13] R. M. Frye, “On Praying ‘Our Father.’ The Challenge of Radical Feminist Language for God,” *AnglTheolRev* 73 (4, ’91) 388-402.

After considering the Lord’s Prayer (Mt 6:9-13) as the first model of Christian prayer, the article reflects on aspects of the language-for-God issue and returns to the Lord’s Prayer for deeper understandings of the Christian meaning of God as Father. Neither the Bible nor the Christian and Jewish traditions have ever taught that God is male. Yet on the gracious invitation of Jesus and in the unbroken tradition of the faith we as God’s children may address him as “our Father.”—D.J.H.

717. [Mt 6:9-13] J. Miskin, “The Lord’s Prayer: a green meditation,” *NewBlackfr* 72 (852, ’91) 385-386.

The Lord’s Prayer is arguably one of the most ecologically sensitive of all prayers. The article provides an extended paraphrase of each part of Mt 6:9-13 to bring out its ecological significance.—D.J.H.

718. [Mt 6:11] W. Bindemann, “Das Brot für morgen gib uns heute. Sozialgeschichtliche Erwägungen zu den Wir-Bitten des Vaterunsers,” *BerlinTheolZeit* 8 (2, ’91) 199-215.

The bread-petition in Mt 6:11 (“give us today bread for tomorrow”) reflects the social conditions of itinerant charismatics, whereas Lk 11:3 ("give us each day . . .") implies a more stable economic situation. The petitions for forgiveness of debts and deliverance from evil in Mt 6:12-13 confirm the origin of the Matthean Lord's Prayer in the Palestinian Jesus-movement. This concrete social setting has important hermeneutical implications for understanding the prayer today.—D.J.H.

719. R. J. DILLON, "Ravens, Lilies, and the Kingdom of God (Matthew 6:25-33/Luke 12:22-31)," *CathBibQuart* 53 (4, '91) 605-627.

Using a combination of scholarly methods, the article first offers a hypothetical delineation of the Q text developed in Mt 6:25-33 and Lk 12:22-31: vetitive (Mt 6:25/Lk 12:22); argument 1—*a maiori ad minus* (Lk 12:23), *a minori ad maius* (Mt 6:26/Lk 12:24); argument 2—*a maiori ad minus* (Mt 6:27-28/Lk 12:25-26), *a minori ad maius* (Mt 6:29-30/Lk 12:27-28); and conclusion (Mt 6:31-33/Lk 12:29-31). Then it provides an exposition of the text under the following headings: a clash of two different worlds, the "alternating current" of argument, and "seeking the kingdom first." The coherence of eschatology and ethics in Jesus' teaching imposes itself with special clarity in the anxieties instruction.—D.J.H.

720. M. G. STEINHAUSER, "The Sayings on Anxieties. Matt 6:25-34 and Luke 12:22-32," *Forum* 6 (1, '90) 67-79.

This report on the sayings on anxieties in Mt 6:25-34/Lk 12:22-32 for the Jesus Seminar first discusses questions of composition, stages of development, whether these sayings are a prophetic or sapiential collection, and the matter of authenticity. Then it offers comments and recommendations on the individual clusters. It concludes that only Lk 12:25/Mt 6:27 and Lk 12:24, 27-28/Mt 6:26, 28b-30 should be included in the database for determining who Jesus was.—C.R.M.

721. [Mt 7:5] P. T. CROCKER, "Nets, Styli and Ophthalmology - a mystery solved," *Buried History* [Melbourne] 27 (2, '91) 59-63.

In antiquity foreign bodies were removed from an eye (see Mt 7:5) by bone spatulas. The pointed end was used to remove objects from under the eyelids, while the rounded end could—albeit painfully—separate the eyeball from the eyelid for examination. Bone would be less likely than metal to damage the eyeball.—D.J.H.

722. [Mt 7:12] J. FUCHS, "Die schwierige Goldene Regel," *StimmZeit* 209 (11, '91) 773-781.

After reflecting on hermeneutical problems posed by the golden rule (Mt 7:12; Lk 6:31), the article considers some difficulties involved in applying it in various areas of moral theology: individual ethics, social ethics, and life ethics.—D.J.H.

723. F. GENUYT, "Evangile de Matthieu. Chapitres 8 - 9,8," *SémiotBib* 63 ('91) 3-17.

After considering the various miracles of healing in Mt 8:1-17, this semiotic analysis discusses the intermediary episode consisting of the encounter with two disciples (8:18-22) and the calming of the storm (8:23-27). Then it deals with the story of the Gadarene demoniacs (8:28-34) and the healing of the paralytic (9:1-8).—D.J.H.

724. K. Romaniuk, “O naśladowaniu Jezusa (Mt 8, 18-22; Łk 9, 57-60) (De l’imitation de Jésus [Mt 8, 18-22; Lk 9, 57-60]),” *CollTheol* 60 (1, ’90) 5-14.

After resolving the exegetical difficulties in Mt 8:18 (Jesus commands his disciples, not the crowds), 8:19 (the petitioner is not a disciple), 8:20 (Jesus’ reply is an invitation to discipleship), 8:21 (the second petitioner is already a disciple), and 8:22 (for disciples of Christ, everything else is “death”), it seems that the traditional theological interpretation (that the first petitioner is rejected by Jesus) misses the point. Mt 8:18-22 (Lk 9:57-60) is not primarily about the call to apostolic dignity, but rather concerns the general difficulties that all aspiring disciples of Jesus can expect. The first petitioner recognizes these difficulties, which will be present whether he follows Jesus as an apostle or just as a simple believer. Such an interpretation accords with the general view presented by Jesus throughout the Gospels. —J.P.

725. [Mt 10:25] G. Schwarz, “’Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ?” *BibNotiz* 58 (’91) 29.

The Aramaic term *saggî* can be translated either as “it is possible” or as “it is enough” (ἀρκετόν). The original version of Mt 10:25a read as follows: “It is possible that the disciple will become like his teacher.”—D.J.H.

Mt 11:25-27, § 36-786.

Mt 12:46-50, § 36-743.

726. J. Bernardi, “‘Cent, soixante et trente’: Matthieu 13,8,” *RevBib* 98 (3, ’91) 398-402.

The Hebrew letters qoph, samek, and lamed stand for 100, 60, and 30, respectively. The peculiar order of numbers in Mt 13:8 corresponds to the first letters of the three Hebrew words translated into Greek in Mk 4:28 as “shoot” (*qaš* = χόρτος), “ear” (*sibolet* = στάχυς), and “grain” (*leḥem* = σῖτος).—D.J.H.

727. S. E. Porter and P. Buchanan, “On the Logical Structure of Matt 19:9,” *Journ EvangTheolSoc* 34 (3, ’91) 335-339.

There has been a debate about whether the exceptive clause in Mt 19:9 is logically bi-conditional or a simple condition. But logical structure cannot be used to settle linguistic ambiguities because all ambiguities must be removed before a sentence can be represented logically.—D.J.H.

Mt 19:9, § 36-713r.

Mt 23, § 36-1044.

728. S. Mason, “Pharisaic Dominance Before 70 CE and the Gospels’ Hypocrisy Charge (Matt 23:2-3),” *HarvTheolRev* 83 (4, ’90) 363-381.

Josephus’ remarks about the Pharisees’ power with the Jewish masses (see *Ant.* 13:288-298; 13:400-432; 17:41-45; *Life* 189-198) derive from his first-hand acquaintance with conditions in Palestine before and during the Jewish revolt and not from any elaborate ploy on his part. Mt 23:2-3 affirms Pharisaic primacy in legal interpretation, while leveling a charge of hypocrisy against the group: They only talk but do not perform. A setting in the life of Jesus is the most plausible origin for this saying.—D.J.H.

729. D. J. HARRINGTON, "Polemical Parables in Matthew 24–25," *UnSemQuartRev* 44 (3-4, '91) 287-298.

The parables of the good and evil servants (Mt 24:45-51), the ten maidens (25:1-13), and the talents (25:14-30) should be read primarily as part of Matthew's polemic against the so-called synagogue across the street, and not primarily as advice for Christians within Matthew's church. The polemical reading is indicated by the historical context in which Matthew wrote and the literary context in which he presented the three parables. It is confirmed by detailed analysis of the three parables.—D.J.H.

730. [Mt 25:14-30] F. MANNS, "La parabole des talents. Wirkungsgeschichte et racines juives," *RevSciRel* 65 (4, '91) 343-362.

Patristic exegetes applied the parable of the talents in Mt 25:14-30 (see Lk 19:12-27) especially to treasuring the word of God as well as to the moral life and to the life of faith. The Jewish antecedents of this reading can be discerned in the Targums of Gen 2:15 and related Jewish texts that reflect on Adam's being placed in paradise to guard and keep it. —D.J.H.

731. J. P. HEIL, "The Narrative Structure of Matthew 27:55–28:20," *JournBibLit* 110 (3, '91) 419-438.

The article first proposes that the nine scenes comprising Mt 27:55–28:20 divide themselves into three sets of sandwiches (27:55-61; 27:62–28:4; 28:5-20), and that the entire pattern of nine scenes operates as a progressive interchange of seven narrative sandwiches. Then it examines what this intricate narrative structure of successive intercalations causes its reader to experience in order to produce the meaning latent in the text and thus to bring its act of communication to completion. Through the progression of "a" scenes (27:55-56, 61; 28:1, 5-10, 16-20) the reader experiences the continuity of reliable witnesses from Jesus' death to his resurrection, culminating in authentic faith in and empowerment by the risen Lord. But through the alternating progression of "b" scenes (27:57-60, 62-66; 28:2-4, 11-15) the reader experiences the contrasting constancy of futile and fraudulent attempts to prevent faith in the risen Jesus.—D.J.H.

732. S. SABUGAL, "La resurrección de Jesús en el Evangelio de Mateo (Mt 28,1-20)," *Salesianum* 53 (3, '91) 467-478.

Mt 28:1-20 consists of a paschal angelophany to the women (vv. 1-7) and a double paschal Christophany to the same women (vv. 8-15) and to the "eleven disciples" (vv. 16-20). The text stresses the identity between the crucified Jesus and the risen Lord, and indicates how the messianic community of Jesus carries on the mission of the risen Lord to all the nations.—D.J.H.

Mark

733. P. J. J. BOTHA, "Mark's story as oral traditional literature: Rethinking the transmission of some traditions about Jesus," *HervTeolStud* 47 (2, '91) 304-331.

The narrative making up Mark's Gospel was not transmitted through memorization, nor did it come into being as a creative reinterpretation. Rather, it was "oral literature," composed and recited with slight variations at various performances. The text as we now have it is but an instance, a reflection of one performance of that traditional process.—D.J.H.

734. C. BREYTENBACH, "Gesamtdarstellungen zum Markusevangelium," *VerkForsch* 36 (2, '91) 50-55.

Recent Markan research has focused on the whole Gospel as a narrative text. After calling attention to the shift from redaction criticism to literary approaches, the article discusses introductions to Markan scholarship, new commentaries, and B. van Iersel's *Reading Mark* (1989).—D.J.H.

735. M. CAHILL, "The Introductory Material to an Early (Irish?) Commentary on Mark," *ProcIrBibAssoc* 14 ('91) 93-114.

The Latin commentary on Mk erroneously ascribed to Jerome is preceded in some manuscripts by a list of *capitula* (section headings) and a prologue beginning *omnis scriba*. There is no apparent internal logic in the choice of the thirty-two sections proposed for the Gospel and the commentary. There are good reasons for doubting that the prologue (composed after A.D. 600) and the commentary came from the same pen. There is no hard evidence in the prologue of Irish authorship.—D.J.H.

736. M. LIMBECK, "Hindernisse fürs Christsein. Zur Verkündigung des Markusevangeliums (IV)," *BibLiturg* 64 (3, '91) 164-168.

According to Mark, the hinderances to being a Christian include discouragement (see 4:13-20) and "healthy" mistrust (3:20-21, 31-35), piety (7:1-23), and lack of faith (9:14-29; 4:35-41).—D.J.H.

737. M. MCVANN, "Baptism, Miracles, and Boundary Jumping in Mark," *BibTheolBull* 21 (4, '91) 151-157.

Mark wrote his Gospel for people about to be inducted into the Christian community (*baptizandi*). Using V. Turner's stages of the ritual process (separation, liminality-*communitas*, aggregation), the article points out parallels between the Gospel's structure and the ritual of baptism, and finds in the miracles of the sea cycle (Mk 4:35–5:43) reflections of Mark's baptismal concerns.—D.J.H.

738. F. J. MOLONEY, "Reading Eucharistic Texts in Mark," *ProcIrBibAssoc* 14 ('91) 7-24.

The two Markan feeding miracles (6:31-44; 8:1-10) situate sharing the Lord's presence in the context of the disciples' mission to feed both Jews and Gentiles at the Lord's table. Jesus' Last Supper (14:17-31) was a meal not for the "worthy" ones but for those who were closest to Jesus but who, faced with the challenge to love him even unto death, betrayed and abandoned their Lord.—D.J.H.

739. H. SAHLIN, "Haggada- och Midrash-inslag i Markusevangeliet" [Haggadic and Midrashic Elements in the Gospel of Mark], *Religion och Bibel* [Lund] 48-50 ('89-'91) 38-54.

It should come as no surprise that Jewish stylistic devices are found in Mark's Gospel, the oldest extant interpretation of Jesus' person and work. Mk 1:1-18, when stripped of its secondary interpolations (e.g. v. 2), can be seen as a "haggadic midrash" based on Malachi

3-4. Mk 1:9-13 is a haggadic midrash that picks up several OT themes (new Adam, God's first-born son [Exod 4:22], etc.). Mk 2:1-12 portrays Jesus as the heavenly Son of Man. Other pericopes with "midrashic" features are 9:2-8; 15:35 (*ēlî āttâ,* "you are my God" [Ps 22:11b], misunderstood as *'ēlîyyâ tā,* "come, Elijah"); 16:2-5; 14:3-7 (which originally belongs after 7:31-37); and the feeding narratives in 6:34-44 and 8:1-10.—B.A.P.

740. B. B. TAYLOR, "Following Jesus Through Mark," *QuartRev* 11 (3, '91) 87-106.

After general information about Mark's Gospel (date, setting, purpose, etc.), the article describes the eleven Sunday lectionary texts from Mk for the last quarter of the year, offers suggestions about "getting into" these texts, and reflects on their homiletic possibilities. —D.J.H.

741. P. M. HEAD, "A Text-Critical Study of Mark 1.1 'The Beginning of the Gospel of Jesus Christ,'" *NTStud* 37 (4, '91) 621-629.

The original form of Mk 1:1 was 'Αρχὴ τοῦ εὐαγγελίου 'Ιησοῦ Χριστοῦ. This shorter reading was supplemented in many manuscripts at an early date (ca. A.D. 100) by either υἱοῦ θεοῦ or υἱοῦ τοῦ θεοῦ. This scenario is more plausible than any other, accounts for the other variants, and fits what we know of scribal habits and the tendency of the Gospel traditions.—D.J.H.

742. [Mk 1:25] B. KOLLMANN, "Jesu Schweigegebote an die Dämonen," *ZeitNTWiss* 82 (3-4, '91) 267-273.

W. Wrede connected φιμώθητι in Mk 1:25 with the silencing of demons in 1:34 and 3:11-12. R. Bultmann distinguished between φιμώθητι in 1:25 as a traditional exorcistic topos and the "messianic secret" connected with the commands to silence in 1:34 and 3:12. Since then it has been commonly assumed that φιμώθητι is an element of a pre-Markan exorcism account. But it cannot be shown that the command to silence actually belongs to ancient exorcism rituals, even when they involve the motif of speaking demons. It is highly probable, given the christological title in 1:24 ("Holy One of God"), that Mark stylized the command in 1:25 along the lines of 3:11-12.—C.R.M.

743. M. H. SMITH, "Kinship is Relative. Mark 3:31-35 and Parallels," *Forum* 6 (1, '90) 80-94.

The article first indicates the six distinct elements of Mk 3:31-35 and examines the versions found in Mt 12:46-50 and Lk 8:19-21. Then it suggests how elements in the noncanonical parallels in *2 Clement* 9:11, *Gospel of Thomas* 99, and *Gospel of the Ebionites* 5 (minimal dialogue, priority of "brothers," importance of doing the Father's will) help to clarify the development of the Synoptic texts. Finally it reviews the signs of the historical authenticity of the core dialogue and recommends that the Jesus Seminar vote red on the three noncanonical sayings, pink on Mt 12:49-50; Mk 3:34-35; and Lk 8:21, and black on everything else.—C.R.M.

744. M. D. GOULDER, "Those Outside (Mk. 4:10-12)," *NovTest* 33 (4, '91) 289-302.

A hypothesis that Mark simply overlooked all the tensions implied in 4:10-12 should be avoided if possible. There is a triple link between 4:10-12 and 3:20-35 (ἔξω, περὶ αὐτόν, and ἀφεθη- + dative). The story of Jesus' family's attempt to interrupt from outside that is left in the air in 3:31-35 is completed in 4:10-12. ἐκείνοις in 4:11 has its normal demonstrative force and means the family, who have just been spoken of twice as ἔξω (3:31-32), and the scribes (3:22), who have been aligned with the family. Mark was out of sympathy with Jesus' family as leaders of the anti-Pauline Jerusalem church. The charge of a destiny to damnation reflects the christological difference between the Jerusalem church and the Pauline mission.—C.R.M.

745. [Mk 4:10-12] C. L. MEARNS, "Parables, Secrecy and Eschatology in Mark's Gospel," *ScotJournTheol* 44 (4, '91) 423-442.

Mark introduced the "parables secret" (Mk 4:10-12) mainly as part of his move to shift the gospel into an apocalyptic-eschatological mode. The parable collections available to Mark were characterized by realized eschatology. Mark applied the motif of secrecy to the understanding of the parables in order to alter their eschatological reference. The shift of the parables in an explicit and unambiguously futurist eschatological direction is discernible from *Gospel of Thomas* through Q in its Lukan form to Q in its Matthean form. Mk fits into this trajectory after Q and before Lk and Mt.—C.R.M.

Mk 4:28, § 36-726.

746. E. FRICK, "Der Besessene von Gerasa. Ein Bibliodrama zu Mk 5,1-20," *GeistLeb* 64 (5, '91) 385-393.

The article examines the story of the Gerasene demoniac (Mk 5:1-20) from the perspective of the method of psychodrama developed by J. L. Moreno. The pericope provides the psychodramatic model for the encounter with psychotic persons as well as for God's struggle against the forces of evil and the process of discerning the spirit.—D.J.H.

747. J. A. SMIT, "Mark 7:8 & 9 in counter-determining context," *Neotestamentica* 25 (1, '91) 17-28.

Applying the theoretical principles developed in an article on contextualization as metaphoric activity [§ 36-601], this article analyzes Mk 7:8-9 according to literary-founded procedures and identifies its significance in its syntactic context, offers an analysis of the semantic traits constituting the response that the literary text as an aesthetic object implies from the model reader, provides a social-scientific analysis of the world(s) of the text, and examines the possibility of contextualizing the text.—D.J.H.

Mk 8:34-35, § 36-859.

748. [Mk 10:1-12] E. LAVERDIERE, "The Question of Divorce. Part 1: 'Is it Lawful?'" *Emmanuel* 97 (8, '91) 454-460.

The article first situates Mk 10:1-12 with regard to Markan geography and Jesus' conflicts with the Pharisees. Then with particular attention to Mk 10:4 it discusses the OT basis for allowing divorce (Deut 24:1-4) and cases in which divorce was either prohibited (Deut 22:13-17; 22:28-29) or required (Ezra 9–10; Neh 13:23-30).—D.J.H.

749. [Mk 10:1-12] E. LAVERDIERE, "The Question of Divorce. Part 2: Cardiosclerosis," *Emmanuel* 97 (9, '91) 514-520.

In early Judaism the legality of divorce and the procedure outlined in Deut 24:1-4 were generally accepted. The rabbinic debate (see *m. Git.* 9:10) concerned the grounds for divorce. Jesus, however, contended that Moses wrote this commandment because of the people's hardness of heart (σκληροκαρδία). The prophetic denunciation of divorce in Mal 2:13-17 stands in the background of Jesus' teaching about divorce.—D.J.H.

750. [Mk 10:10-12] E. LAVERDIERE, "The Question of Divorce. Part 3: In the Roman World," *Emmanuel* 97 (10, '91) 566-569, 582-584.

Mk 10:10-12 has Jesus develop his teaching about divorce by applying it to the Greco-Roman world, where divorce had become extremely frequent and could be initiated by the wife as well as the husband. It is Jesus' special message to the young church ("at home," v. 10) once it moved into the Gentile world in pursuit of its mission.—D.J.H.

751. J. LOESSL, "The Ethical Dimension of Mk 10:17-22," *Hekima Review* [Nairobi] 6 ('91) 57-82.

Taking as its starting point D. O. Via's *The Ethics of Mark's Gospel—In the Middle of Time* (1985), the article explores how biblical texts can be understood with regard to their ethics with particular attention to Mk 10:17-22. The question of what enables someone to ethical behavior is the central one. Within the realm of faith God enables with regard to the act of faith and the acts carried out in faith.—D.J.H.

752. [Mk 12:41-44] E. S. MALBON, "The Poor Widow in Mark and Her Poor Rich Readers," *CathBibQuart* 53 (4, '91) 589-604.

After examining the interpretations of Mk 12:41-44 in three representative commentaries (by H. B. Swete, V. Taylor, and D. E. Nineham) and A. G. Wright's article [§ 26-870], this article reads the story in six Markan narrative contexts: scribal behavior, destruction of the Temple, relation to 14:3-9, all the women characters, Jesus as teacher, and the overall pattern of characterization. A contextual reading in itself provides no guarantee of the adequacy of a textual interpretation. *The* context does not exist, and a text's multiple contexts raise as many interpretive questions as they answer.—D.J.H.

753. [Mk 12:41-44] R. S. SUGIRTHARAJAH, "The Widow's Mites Revalued," *ExpTimes* 103 (2, '91) 42-43.

When viewed against the background of Jesus' scornful attitude toward those who controlled the Temple, the widow's donation to the Temple (see Mk 12:41-44; Lk 21:1-4) was a misguided gesture. Rather than viewing the widow as a model for true discipleship or for Christian giving, Jesus was grieved at the way the Temple and its functionaries manipulated her to part with what little she had.—D.J.H.

Luke

754r. F. BOVON, *Das Evangelium nach Lukas.* 1. Teilband, *Lk 1,1–9,50* [*NTA* 34, p. 106; 36, p. 261].

J. DUPONT, "Un important commentaire du troisième évangile," *Biblica* 72 (3, '91) 397-403.—This evaluation first reviews Bovon's positions on questions of introduction. Then it discusses his treatment of the text according to the major divisions established (1:1-4; 1:5–2:52; 3:1–9:50) with particular attention to the extended treatment of the transfiguration

(9:28-36). The breadth of the information on which this commentary is based is remarkable, yet it takes nothing away from the esprit of the commentator. Without doubt it will be an indispensable reference point in Lukan studies for some time.—C.R.M.

755. A. CASALEGNO, "Maria e algumas figuras femininas nos escritos lucanos," *PerspTeol* 23 (60, '91) 191-206.

The article links Luke's portrayal of Mary to those of other women in the OT and in Lk-Acts under three headings: the blessed one among women, the woman faithful to the word of God, and a woman with other women in the apostolic task.—D.J.H.

756. J. H. ELLIOTT, "Household and meals versus the Temple purity system: Patterns of replication in Luke-Acts," *HervTeolStud* 47 (2, '91) 386-399.

This article also appears in *Biblical Theology Bulletin* [§ 36-194].—C.R.M.

757. M. KOLDEN, "The Birth of Jesus Never Saved Anyone: The Lucan Advent Texts," *WordWorld* 11 (4, '91) 415-421.

The birth of Christ in itself never saved anyone. Rather, in the whole career of Jesus—his birth, teachings, deeds, crucifixion, and resurrection—the God of heaven and earth has drawn near to redeem us, and this work is being carried to completion even now. The article discusses this theme in the lectionary texts for Advent from Luke's Gospel (21:25-36; 3:1-6; 3:7-18; 1:39-55; 2:1-20; 2:41-52).—D.J.H.

758. F. J. MOLONEY, "Reading Eucharistic Texts in Luke," *ProclrBibAssoc* 14 ('91) 25-45.

Luke's account of the feeding of the multitudes (9:10-17) is used for the formation of the Twelve who will feed all the nations. Both in the Last Supper (22:14-38) and at the table at Emmaus (24:13-35) it is failed and sinful disciples who are touched by the presence of the Lord. Luke's special version of the last meal and the addition of the Emmaus journey took the early church's understanding of the Eucharist as Jesus' presence to the broken to an even greater depth.—C.R.M.

759. M.-E. ROSENBLATT, "Landless and Homeless," *BibToday* 29 (6, '91) 346-350.

Luke's Jesus often enters houses that are not his own. His commission to the disciples replicates a pattern of landlessness and homelessness as a model for the missionary. The journey theme is set within the framework of two goals: going to Jerusalem, and accomplishing the mission.—D.J.H.

760. C. H. TALBERT, "The Place of the Resurrection in the Theology of Luke," *Interpretation* 46 (1, '92) 19-30.

Luke's Gospel speaks about the resurrection of Jesus by using three types of tradition: (1) passion predictions and references to such (9:22; 18:33; 24:6-7), (2) stories of and references to an empty tomb (24:1-12, 22-24), and (3) stories about and references to appearances of the risen Christ (24:13-49). This article explores the role of Jesus' resurrection in Lukan theology by examining the theological, christological, soteriological, ecclesiological, and missiological ramifications of the resurrection in Lk and Acts.—C.R.M.

761. A. G. van Aarde, “‘The most high God does live in houses, but not houses built by men . . .’: The relativity of the metaphor ‘temple’ in Luke-Acts,” *Neotestamentica* 25 (1, ’91) 51-64.

This article challenges J. H. Elliott’s proposal [see §§ 36-194, 756] that “Temple” and “household” in Lk-Acts articulate a contrast in social institutions. It argues instead that this contrast does not really indicate a shift in social institutions, but rather a broadening of an existing social institution as the result of a changed symbolic universe. The relative nature of a metaphor enables one to preserve the same symbol while other dimensions of its referential meaning are emphasized. [The same issue contains responses by Elliott (pp. 171-172) and P. F. Esler (pp. 173-174).]—C.R.M.

762. B. Villegas M., “La evangelización en la teología lucana,” *TeolVida* 32 (3, ’91) 163-173.

Luke was interested in evangelization primarily as an activity or process by which Christian faith was implanted in the Roman empire. The article discusses three theological dimensions of evangelization in Lk-Acts: pneumatological, christological, and ecclesiological.—D.J.H.

Lk, §§ 36-620, 812.

763. [Lk 1–2] F. Ó Fearghail, “The Imitation of the Septuagint in Luke’s Infancy Narrative,” *ProcIrBibAssoc* 12 (’89) 58-78.

The Lukan infancy narrative shows the presence of many reminiscences of Septuagintal phrases and motifs, as well as much Septuagintal language and style, though not everywhere to the same degree. By imitating the Septuagint Luke sought to intensify the recall of God’s salvific interventions in the past by recreating the very atmosphere of the Bible that recounts them.—D.J.H.

Lk 1–2, §§ 36-704, 706.

764. [Lk 2:7] A. J. Kerr, “‘No room in the kataluma,’” *ExpTimes* 103 (1, ’91) 15-16.

When Luke wanted to refer to an inn (as in 10:34), he used the normal word for such a place: πανδοχεῖον. The use of κατάλυμα in 2:7 suggests that Joseph and Mary were staying in a house and not in an inn, and that no innkeeper was involved in the birth of Jesus.—C.R.M.

765. [Lk 2:8-20] J. M. Temme, “The Shepherds’ Role,” *BibToday* 29 (6, ’91) 376-378.

Shepherds were regarded by their society as outcasts and outsiders. Their presence at Jesus’ birth (Lk 2:8-20) is a harbinger of his practice of associating with sinners, outcasts, and outsiders during his ministry.—D.J.H.

Lk 3:17, § 36-707.

766. J. Beutler, “Lk 6,16: Punkt oder Komma?” *BibZeit* 35 (2, ’91) 231-233.

Lk 6:12-19 should be taken as a unit introducing the Sermon on the Plain. The end of Lk 6:16 should be marked with a comma rather than a period.—D.J.H.

Lk 6:20-26, § 36-710.

Lk 6:31, § 36-722.

767. J. J. KILGALLEN, "A Proposal for Interpreting Luke 7,36-50," *Biblica* 72 (3, '91) 305-330.

This study of Lk 7:36-50 seeks to determine (1) whether the woman's acts of love for Jesus (7:38) were consequent upon or antecedent to forgiveness, and (2) whether it is Jesus or God who pardons her sins. Understanding how the parable in 7:41-42 functions in its context contributes to answering both of these questions. Luke has reconstructed Mk to show that many women (8:1-3), in response to their being healed by Jesus, showed their love for him by following him. Further, the story of Cornelius (Acts 10:1–11:18; 15:7-11) is the one hermeneutical key to understanding Lk 7:36-50, for it puts most clearly the essential role faith in Jesus plays in God's plan for forgiveness and salvation.—C.R.M.

Lk 8:19-21, § 36-743.

768. A. O'LEARY, "The Role of Possessions in the Journey Narrative of Luke 9:51-19:27," *MilltownStud* 28 ('91) 41-60.

After an overview of Luke's journey narrative (9:51–19:27), the article investigates the theme of possessions and their use within it (12:13-34; 14:1-35; 16:1-31; 18:18-30; 19:1-27). The role of possessions is closely intertwined with other major themes of Luke's theology in the journey narrative. The role of possessions is that they effectively express the inner orientation and values of the person in relation with God and other human beings.—C.R.M.

Lk 9:57-60, § 36-724.

Lk 10:21-22, § 36-786.

769. M. DE BURGOS NÚÑEZ, "Una Religión de Muerte y una Religión de Vida. La Parábola del Samaritano. Lc 10,25-37," *Communio* 24 (3, '91) 333-354.

This study of the parable of the good Samaritan (Lk 10:25-37) first considers literary and structural aspects. Then it reflects on the contrast between the rhetoric of the Torah and prophetic creativity. Finally it focuses on Jesus' parable proper (vv. 30-35) with particular attention to its dramatic action and teaching. Attention to the context and content of Lk 10:25-37 highlights the difference between the religion of death represented by the Torah and the religion of life proclaimed by Jesus.—D.J.H.

Lk 11:3, § 36-718.

Lk 12:22-31, § 36-719.

Lk 12:22-32, § 36-720.

770. D. M. PARROTT, "The Dishonest Steward (Luke 16.1-8a) and Luke's Special Parable Collection," *NTStud* 37 (4, '91) 499-515.

After reviewing the history of the interpretation of Lk 16:1-8a, the article discusses the content and themes of the collection of parables found only in Luke's Gospel, and interprets the parable of the dishonest steward as part of the L-parable collection. The parable was designed to show what is incompatible with repentance; it was not concerned with preparation for the endtime. The steward's decision resembled that of the foolish rich man (Lk 12:16-20) and should have been condemned. Lk 16:8a may have been originally a question implying a negative reponse: "And would the master have commended the dishonest steward for his cleverness?"—D.J.H.

771. H. O. GUENTHER, "A Fair Face is Half the Portion. The Lot Saying in Luke 17:28-29," *Forum* 6 (1, '90) 56-66.

Although the Lot saying in Lk 17:28-29 is attractive to many NT scholars, its qualifications for inclusion among the genuine sayings of Jesus are weak. Its place in Q is not assured, it does not add to the Noah saying, and it is a typical illustration of early post-Easter Christian exegesis.—D.J.H.

772. J. M. HICKS, "The Parable of the Persistent Widow (Luke 18:1-8)," *RestorQuart* 33 (4, '91) 209-223.

The article first defends the literary unity of Lk 18:2-8, arguing that vv. 6-8 are not a Lukan creation but an application attached to the parable by Jesus. Then it offers an interpretation of the parable that is consonant with Luke's introductory comment (18:1) and Jesus' interpretation in 18:6-8.—C.R.M.

Lk 19:12-27, § 36-730.

Lk 21:1-4, § 36-753.

773. P. K. NELSON, "The Flow of Thought in Luke 22.24-27," *JournStudNT* 43 ('91) 113-123.

The event of Lk 22:24 is portrayed as a distinctly negative incident. Against D. J. Lull [§ 31-637] the kings and rulers of v. 25 are put forward by the Lukan Jesus as negative examples, and v. 26a constitutes a prohibition. Attention to the flow of contrasts in vv. 26b-27 reveals that the prizing of greatness is precisely what Jesus opposes, and he does so both by command and by reference to his own example of service.—C.R.M.

774. J. PLEVNIK, "Son of Man Seated at the Right Hand of God: Luke 22,69 in Lucan Christology," *Biblica* 72 (3, '91) 331-347.

This investigation of what "seated at God's right hand" means in Lk-Acts first examines the Synoptic accounts of Jesus' hearing before the Jewish council (Lk 22:66-71 parr.). Then it considers Stephen's confession in Acts 7:56, the exalted Jesus in the sermons of Acts, and the ascension of Jesus, respectively. In Lk-Acts the exaltation of Jesus to God's right hand is related to his being the Son of God. The prediction at the trial that this will take place "from now on" (Lk 22:69) is realized in the ascension. Thus the ascension scene gives a climactic conclusion to the Gospel and a point of departure for Acts.—C.R.M.

775. J. P. HEIL, "Reader-Response and the Irony of the Trial of Jesus in Luke 23:1-25," *SciEsp* 43 (2, '91) 175-186.

The article seeks to demonstrate the dynamics and significance for the Lukan implied reader of the dramatic irony that is at work in the scene of the trial of Jesus before Pilate and Herod in Lk 23:1-25. Luke's audience is required, through the experience of the dramatic irony in this scene, to hold together in indissoluble tension the paradoxical tragedy of Israel's responsibility for the death of the innocent Jesus with the tragic paradox that Jesus must suffer and die in order to accomplish God's salvific plan.—C.R.M.

776. C.-B. AMPHOUX, "Le chapitre 24 de *Luc* et l'origine de la tradition textuelle du *Codex de Bèze* (D.05 du NT)," *FilolNT* 4 (7, '91) 21-49.

After describing the distinctive character of Lk 24 in Codex Bezae (D), the article compares its version with those in P⁷⁵, Codex Vaticanus (B), the minuscules, Marcion's text, and other witnesses. Marcion revised the D tradition with the idea of popularizing and spreading the Gospel. After him the P⁷⁵-B tradition followed the same goal. Codez Bezae represents the first edition of Lk 24 (before A.D. 110) and was a work of art. Codex Vaticanus is the best complete representation of the second edition, undoubtedly carried out in Egypt.—D.J.H.

John

777r. J. ASHTON, *Understanding the Fourth Gospel* [*NTA* 36, p. 107].

J. CRAMPSEY, "New light on the Fourth Gospel," *Month* 24 (11, '91) 502-505.—Ashton has offered us the fruits of years of pondering the mystery of the Fourth Gospel. His control over the history of research is magisterial. There is a genuine depth to his portrait of the Gospel, which grounds his historical, theological, and artistic judgment. The chapter on dualism is the least convincing.—D.J.H.

778. K. BACKHAUS, "Praeparatio Evangelii. Die religionsgeschichtlichen Beziehungen zwischen Täufer- und Jesus-Bewegung im Spiegel der sog. Semeia-Quelle des vierten Evangeliums," *TheolGlaub* 81 (2, '91) 202-215.

That the Fourth Gospel was written as a polemic against a sect founded by John the Baptist is the invention of modern scholarship. Analysis of Signs-source material such as Jn 2:1-11 (read along with 1:35-51) suggests a positive relation between the Baptist-circle and the Jesus-movement. Indeed, John the Baptist as the corporate personality of the movement begun by him stands at the beginning of the Christian gospel. The relation between the Baptist-movement and Johannine Christianity may have some root in Samaria (see 3:23), as Jesus' comment in 4:37-38 ("others have labored") indicates.—D.J.H.

779. K. BACKHAUS, "Täuferkreise als Gegenspieler jenseits des Textes. Erwägungen zu einer kriteriologischen Verlegenheit am Beispiel der Joh-Forschung," *TheolGlaub* 81 (3, '91) 279-301.

After reflecting on the methodological difficulties in using texts to reconstruct "opponents," the article reviews three scholarly approaches to the "Baptist-circle" in research on the Fourth Gospel. Then it proposes criteria for dealing with the historical reconstruction of the Baptist-circle, the sources and traditions pertaining to this circle, and their interpretation as polemical, apologetic, or missionary. Finally it explores the methodological issues involved in the Johannine texts related to John the Baptist under two headings: the *via contradictionis*, and the selection of the positive elements of the opposing system.—D.J.H.

780. R. G. Bratcher, "What does 'glory' mean in relation to Jesus? Translating *doxa* and *doxazo* in John," *BibTrans* 42 (4, '91) 401-408.

The terms δόξα and δοξάζω as applied to Jesus in Jn bear a meaning quite different from what they bear in the Synoptics. Translators should consider using "divine nature" or "divinity" or "God-likeness" as a translation of δόξα and δοξάζω in many passages in Jn. Future editions of the standard lexicons and dictionaries of biblical Greek should give "divine nature" and "divinity" as one of the meanings of δόξα and δοξάζω in the NT.—C.R.M.

781. C. Cook, "'I gotta use words when I talk to you': A literary examination of John," *NewBlackfr* 72 (852, '91) 365-376.

John's Jesus seems to find the language he is compelled to use a frustrating medium, itself emblematic of worldly limitation. The Evangelist's task is to find the words adequate to memorializing Jesus' life and death so as to enable his story to continue to make God known. The meeting place of flesh and spirit is in the Word and in words.—D.J.H.

782. J. Ernst, "Das Johannesevangelium - ein frühes Beispiel christlicher Mystik," *Theol Glaub* 81 (3, '91) 323-338.

The author of the Fourth Gospel wrote out of his personal mystical experience of Christ and provided material pertaining to mystical encounters with Christ: the disciples' communion with Christ in the vine image (Jn 15:1-8), the unity between the Father and the Son as the model of ecclesial unity (17:1-26), communion with Christ in believing and loving, friendship as the expression of Johannine Christ-mysticism, the Spirit-Paraclete as the soul of Christ-mysticism, and closeness to Christ and God.—D.J.H.

783. E. Huerta P., "La realeza de Jesús en el cuarto evangelio," *TeolVida* 32 (3, '91) 213-220.

The kingship of Jesus is affirmed in various Johannine texts: Jesus' dialogue with Nicodemus (2:23–3:5); Nathanael's confession (1:49); the multiplication of the loaves (6:1-15); Jesus' messianic entry into Jerusalem (12:12-19); the trial before Pilate (18–19); and the enthronement, death, and royal burial (19:16b-22, 38-42). Jesus' kingship corrects and complements other approaches to kingship, and is closely related to his activity as revealer. —D.J.H.

784. P. Mourlon Beernaert, "La vérité au sens biblique: approche de saint Jean," *LumVit* 46 (3, '91) 287-300.

Truth in the Bible is historical, dynamic, and prophetic; its opposite is aberration, lie, sin. In the Johannine writings the truth is Jesus the Word made flesh. Johannine theology emphasizes the relationship between Christ and the truth, speaks of the Holy Spirit as the Spirit of truth while underlining its role in the life of Christians, and stresses the need for believers to interiorize and live the truth.—D.J.H.

785. G. Murray, "Jesus and the Feasts of the Jews," *DownRev* 109 (376, '91) 217-225.

The article traces the origin and development of the conflict between Jesus and the religious authorities at Jerusalem in connection with the periodic references to the "feasts of the Jews" in the Fourth Gospel. In John's narrative Jesus' ministry began with his visit to Jerusalem for the Passover and ended two years later, also at Passover time, with his death on the cross. John's chronology is more reliable than that of the Synoptic Gospels.—C.R.M.

786. J. W. Pryor, "The Great Thanksgiving and the Fourth Gospel," *BibZeit* 35 (2, '91) 157-179.

The number of allusions to the "great thanksgiving" (Mt 11:25-27; Lk 10:21-22) in the Fourth Gospel (Jn 3:35; 13:3; 17:2-3; 7:29; 8:19, 55; 10:14-15; 14:7; 15:15; 17:25-26) indicates that its influence on Johannine thought and Christology was quite pervasive. John knew the saying in its Q form but was not confined by its vocabulary. Where his understanding of the third member (Mt 11:27) was influenced by Dan 7:14, John's Son and Son-of-Man Christologies became interrelated (see Jn 17).—D.J.H.

787. J. W. Pryor, "The Johannine Son of Man and the Descent-Ascent Motif," *Journ EvangTheolSoc* 34 (3, '91) 341-351.

The presumed nexus in the Fourth Gospel between the Son of Man terminology and a descent-ascent Christology is simply not there. Consequently the Johannine Son of Man is not to be thought of as a heavenly descending-ascending figure. This thesis is supported by an examination of the relevant texts (1:51; 6:62; 13:31; 6:25-65; 9:35; 3:13). The Son of Man in John is the one who ascends in glory; the term is not used to refer to the descent of the preexistent one or his revealing activity on earth. In 3:13 the title is used not because of the mention of descent but because of the claim in v. 13a.—C.R.M.

788. F. F. Segovia, "The Journey(s) of the Word of God: A Reading of the Plot of the Fourth Gospel," *Semeia* 53 ('91) 23-54.

Following generic conventions, the article argues for an overall threefold division of the Fourth Gospel's plot as a biography of Jesus the Word of God: a narrative of origins (1:1-18), a narrative of the public life or career of Jesus (1:19–17:26), and a narrative of death and lasting significance (18:1–21:25). Following narrative conventions, it also argues for the dominant role of the journey motif in the Gospel's plot: (1) a mythological, cosmic journey of the Word of God to the world of human beings, becoming flesh in Jesus of Nazareth, which provides a further overall framework for the plot; and (2) a series of repeated geographical journeys in the course of the public life or career of Jesus as the Word of God, with an accompanying constellation of other repeated motifs. [The same fascicle contains an introduction by Segovia (pp. 1-22) as well as responses to this paper and six others [§§ 36-795, 799–802, 806] by J. Beutler (pp. 191-202) and M. A. Tolbert (pp. 203-212).]—D.J.H.

789. J. C. Thomas, "The Fourth Gospel and Rabbinic Judaism," *ZeitNTWiss* 82 (3-4, '91) 159-182.

The Fourth Gospel exhibits an acquaintance with many issues that concerned pre-A.D. 90 Pharisaism and/or emerging rabbinic Judaism: the insusceptibility of stone jars to ritual uncleanness (Jn 2:6), Jewish avoidance of dealings with Samaritans (4:9), Sabbath observance (5:1-18; 9:1-41), the validity of self-witness (5:31-47; 8:13), handwashing (13:8-9), and the uncleanness of the dwellings of Gentiles (18:28). In each instance the emphasis of the Fourth Gospel coincides with mishnaic ideas to which J. Neusner assigns a pre-90 date.—D.J.H.

Jn, § 36-1099.

790. [Jn 1:1-18] J. Schoneveld, "Die Thora in Person. Eine Lekture des Prologs des Johannesevangeliums als Beitrag zu einer Christologie ohne Antisemitismus," *Kirche und Israel* [Neukirchen-Vluyn] 1 (1, '91) 40-52.

The Logos of Jn 1:1-18 should be understood as the Torah. After surveying the connection between Wisdom/Logos and the Torah in Jewish texts, the article shows that the Johannine Prologue portrays Jesus as the Torah in person and that therefore the Torah embodied in Jesus cannot be discarded. The Logos-Torah identification can provide a starting point for a Christology without anti-Semitism.—D.J.H.

791. [Jn 1:1-18] H. J. Sindima, "Moyo: Fullness of Life: A Hermeneutic of the Logos in John's Prologue," *African Christian Studies* [Nairobi] 6 (4, '90) 50-62.

In Malawi basic values are symbolized by *moyo* ("life") and *umunthu* ("personhood"). A Malawian reading of Jn 1:1-18 can help deliver the original meaning of the text: "Before all things were created there was Life, and the Life was with God, and the Life is God . . . the Life came into the world in a person who had divine character and fullness of human qualities" (vv. 1, 14).—D.J.H.

792. [Jn 1:14] J. C. Meagher, "And the Word Became Spirit," *Continuum* [New York] 1 (3, '91) 4-29.

If there were a lacuna between λόγος and ἐγένετο in Jn 1:14a, the evidence [see § 13-920] would suggest that it ought to be filled by πνεῦμα: "The Word became Spirit and dwelt in us." The occurrence of σάρξ can be tracked through the incarnational theology of Ignatius of Antioch. The received reading of Jn 1:14 has as its textual authority only two grand and powerful factors: It is the received text, and it has been one of the most thoroughly important texts in the history of Christian theology.—D.J.H.

793. [Jn 3:1-21] M. Goulder, "Nicodemus," *ScotJournTheol* 44 (2, '91) 153-168.

John's attitude toward Nicodemus is solidly negative throughout the Fourth Gospel. He viewed Nicodemus as a representative of the Jerusalem Christianity led by James and Peter that was in competition with the Pauline mission. The dialogue between Jesus and Nicodemus in Jn 3:1-21 raises topics that were at issue between the two communities: signs, baptism, spirit, Christology, and universal salvation through faith in the Crucified.—D.J.H.

794. A. Link, "Kritische Bestandsaufnahme neuer methodischer Ansätze in der Exegese des Johannesevangeliums anhand von Joh 4," *TheolGlaub* 81 (3, '91) 253-278.

As a contribution to the current discussion about methodology in Johannine research, the article considers recent investigations of Jesus' encounter with the Samaritan woman in Jn 4:1-42 from various synchronic perspectives: text-linguistic (B. Olsson), contextual (T. Okure), depth-psychological (E. Drewermann), and feminist (E. Schüssler Fiorenza, C. Mulack). Though the synchronic approaches are not opposed to the historical, there are dangers in moving back and forth between the literary level and the historical situation. —D.J.H.

795. J. L. Staley, "Stumbling in the Dark, Reaching for the Light: Reading Character in John 5 and 9," *Semeia* 53 ('91) 55-80.

The two Johannine healings on the Sabbath (Jn 5:1-18; 9:1-41) evince the same combination of rhetorical devices found so often in ancient Hebraic characterization: repetition and minute changes in direct speech and narration that play major roles in the formation of Johannine characters. There is an element of tragedy surrounding the first character: He is bound to his past. The second character, on the other hand, is comical: He is liberated from his past. Together these two narratives express the double-edged, painful joy of Christian living as filtered through ancient Hebrew models of characterization: an experience that stumbles in the dark as it reaches for the light.—D.J.H.

796. D. B. Wallace, "John 5,2 and the Date of the Fourth Gospel," *Biblica* 71 (2, '90) 177-205.

Jn 5:2 ("Now in Jerusalem by the Sheep Gate there is a pool . . .") may well make an important contribution to establishing the pre-A.D. 70 dating of the Fourth Gospel. The usual ways of explaining away the present tense of ἔστιν—the Evangelist's error, the anomalous present, the pool's survival after A.D. 70, the redactional view, and the historical present tense—are not convincing.—D.J.H.

797. E. Schweizer, "Joh 6,51c-58 — vom Evangelisten übernommene Tradition," *ZeitNTWiss* 82 (3-4, '91) 274.

Jn 6:56 must mean: "Whoever eats my flesh and drinks my blood, in him I abide and he in me." The unusual sequence (cf. Jn 14:20; 15:4, 5, 7) indicates that Jn 6:51c-58 was a tradition taken over by the Evangelist rather than a redactional addition.—D.J.H.

798. P. S. Minear, "Writing on the Ground: The Puzzle in John 8:1-11," *HorBibTheol* 13 (1, '91) 23-37.

Jesus' writing on the ground in Jn 8:6, 8 was a prophetic sign of the exercise of messianic authority over the earth. Because the issue in 8:2-11 was judgment and forgiveness, the sign had eschatological implications. The placement of this story at this point in the Fourth Gospel suggests that the redactor found in the writing on the earth a removal of the primal curse and a return to the first light of creation (see 8:12).—C.R.M.

Jn 9, § 36-795.

799. R. Kysar, "Johannine Metaphor—Meaning and Function: A Literary Case Study of John 10:1-18," *Semeia* 53 ('91) 81-111.

After a brief summary of the historical-critical views of Jn 10:1-18, this investigation of Johannine metaphors analyzes the surface structure of the text. Next it discusses the reader's sense of dealing with an integral unit in the passage and how the text evokes that sense of unity in the reader's mind. Finally it deals with how the reader experiences the images of the passage and what that means for the genre of those images. Jn 10:1-18 appears to the reader as five interrelated images, flowing one after the other with abruptness and unexpectedness but with skillful guidance in the text. The functional genre of the images is that of poetic or true metaphor. The passage shares much with the literary quality of some of the Synoptic parables.—C.R.M.

800. W. Wuellner, "Putting Life back into the Lazarus Story and its Reading: The Narrative Rhetoric of John 11 as the Narration of Faith," *Semeia* 53 ('91) 113-132.

An examination of the narrative rhetoric of the story of Lazarus in Jn 11 leads to the thesis that the Lazarus narrative does not seek to narrate the raising of Lazarus as one of the "many other signs which Jesus performed in the presence of the disciples" (20:30). Rather, the Lazarus narrative is written for the purpose of enhancing and confirming the readers' belief in Jesus as the Christ, as the Son of God, and thereby enhancing and confirming the readers' "having life in his name."—C.R.M.

801. R. A. Culpepper, "The Johannine *Hypodeigma:* A Reading of John 13," *Semeia* 53 ('91) 133-152.

Jn 13 presents a coherent development of the contrast between Jesus' knowledge and the disciples' lack of understanding. This contrast is fundamental to the plot of the entire Gospel. Jesus' death, his instruction that the disciples wash one another's feet, the love command, the betrayal by Judas, and Peter's denials cannot be understood in isolation from one another. The footwashing is a proleptic and metaphorical interpretation of Jesus' death. Moreover, because the term ὑπόδειγμα (v. 15) elevates a virtuous and noteworthy death, the interpretation in vv. 12–17 is closely related to vv. 6-11 and points to Jesus' death as a model for the Johannine community as it faced persecution and the threat of death.—C.R.M.

802. G. R. O'Day, "'I Have Overcome the World' (John 16:33): Narrative Time in John 13–17," *Semeia* 53 ('91) 153–166.

Through its use of narrative time, the Johannine farewell discourse (Jn 13–17) demonstrates what is the overriding theological reality for the community of believers: God and Jesus are not limited by conventional constructions of past, present, and future. At times Jesus speaks as if the crucifixion/resurrection/ascension were a past event (e.g. 16:33; 17:11), as if his departure from the world is imminent (e.g. 13:33; 14:3), or as if he were in the process of departing (e.g. 13:31; 16:15, 28; 17:13). By placing the promises and words of assurance before the passion, not after, the Evangelist emphasized that these words are part of present reality for the disciples rather than part of some distant future.—D.J.H.

803. J. Grosjean, "Voilà l'homme selon Jean, XVIII, 1 - XIX, 16," *Esprit* [Paris] 59 (9, '91) 64-75.

Verse-by-verse reflections on the Johannine accounts of Jesus' arrest and trial before Pilate according to Jn 18:1–19:16.—D.J.H.

804. J. Trebolle Barrera, "Posible substrato semitico del uso transitivo o intransitivo del verbo ἐκάθισεν en Jn 19,13," *FilolNT* 4 (7, '91) 51-54.

The oscillation in the transitive and intransitive uses of the Hebrew verb *yšb* in 1–2 Kings, especially in coronation scenes, should be taken into account in interpreting the subject of ἐκάθισεν (Jesus or Pilate?) in Jn 19:13. John may well have intended to leave the matter ambiguous in light of the OT precedents.—D.J.H.

805. [Jn 20:5-8] J. Ducatillon, "Le linceul de Jésus d'après saint Jean," *RevThom* 91 (3, '91) 421-424.

The absence of a mention of Jesus' burial shroud in Jn 20:5-8 has puzzled many commentators and translators. But the σινδών is included with the κειρίαι and the σουδάριον in the collective term ὀθόνια.—D.J.H.

Jn 20:18, § 36-682.

806. F. F. Segovia, "The Final Farewell of Jesus: A Reading of John 20:30–21:25," *Semeia* 53 ('91) 167-190.

Following generic conventions, the article argues for Jn 20:30–21:25 as the final scene both within the Gospel's narrative of Jesus' death and lasting significance (18:1–21:25) and its concluding narrative section on the aftermath of Jesus' death in the form of resurrection appearances (20:1–21:25). As such the scene is particularly concerned with the lasting significance of the figure of Jesus as the Word of God. Following narrative conventions, it also argues for Jn 20:30–21:25 as both a coherent and meaningful narrative scene and an example of a farewell-type scene after death. As such it focuses on Jesus' lasting significance by way of the disciples' own praxis in the world after Jesus' departure to the Father and in so doing reveals a variety of highly interrelated and interdependent strategic functions. —D.J.H.

807. P. Hofrichter, "Joh 21 im Makrotext des Vierten Evangeliums," *TheolGlaub* 81 (3, '91) 302-322.

The oldest stratum in Jn 21 (vv. 1, 2a-6, 10-12, 15-17, 25) narrated Jesus' appearance at the fish-catching and the first two questions and answers between Jesus and Peter. Since in this stratum there were no references to the redactional parts of the Fourth Gospel, it probably antedated the "Johannine redaction." In the revised version of the Peter stratum (vv. 9, 13, 18-19) the meal was used to deal with the problem of Peter's denial in the light of Jn 13:1-11, 36-38. The latest stratum (vv. 7-8, 14, 20-24) featured the beloved disciple, included quotations from the main text, and avoided almost completely un-Johannine linguistic features. —D.J.H.

808. G. M. Napole, "Pedro y el discipulo amado en Juan 21,1-25," *RevistBíb* 52 (3, '90) 153-177.

After discussing the identity of the beloved disciple and the portrayal of Peter in Jn 1–20, the article considers Jn 21: its content, authorship, place in the Fourth Gospel, and structure. Then it examines the relation between the beloved disciple and Peter in the three parts of Jn 21 (vv. 1-14, 15-19, 20-25) and reflects on their possible ecclesiological significance. —D.J.H.

Acts of the Apostles

809. G. Betori, "Strutturazione degli Atti e storiografia antica," *CristStor* 12 (2, '91) 251-263.

J. Dupont [§ 24-494] greatly illuminated the narrative progress of Acts by appealing to Lucian of Samosata's guidelines in *How to Write History* about achieving unity in a historical account. This article seeks to strengthen Dupont's intuition by referring to other authors from Greek antiquity and Hellenism, with particular attention to the influence of rhetoric from the 4th-3rd centuries B.C. onward. Thus it discusses the rules concerning the *dispositio* of a text, ways of avoiding interruption in an exposition (prefaces, linking passages), how the historian is to master a fragmentary subject and achieve unity, and the organization of Acts as a historical monograph.—D.J.H.

810. J. W. DUKES, "Introduction to Acts," *TheolEduc* 42 ('90) 49-61.

After treating the relation between Luke and Acts, the article discusses the authorship, date, provenience, destination, purpose, and critical problems of Acts. An outline of the book is provided. [The same issue contains the following contributions on Acts: S. J. Kistemaker (pp. 63-70) on history, names, sources, and purpose; M. McGough (pp. 71-82) on chronology; B. E. Simmons (pp. 83-90) on dominant characters; R. D. Cole (pp. 91-112) on archaeology and the cities of Acts; G. L. Stevens (pp. 113-123) on conversion in Lk-Acts; and H. T. Bryson (pp. 125-139) on preaching from Acts.]—C.R.M.

811. J. H. PETZER, "St Augustine and the Latin version of Acts," *Neotestamentica* 25 (1, '91) 33-50.

This analysis of Augustine's citations from Acts shows that he cited extensively and consistently from three major text-types of the Latin version of Acts: the African text (K), and two European texts (I and D). He probably never knew the Vulgate. The character of his singular readings suggests that they resulted from a mild revision of the I text.—C.R.M.

Acts, §§ 36-620, 755–756, 760–762, 774.

812. O. MAINVILLE, "Jésus et l'Esprit dans l'oeuvre de Luc. Éclairage à partir d'Ac 2, 33," *SciEsp* 42 (2, '90) 193-208.

Acts 2:33 appears at the temporal junction of the time of Jesus and the time of the church in Luke's work. It conditions the reader's comprehension of each of these epochs. It is the interpretative key for Luke's pneumatology and functions as the interpretative axis for Luke's christological and ecclesiological discourse. The article indicates how the first part of Acts 2:33 conditions the pneumatological-christological reading of the Third Gospel (namely Lk 1:31-35; 3:22; 4:1, 14, 16-19).—C.R.M.

813. L. V. LE ROUX, "Style and the text of Acts 4:25(a)," *Neotestamentica* 25 (1, '91) 29-32.

There is no real reason to question the authenticity and the quality of Acts 4:25a. Luke employed hyperbaton (disturbance of word order), a zeugma construction (διά should be read twice), and an expanded chiasmus to emphasize that the Holy Spirit had been involved in the communication of God in earlier times.—C.R.M.

814. R. W. WALL, "Successors to 'the Twelve' According to Acts 12:1-17," *CathBibQuart* 53 (4, '91) 628–643.

Acts 12:1-17 constitutes Luke's response to the question of the relation between Peter and the Twelve, and those who bear witness to the risen Christ after them, James and Paul. The critical changes in ecclesial authority from Peter to James in the Jewish mission, and from Peter to Paul in the Gentile mission, are indicated and authorized by the events of 12:1-17 by the similarities between Jesus' passion, resurrection, and ascension from earth, and Peter's imprisonment, escape, and departure from Jerusalem.—C.R.M.

815. D. SLINGERLAND, "Acts 18:1-18, the Gallio Inscription, and Absolute Pauline Chronology," *JournBibLit* 110 (3, '91) 439-449.

Contrary to one of scholarship's most longstanding consensuses, it is not possible to establish narrow absolute dates within Pauline chronology on the basis of the relation between

Acts 18:1-18 and the Gallio inscription. Even on the dubious assumption that Acts 18:1-18 is a reliable historical source, the narrowest absolute limits of Paul's arrival in Corinth cannot be determined any more closely than on the basis of a *terminus post quem* in or somewhat prior to December of 47 and a *terminus ante quem* in or somewhat prior to April of 54. —C.R.M.

816. G. RINALDI, "Procurator Felix. Note prosopografiche in margine ad una rilettura di At 24," *RivistBib* 39 (4, '91) 423-466.

Examination of the epigraphic and literary evidence indicates that Luke's somewhat negative approach to the Roman governor Felix in Acts 24 was closer to the critical perspectives of Tacitus and Suetonius than to Josephus' more indulgent picture. Luke seemed to have possessed such exact information about Felix that he could not speak in positive terms of him. Thus Luke offered a negative cliche that was to recur in the late Latin sources about Felix, i.e. the rise of freedmen in the age of Claudius.—D.J.H.

817. B. WINTER, "The Importance of the *Captatio Benevolentiae* in the Speeches of Tertullus and Paul in Acts 24:1-21," *JournTheolStud* 42 (2, '91) 505-531.

A form-critical approach to Acts 24:1-21 in light of forensic petitions prepared by rhetors who aimed to initiate judicial proceedings clarifies the function of the *captatio benevolentiae* in highlighting the essence of the case. Thus it is wrong to conclude that the *captatio benevolentiae* is a piece of detached flattery. The study treats (1) the form and function of the *captatio benevolentiae* from literary and nonliterary sources, (2) its role in the case presented by Tertullus (24:2b-8), (3) its function in the defense made by Paul (24:10b-21), (4) the protocol surrounding the official proceedings of the Roman courts, and (5) implications for our perception of the forensic speeches in Acts 24ff.—C.R.M.

818. [Acts 27–28] A. SUHL, "Zum Seeweg Alexandrien–Rom," *TheolZeit* 47 (3, '91) 208-213.

H. Warnecke has made a good case for locating the site of Paul's shipwreck (Acts 27:39–28:1) on the island of Kefallinía off western Greece [see § 35-1228]. J. Wehnert's counterthesis [§§ 34-1233r; 36-258], that Luke's source narrated an entirely normal journey along the normal sea-route, depends on L. Casson's determination of the ports of call of ships travelling from Egypt to Italy. Yet Casson's inclusion of Malta among these ports depends on Acts 28:11 and the identification of the Μελίτη of Acts 28:1 as Malta, the very point at issue. The normal sea-route from the Levant to Italy was along the southern coast of Asia Minor, then along the southern coast of Crete, up to the Peloponnesus and the islands off western Greece, and from there directly to Sicily or southern Italy.—C.R.M.

EPISTLES–REVELATION

Epistles (General)

819. B. E. BOWE, "Like a Thief in the Night," *BibToday* 30 (1, '92) 17-23.

The article turns to Paul's writings and other NT letters to explore how early Christians viewed the end of the world. The NT letters affirm that the dominant Christian attitude toward the coming of the end-time must be hope.—C.R.M.

820. L. Alvarez Verdes, “La etica del indicativo en S. Pablo,” *Studia Moralia* [Rome] 29 (1, ’91) 3-26.

After surveying how various scholars have understood the indicative-imperative combination in Paul’s ethical teaching, the article considers the essential bonds between indicative and imperative, and between the radical imperative and concrete imperatives. It also discusses the role of the law of Christ, the specificity of the ethic based on the indicative, and the creative capacity of such an ethic.—D.J.H.

821. N. Baumert, “Brüche im paulinischen Satzbau?” *FilolNT* 4 (7, ’91) 3-20.

(1) In 1 Thess 3:10 δεόμενοι εἰς means “long to” rather than “beseech.” The three objects in 2 Cor 8:4-5 belong with ἔδωκαν, not δεόμενοι. It is not necessary to consider the articular infinitive as the object of δέομαι in 2 Cor 10:2; syntax and context recommend the meaning “long, wish” instead of “beseech.” (2) In 1 Thess 3:3 εἰς τοῦτο κείμεθα has a passive sense, and its most correct meaning seems to be “find oneself in” or “have come to this (situation).” (3) The dependent infinitive with τό in 2 Cor 10:2 and 1 Thess 3:3 and 4:6 causes considerable difficulties but does not defy explanation.—D.J.H.

822. J. P. Brown, “Inversion of Social Roles in Paul’s Letters,” *NovTest* 33 (4, ’91) 303-325.

(1) Sin is overcome and the righteousness of God is appropriated by individuals—in particular by the apostles and especially by Paul—through their acceptance in faith of conformity to Christ’s sufferings and death. (2) Sin exercised its power over individuals through various social roles that made a false claim to righteousness. Conformity to Christ and true righteousness are manifested through the inversion of those roles and their claims. Those inverted social roles are given positive value through the image of the athlete.—D.J.H.

823. M. Clark, “St. Paul the preacher,” *HomPastRev* 92 (3, ’91) 31-32, 51.

Paul reflected on the word of God and preached it in a living, dynamic, and intelligible way. Whoever does not preach Christ crucified does not preach Christianity.—D.J.H.

824. A. B. du Toit, “Faith and obedience in Paul,” *Neotestamentica* 25 (1, ’91) 65-74.

According to Paul, faith (πίστις) and obedience (ὑπακοή), while not fully identical, overlap to an important degree, making it impossible to divorce obedience from the faith event. They belong integrally together and qualify each other reciprocally.—D.J.H.

825. W. Feneberg, “‘Vernichten’ oder ‘entmachen’? Bemerkungen zu dem paulinischen Vorzugswort καταργεῖν,” *Kirche und Israel* [Neukirchen-Vluyn] 1 (1, ’91) 53-60.

Careful analysis of the Pauline uses of the verb καταργέω (especially in Eph 2:15 and 2 Cor 3:7-14) suggests that the translation “make powerless” is preferable to “abolish” or “bring to an end.” Paul was not anti-Jewish and did not intend to bring Israel to an end. —D.J.H.

826. F. HAHN, “Streit um ‘Versöhnung’. Zur Besprechung des Buches von Cilliers Breytenbach durch Otfried Hofius,” *VerkForsch* 36 (2, ’91) 55-64.

This response to Hofius’s critical assessment [*TheolLitZeit* 115 (’90) 741-745] of Breytenbach’s *Versöhnung. Eine Studie zur paulinischen Soteriologie* [*NTA* 34, p. 117] deals with linguistic and grammatical problems, questions of interpretation, tradition-historical questions, and basic theological questions. Hofius did not take seriously enough the problems raised by Breytenbach and was not ready for a real dialogue.—D.J.H.

827. R. LOVELY, “Paul: The Tortured Doctrine of ‘Justification by Faith,’” *Unitarian Universalist Christian* [Boston] 46 (1-2, ’91) 12-26.

Justification according to Paul is right relationship with God. It should not be considered an attained condition or a quantity of attributes. Right relationship with God in a paradoxical way relieves us of our obsession to relate to God. Faith, which is adherence to the gospel message, justifies “now” but “not yet.”—D.J.H.

828. J. MURPHY-O’CONNOR, “Pauline Studies,” *RevBib* 98 (3, ’91) 467-473.

Descriptions and evaluations of six recent books: C. Wolff, *Der zweite Brief des Paulus an die Korinther* (1989); A. de Oliveira, *Die Diakonia der Gerechtigkeit und der Versöhnung in der Apologie des 2. Korintherbriefes* (1990); F. Thielman, *From Plight to Solution* (1989); G. Howard, *Paul: Crisis in Galatia* (2nd ed.; 1990); J. Gundry Volf, *Paul and Perseverance* (1990); and B. J. Byrne, *Paul and the Christian Woman* (1989).—D.J.H.

829. F. PELLICIA, “San Pablo evangelizador y el poder interior,” *RevistBíb* 53 (3, ’91) 157-162.

This supplement to a study of Paul’s personality, conversion, activity, and theology [§ 35-1237] explains basic concepts of transactional analysis, especially the parent-adult-child schema and the idea of interior power.—D.J.H.

830. D. ROKÉAḤ, “A Note on the Philological Aspect of Paul’s Theory of Faith,” *TheolZeit* 47 (4, ’91) 299-306.

The OT verses on which Paul relies for an antithesis between faith and works (Gen 15:6; Hab 2:4) cannot support philologically the meaning with which he proposes to endow the term “faith” (*’ĕmûnâ*) so that he may set it up as a counter-balance to the Law. If this be so, then the chronological argument—that Abraham was justified by faith before he was circumcised and that the precept of circumcision ordained in the Law is therefore of no importance—fails of itself.—C.R.M.

831. G. SHILLINGTON, “Paul’s Success in the Conversion of Gentiles: Dynamic Center in Cultural Diversity,” *Direction* 20 (2, ’91) 125-134.

Why was Paul’s mission to the Gentiles successful? Paul preached Christ (Messiah) as God’s universal, dynamic center of life and thought that meshed spontaneously with the cultural particularity of the Gentile converts. Paul’s preaching of Christ differed markedly from the covenantal categories of contemporary Judaism where fixed distinctives marked the boundary of inclusion (and exclusion) of all members, native Jews and Gentile proselytes alike.—D.J.H.

832. C. M. TUCKETT, "Paul, Tradition and Freedom," *TheolZeit* 47 (4, '91) 307-325.

Paul felt free not only to interpret traditions by adapting them but also to reject some traditions altogether. Individual Jesus traditions and at times even the OT Law can be dispensed with by Paul in some circumstances. The category of "freedom" may provide an element of consistency and coherence to Paul's apparently divergent attitudes to different groups within his communities in relation to different aspects of his tradition. Concern for freedom can be seen simply as another aspect of the basic principle of ἀγάπη. It may be that this principle of ἀγάπη for others, which works to establish the freedom of the other while if necessary curtailing the freedom of oneself, is of fundamental importance for Paul and enables him at times to be highly critical of his traditions to the point of rejecting them altogether.—C.R.M.

833r. D. O. VIA, *Self-Deception and Wholeness in Paul and Matthew* [*NTA* 35, p. 261].

P. V. KEA, "Dan Via as New Testament Critic in the Existentialist Mode. A Review Article," *PerspRelStud* 18 (3, '91) 249-259.—After a review of some aspects of Via's earlier work, the article offers critical comments on the present book. This volume gives Via the opportunity to explore psychological, ethical, and theological categories of thought on the basis of a phenomenological and literary-critical reading. Via plays the role of the reader-interpreter who makes the text into a work. While the theme of self-deception might appear to be minor, in Via's hands many aspects of Paul's and Matthew's thought are illumined. —C.R.M.

834. H. VON LIPS, "Paulus und die Tradition. Zitierung von Schriftworten, Herrenworten und urchristlichen Traditionen," *VerkForsch* 36 (2, '91) 27-49.

After pointing out common features and methodological problems in the three kinds of traditions, the article reviews scholarship on Paul's uses of the following traditional material: quotations from the OT, dominical sayings, and distinctively early Christian traditions. It concludes with reflections on the place of these traditions in Paul's preaching and letters. —D.J.H.

Paul, §§ 36-669r–670, 675.

Romans, 1–2 Corinthians

835. C. E. B. CRANFIELD, "'The Works of the Law' in the Epistle to the Romans," *Journ StudNT* 43 ('91) 89-101.

J. D. G. Dunn's explanation of Paul's use of ἔργα νόμου in Romans and Galatians as referring to practices that functioned as Jewish identity markers (circumcision, Sabbath observance, food laws) must be rejected. Rather, the expression denotes (the doing of) the works that the Law requires. Paul said that no one will earn a status of righteousness before God, because such true obedience to the works of the Law is not forthcoming from fallen human beings.—D.J.H.

836. C. GESTRICH, "Der Römerbrief des Paulus und wir heute. Eine Einführung," *Zeichen der Zeit* [Berlin] 45 (3, '91) 86-91.

After reflecting on the significance of Paul's letter to the Romans, the article discusses its addressees, occasion, and time of composition; structure (1:18–3:20; 3:21–8:39; 9–11;

12–15); theological highpoints; and questions regarding its reception and preaching today. —D.J.H.

837. P. G. Katoppo, "Translating *nomos* 'law' in Romans in Simplified Indonesian," *Bib Trans* 42 (4, '91) 420-426.

To translate Paul's term νόμος in Romans into Simplified Indonesian one must bring out the meaning as clearly as possible for the target audience. It sometimes has to be rendered "law," "law of Moses," "laws of the Jewish religion," "Bible" or "books of Moses," "God's will," "power," or by a descriptive phrase. It may occasionally be left untranslated. In a few instances Paul apparently meant to be ambiguous.—D.J.H.

838. A. J. M. Wedderburn, "'Like an Ever-rolling Stream': Some Recent Commentaries on Romans," *ScotJournTheol* 44 (3, '91) 367-380.

The article first offers brief evaluations of five recent commentaries in English and German on Romans by M. Black (2nd ed.), J. D. G. Dunn, W. Schmithals, P. Stuhlmacher, and J. Ziesler. Then it reflects on what they tell us about the current state of affairs in the study of Romans under the following headings: the purpose or purposes of Romans, Paul and Judaism, Paul and the Law, and the church and Israel. A consensus has emerged in none of these areas of debate. Still each of these commentaries has made a contribution to the discussion.—C.R.M.

839. [Rom 4:16] W. Klaiber, "Aus Glauben, damit aus Gnaden. Der Grundsatz paulinischer Soteriologie und die Gnadenlehre John Wesleys," *ZeitTheolKirch* 88 (3, '91) 313-338.

Paul's description of faith ("out of faith, therefore out of grace") in Rom 4:16 allows faith to be understood as an encounter with God in which human beings lay aside all claims on God and let themselves be gifted by God. Faith is God's work, not ours. After a brief exposition of Rom 4:16, the article describes how this perspective was embodied in the life and thought of John Wesley (1703-91).—D.J.H.

840. K. Kertelge, "Die Sünde Adams im Lichte der Erlösungstat Christi nach Röm 5,12-21," *IntKathZeit/Communio* 20 (4, '91) 305-314.

The article first considers the historical significance of Rom 5:12-21 for the doctrine of original sin, with particular attention to the translation of ἐφ' ᾧ in 5:12d. Next it discusses the Adam-Christ opposition in 5:12-21 in the context of Romans. Then it reflects on the universality of sin and grace according to Rom 5:12-21 in light of the Adam-Christ parallel and with reference to original sin. Finally it draws some consequences for the doctrine of sin and redemption.—D.J.H.

841. S. Légasse, "Être baptisé dans la mort du Christ. Étude de Romains 6, 1-14," *RevBib* 98 (4, '91) 544-559.

In Rom 6:1-14 Paul connects the theme of the believer's participation in the death of Christ to baptism. The theme is found elsewhere in the Pauline letters (e.g. Phil 3:8, 10; 2 Cor 4:10-11; 5:14-15) without any evident relation to baptism. The sacramental connection made rather tenuously in Rom 6:3-4 was taken up and strengthened in Col 2:12-13.—D.J.H.

842. E. J. VLEDDER AND A. G. VAN AARDE, "A holistic view of the Holy Spirit as agent of ethical responsibility: This view experienced as exciting in Romans 8, but alarming in 1 Corinthians 12," *HervTeolStud* 47 (2, '91) 503-525.

The shift from a mechanical world-view to the postmodern holistic perspective must be brought about by the Holy Spirit, who is the agent both of change in thought and of involvement in creating a "new creation." The Spirit's role as agent of ethical responsibility is treated differently in various Pauline texts: as exciting (Romans 8), and as alarming (1 Corinthians 12).—D.J.H.

843. V. JEGHER-BUCHER, "Erwählung und Verwerfung im Römerbrief? Eine Untersuchung von Röm 11,11-15," *TheolZeit* 47 (4, '91) 326-336.

The translation of ἀποβολή in Rom 11:15 as "rejection" is not consistent with other statements in the immediate context (see 11:1, 26, 29). Rather, Paul refers to the "loss" of his Jewish colleagues and co-workers (see 9:2) upon whom God had allowed a "spirit of stupor" to come (see 11:8; Isa 29:10).—D.J.H.

844. M. D. GOULDER, "Σοφία in 1 Corinthians," *NTStud* 37 (4, '91) 516-534.

In 1 Corinthians 1–3 σοφία carries the meaning of a way of life in accord with Torah. There were Jews in the Corinthian church, and they perhaps with like-minded Gentiles became a faction there, no doubt following a visit by Peter or one of his followers. They invoked rulings on halakah drawn from Scripture and from angelic visions, took God's kingdom to be a present reality, and appealed to the authority of Peter. Paul resisted their claims of halakic interpretation as taught words of human wisdom, going beyond what is written in the Bible. He denied their claims of knowledge, as true visions of heaven were not given here.—D.J.H.

1 Cor, § 36-1078.

845. G. SELLIN, "1 Korinther 5–6 und der 'Vorbrief' nach Korinth. Indizien für eine Mehrschichtigkeit von Kommunikationsakten im ersten Korintherbrief," *NTStud* 37 (4, '91) 535-558.

Careful attention to 1 Corinthians 5–6 (especially 5:9-13) reveals different communication-acts and thus indicates that the letter was not an original unity. 1 Corinthians can be viewed as the combination of three writings: A—*Vorbrief* (11:2-34; 5:1-8; 6:12-20; 9:24–10:22; 6:1-11); B—*Antwortbrief* (5:9-13; 7:1–9:23; 10:23–11:1; 12:1–16:24) ; and C (1:1–4:21). The redactor put together the corresponding parts from letters A and B.—D.J.H.

846. R. TREVIJANO ETCHEVERRIA, "A propósito del incestuoso (1 Cor 5-6)," *Salmanticensis* 38 (2, '91) 129-153.

The case of the incestuous man in 1 Cor 5:1-5 enabled Paul to clinch his previous denunciation of boastfulness (chaps. 1–4) and to forestall a turn from encratite deviation to libertinism. The argument in 1 Corinthians 5–6 is unified: the case of the incestuous man (5:1-5); the old leaven and the Christian Passover (5:6-8); contamination, contacts, and exclusions (5:9-13); judgments within the community (6:1-8); pronouncement of judgment and baptismal catechesis (6:9-11); the question of the Corinthian slogan (6:12); and the prevention of fornication (6:13-20). It also prepares for and highlights the subtleties of the arguments in 1 Corinthians 7.—D.J.H.

847. B. S. Rosner, “Moses Appointing Judges. An Antecedent to 1Cor 6,1-6?” *ZeitNTWiss* 82 (3-4, ’91) 275-278.

The terminological links between Deut 1:9-17; Exod 18:13-26; and 1 Cor 6:1-6, the influence and prominence of the tradition of Moses’ appointment of judges in the Jewish Scriptures and early Judaism, the similar situations of Moses and Paul, and the possible allusion to Deut 1:16 in 1 Cor 6:5 argue that Deut 1:9-17 and Exod 18:13-26 influenced the conception and expression of Paul’s instructions to the Corinthians in 1 Cor 6:1-6 that disputes between believers should be handled internally.—C.R.M.

848. B. W. Winter, “Civil Litigation in Secular Corinth and the Church. The Forensic Background to 1 Corinthians 6.1-8,” *NTStud* 37 (4, ’91) 559-572.

The study aims to explain the statements that Paul makes about the character of civil litigation and the courts in 1 Cor 6:1-8 by examining various literary and nonliterary sources. It treats the following issues: the nature of civil litigation in Roman Corinth, judges and οἱ ἄδικοι, the powerful and οἱ ἄδικοι, enmity and civil litigation, the arbiter and litigation, and those least esteemed ἐν τῇ ἐκκλησίᾳ. Paul’s condemnation of Christians appearing before κριταί is explicable given the patently unjust manner in which the latter arrived at judicial decisions.—C.R.M.

849. W. E. Glenny, “1 Corinthians 7:29-31 and the Teaching of Continence in *The Acts of Paul and Thecla*,” *GraceTheolJourn* 11 (1, ’90) 53-70.

D. R. MacDonald has argued that *Acts of Paul and Thecla* contains legends that are closer to the primitive Pauline teaching than the Pastorals. The connection between *Paul and Thecla* and 1 Cor 7:29-31 is important for his thesis. This article explores the meaning of 1 Cor 7:29-31 in its original literary context and contrasts that meaning with its application in *Paul and Thecla*. It concludes that the teaching of *Paul and Thecla* concerning marriage and sex appears to be the doctrine of Paul’s opponents in 1 Corinthians rather than that of the historical Paul.—C.R.M.

850. [1 Cor 10:16-22] R. Pindel, “Wspólnototwórczy charakter Wieczerzy Pańskiej według pierwszego listu do Koryntian (Die Teilnahme am Herrenmahl als Aufforderung zur Einheit nach dem ersten Korintherbrief),” *AnalCracov* 21-22 (’89-’90) 271-284.

In 1 Cor 10:16-22 and 11:17-34 Paul appealed to sharing in the Lord’s Supper as part of his call for unity among the Corinthian Christians. His language in both texts reflects this purpose: “come together,” “my body for you,” “the new covenant in my blood,” and “proclaiming the Lord’s death” (1 Cor 11:17-34); and unity through the one altar, the motif of one bread, κοινωνία, and the formation of one body (1 Cor 10:16-22).—D.J.H.

851. G. P. Corrington, “The ‘Headless Woman’: Paul and the Language of the Body in 1 Cor 11:2-16,” *PerspRelStud* 18 (3, ’91) 223-231.

Paul’s attempt to regulate the behavior of “spiritual” women in Corinth in 1 Cor 11:2-16 arose from his fear that these women were “out of control” and in fact had metaphorically “lost their heads” (the males who normally would “control” them), thereby creating a dangerous opportunity for subversion of “order” in the congregation and in society, a subversion that in Paul’s view reached to the “natural” order and even to heaven itself. Paul regarded the "angels" (1 Cor 11:10) as threatening rather than benign beings, who might be attracted to "uncovered" women who put themselves into potential possession-states.—D.J.H.

852. [1 Cor 11:2-16] K. T. Wilson, "Should Women Wear Headcoverings?" *BiblSac* 148 (592, '91) 442-462.

The importance of the issue of headcoverings for women is clear from Paul's tone and various arguments in 1 Cor 11:2-16 from design and disgrace (vv. 3-6), creation (vv. 7-12), and nature (vv. 13-15), respectively. Faithfulness to the teaching of this text can be maintained today so long as the participants in Christian worship services reflect the male-female distinctions in God's creative order.—D.J.H.

853. P. Lampe, "The Corinthian Eucharistic Dinner Party: Exegesis of a Cultural Context (1 Cor. 11:17-34)," *Affirmation* [Richmond, VA] 4 (2, '91) 1-15.

What went wrong in Corinth was that the nourishing dinner between the breaking of the bread and the blessing of the cup did not satisfy everyone. The rich Corinthians brought more and better food; there was no common starting point; and there was no room in the triclinium for latecomers. In 1 Cor 11:17-34 Paul tried to make sure that real sharing took place and criticized the dichotomy between first and second tables. He suggested that Christ's loving and self-denying death on the cross, made present in the Eucharist, leads directly to corresponding behavior on the part of those who participate in the Eucharist.—D.J.H.

854. P. Lampe, "Das korinthische Herrenmahl im Schnittpunkt hellenistisch-römischer Mahlpraxis und paulinischer Theologia Crucis (1Kor 11,17-34)," *ZeitNTWiss* 82 (3-4, '91) 183-213.

This more extensive and technical treatment of 1 Cor 11:17-34 [see preceding abstract] discusses the Corinthian situation against the background of Hellenistic-Roman meal practices, Paul's practical directions regarding the situation, and the Pauline theology of the cross as the basis of these directives.—D.J.H.

1 Cor 11:17-34, § 36-850.

1 Cor 12, § 36-842.

855. P. Lampe, "The Corinthian Worship Services in Corinth and the Corinthian Enthusiasm (1 Cor. 12-14)," *Affirmation* [Richmond, VA] 4 (2, '91) 17-25.

Paul's problem with the Corinthian worship service was not its spontaneity but rather the competition for the higher spiritual gifts. According to 1 Corinthians 12–14 love, building-up of others, is the decisive criterion for assessing all Christian activities. The spiritual gifts are for the benefit of the others in the congregation and thus anticipate the eschaton.—D.J.H.

856. [1 Cor 13] C. J. Waters, "'Love is . . . Paul'—A Response," *ExpTimes* 103 (3, '91) 75.

Contrary to E. Stuart [§ 36-301], what is at stake in 1 Corinthians 13 is the authority of the truth. Far from emphasizing his personal authority, Paul in 1 Corinthians stresses the equality of ministers, his essential weakness, and the preeminence of the gospel and of Christ.—D.J.H.

857. [2 Cor] C. J. Roetzel, "'As Dying, and Behold We Live.' Death and Resurrection in Paul's Theology," *Interpretation* 46 (1, '92) 5-18.

After discussing the Jewish roots of Paul's resurrection theology and its context in the crises facing the Pauline churches, the article focuses on his reference to resurrection in the thanksgiving of 2 Corinthians (1:3-11) and his use of various metaphors to teach about resurrection: the Roman triumphal procession and the sweet aroma (2:14-17), the pot (4:7-18), and the earthly tent and the heavenly house (5:1-15). Where others saw only mortality and the signs of death, Paul was able to exclaim: "Behold, we live."—D.J.H.

858. B. E. Simmons, "Introduction to II Corinthians," *TheolEduc* 40 ('89) 59-65.

The article discusses the history and character of Corinth, the founding of the church there, Paul's Corinthian correspondence, the composition of 2 Corinthians, and its content. [The same issue provides expositions of the various parts of 2 Corinthians: J. R. O'Brien on 1:1–2:13 (pp. 66-73), R. D. Cole on 2:14–3:18 (pp. 74-83), C. L. Winbery on 4:1–5:10 (pp. 84-95), J. W. Dukes on 5:11–7:16 (pp. 96-112), P. E. Robertson on 8:1–9:15 (pp. 113-125), and D. W. Perkins on 10:1–13:14 (pp. 126-143).]—D.J.H.

859. [2 Cor 2:14-16] C. Breytenbach, "Christologie, Nachfolge/Apostolat," *Berlin TheolZeit* 8 (2, '91) 183-198.

To explore Paul's understanding of the relation between his apostleship and the cross of Christ, the article begins from the word θριαμβεύω in 2 Cor 2:14: philological analysis, context (parallel literary and iconographic sources), evaluation of the comparative material, and parallel texts (especially 2 Cor 4:7-15). Then it shows that Mk 8:34-35 also bases discipleship/apostleship on Christology and concludes that the Pauline understanding of apostleship represented a broad stream of early Christianity.—D.J.H.

860. P. B. Duff, "Apostolic Suffering and the Language of Processions in 2 Corinthians 4:7-10," *BibTheolBull* 21 (4, '91) 158-165.

The central claim of 2 Cor 2:14–6:13; 7:2-4 is that Paul's apostolic suffering does not represent the negative judgment of God on the apostle. In 4:7-10, Paul claims instead that apostolic suffering has positive value. When Paul refers to himself as an "earthen vessel" (4:7) and likens his ministry to "carrying around the dying of Jesus" (4:10), he evokes in his readers images drawn from contemporary pagan processions. He invites the Corinthians to consider his sufferings as the afflictions of one who carries about and displays to humankind the reconciling power of God.—C.R.M.

2 Cor 4:7-18, § 36-865.

861. W. J. Webb, "Unequally Yoked Together with Unbelievers. Part 1 (of 2 parts): Who Are the Unbelievers (ἄπιστοι) in 2 Corinthians 6:14?" *BiblSac* 149 (593, '92) 27-44.

Five referents for the ἄπιστοι in 2 Cor 6:14 have been proposed: (1) untrustworthy persons, (2) Gentile Christians who do not keep the Law, (3) immoral people within the church community, (4) false apostles, and (5) non-Christians/pagans. The fourth and fifth options are much more plausible than the first three. While the false-apostles view is not relevant to much of the material within 6:14–7:1, the non-Christians/pagans view, though contextually problematic, integrates this material with ease and should be preferred.—C.R.M.

862. B. C. Lategan, “Formulas in the language of Paul. A study of prepositional phrases in Galatians,” *Neotestamentica* 25 (1, ’91) 75-87.

The prepositional phrases in Galatians (with διά, ἐκ, κατά, etc.) represent key theological concepts in abbreviated form and presuppose familiarity with a whole network of relations as part of the wider framework of the apostle’s theological thinking. This phenomenon is examined at the linguistic, rhetorical, and theological levels.—D.J.H.

Galatians, § 36-835.

863. P. Fredriksen, “Judaism, the Circumcision of Gentiles, and Apocalyptic Hope: Another Look at Galatians 1 and 2,” *JournTheolStud* 42 (2, ’91) 532-564.

(1) God-fearers within Diaspora synagogues were not expected to abandon their ancestral observances if they chose to assume certain Jewish ones. It was assumed that Gentiles who entered God’s kingdom at the eschaton would do so as Gentiles. (2) There was no direct relation between the issue at stake in Galatians 1–2 (Gentile circumcision) and the reason why Paul persecuted the ἐκκλησία some fifteen years before (the disruption caused in the Jewish community by enthusiastic proclamations of Jesus as the Messiah and the dawning of the messianic age). (3) In proposing to convert Gentiles to Judaism the “false brethren” (see Gal 2:4) were proposing a startling novelty within both Judaism and the Christian movement. Their idea was rejected by Jewish Christians as too novel. In Romans 9–11 Paul rearranged the eschatological sequence so that God’s adoption of the Gentiles preceded the restoration of Israel.—D.J.H.

864. A. M. Buscemi, “Gal 1,1-5: struttura e linea di pensiero,” *StudBibFranLibAnn* 40 (’90) 71-103.

This investigation of Gal 1:1-5 considers its genre (epistolary prescript), structure and content, and role in anticipating the two major themes of the letter as a whole: the apostolate as bearing witness to the mystery of Christ (v. 1), and the proclamation of the gospel (v. 4). —D.J.H.

865. [Gal 2:19-20] S. Vollenweider, “Grosser Tod und grosses Leben. Ein Beitrag zum buddhistisch-christlichen Gespräch im Blick auf die Mystik des Paulus,” *EvangTheol* 51 (4, ’91) 365-382.

Paul’s statements about Christ living in him (Gal 2:19-20) and about experiencing both the death and the life of Jesus (2 Cor 4:7-18) are especially important in dialogues between Buddhists and Christians, for they involve the decentering of the I and the interpenetration of death and life. After placing each Pauline text in its context, the article explores first their convergences with Buddhist thinking and then their differences (relationality, irreversibility, the significance of love).—D.J.H.

866. J. Lambrecht, “Vloek en zegen. Een studie van Galaten 3,10-14” [Curse and Blessing. A Study of Galatians 3:10-14], *Collationes* 21 (2, ’91) 133-157.

The two main difficulties in Gal 3:10-14 are whether the passage is logically consistent and why, in fact, no one can be justified before God through obedience to the Law (see v. 11a). In 3:10 the second clause (Deut 27:26) indicates how the reader must understand the first clause: One can expect no blessing from the works of the Law since not all the works are done, and transgression of the Law inevitably leads to a situation of curse. Vv. 11-12a announce the new way of salvation, but v. 12b contains a reminiscence of v. 10b: The not-doing "of the things written in the book of the Law" hinders life. Vv. 13-14 demonstrate the centrality in Paul's thought of God's initiative: the death of his Son on the cross. This saving "grace," already promised to Abraham, makes everyone righteous, Gentile as well as Jew, provided faith is present. In his letters Paul does not seem to be fighting against works-righteousness. Yet works are more than the Jewish "identity markers" and sometimes even more than the "works of the Law," e.g. all human work (see Romans 9). In Christian life the work of love is needed; the priority of God's redeeming grace remains after justification, in sanctification.—J.L.

867. D. R. BUNDRICK, "*Ta Stoicheia tou Kosmou* (Gal 4:3)," *JournEvangTheolSoc* 34 (3, '91) 353-364.

This paper surveys the various interpretations of τὰ στοιχεῖα τοῦ κόσμου in Gal 4:3 (and στοιχεῖα in 4:9). The cosmological view does not fit the context of Galatians 3–4. The personalized-cosmological view falters on the grounds of insufficient philological evidence. The interpretation most consistent with the evidence is the principal view: the elementary or rudimentary religious teachings, possessed by the whole human race, to which both Jew and Gentile were enslaved prior to experiencing freedom by faith in Christ.—C.R.M.

868. [Gal 4:21-31] J. G. JANZEN, "Hagar in Paul's Eyes and in the Eyes of Yahweh (Genesis 16): A Study in Horizons," *HorBibTheol* 13 (1, '91) 1-22.

In Gal 4:21-31 Paul used the Hagar-Sarah story of Genesis 21 to illustrate his argument concerning bondage and freedom. Yet the Hagar of Genesis 16 is the very embodiment of Paul's argument, for there Hagar appears as a servant of Yahweh who is free precisely under the severest constraints and whose exercise of "middle power" constitutes a mediating and reconciling service of widest social scope and highest import.—D.J.H.

869. G. WAGNER, "Les enfants d'Abraham ou les chemins de la promesse et de la liberté. Exégèse de Galates 4,21 à 31," *RevHistPhilRel* 71 (3, '91) 285-295.

In Gal 4:21-31 Paul uses figures from Genesis to explain what happened to the promises to Abraham. Like Hagar, Israel turns to Sinai to seek its salvation and so fails to recognize its Messiah. The covenant announced in Scripture comes from heaven with the resurrection of the crucified one (see Isa 52:13–54:1). The argument of the whole epistle (of which Gal 4:21-31 is a summary) is addressed not to Judaizers but rather to the Galatians. Paul views the precepts of the Law as στοιχεῖα comparable to the divinities and rituals of paganism. Like paganism, legalism is a form of slavery from which God alone in Christ can deliver us. —D.J.H.

870. R. N. WILKIN, "Christians Who Lose Their Legacy: Galatians 5:21," *JournGraceEvangSoc* 4 (2, '91) 23-37.

Paul's comment about inheriting the kingdom in Gal 5:21 (see 1 Cor 6:9-11; Eph 5:5-7) refers to obtaining eternal rewards for faithful service. Although Christians cannot lose their salvation, they can lose their rewards.—D.J.H.

871. [Eph] M. D. Goulder, "The Visionaries of Laodicea," *JournStudNT* 43 ('91) 15-39.

"Ephesians" was written by Paul to the Laodicean church to contest the claims of Jewish-Christian visionaries. Such visionaries were ravished out of the body to heaven and given access to the Throne to praise God's glory. They needed to be holy, obeying the Torah, fasting, and abstaining from sex. Paul contended that all Christians have access to God in the exalted Christ and that the church is the temple filled by Christ.—D.J.H.

872. A.-G. Martin, "Quelques remarques sur le texte syriaque de l'Épître aux Éphésiens," *ÉtudThéolRel* 66 (1, '91) 99-103.

With particular attention to the Peshitta the article calls attention to interesting textual variants in the Syriac tradition of Ephesians (1:1, 4, 5, 10; 2:5, 6; 3:10-11; 4:8, 9, 18, 19, 30; 5:16, 21, 25, 26, 30; 6:6-7, 12).—D.J.H.

873. [Eph 5:21-33] A.-M. Pelletier, "Le signe de la femme," *NouvRevThéol* 113 (5, '91) 665-689.

With particular attention to Genesis 1–3 and Eph 5:21-33 and to the figure of Mary, the article seeks to clarify the place of women in the church and society. Eph 5:21-33 bases the equality between man and woman on their common baptismal vocation while not erasing the difference between them. The man is the sign of Christ for the church, which he himself is; the woman is the sign of the church for the man, all the while keeping the vocation of every baptized person to be Christ for the other.—D.J.H.

874. I. H. Marshall, "Which is the Best Commentary? 12. Philippians," *ExpTimes* 103 (2, '91) 39-42.

This survey of commentaries on Philippians in English concentrates on those published in the last forty years in four categories: shorter, middle-sized, more technical, and expository. The volumes treated in the third category are by J.-F. Collange (translation 1979), G. F. Hawthorne (1983), M. Silva (1988), and P. T. O'Brien (1991).—C.R.M.

875. H. W. House, "Doctrinal Issues in Colossians. Part 1 (of 4 parts): Heresies in the Colossian Church," *BiblSac* 149 (593, '92) 45-59.

No single identification of the error at Colossae (Essenism, Merkabah mysticism, Greek pagan cults, gnosticism, Christian gnosticism, syncretistic religion) is thoroughly convincing. The most one can say is that the error was a syncretism of Jewish, Gentile, and Christian features that diminished the all-sufficiency of Christ's salvation and his personal preeminence. —D.J.H.

876. J. O. Ryen, "Hvem skrev Kolosserbrevet? Til diskusjonen om Kolosserbrevets ekthet (Who Authored Colossians?)," *TeolKirk* 62 (3, '91) 175-186.

After reviewing scholarship on the authenticity of Colossians in the 1970s and 1980s, the article considers the problem with reference to the letter's language and style, theology, structure, and use of traditional materials. The differences between Colossians and the undisputed Pauline letters may be due to the special situation of the receiving community and the special traditional material used by its author. With respect to the structure of basic theological themes Colossians is similar to Romans. Paul or one of his students may have written Colossians.—D.J.H.

Col 2:12-13, § 36-841.

877. R. Yates, "Colossians 2,14: Metaphor of Forgiveness," *Biblica* 71 (2, '90) 248-259.

This study of the origin of the metaphor in Col 2:14 and the grammatical difficulties of the verse first surveys six different interpretations of the metaphor of the cancellation of the χειρόγραφον: the Law of Moses, a pact with Satan, an IOU from humanity to God, a heavenly book, penitential stelae, and theophanic visions. The survey leaves us with the idea of a bond or certificate of indebtedness to which all people have subscribed because of their sin. This background for the χειρόγραφον illuminates the remaining grammatical and exegetical difficulties of the verse.—C.R.M.

878. R. Yates, "Colossians 2.15: Christ Triumphant," *NTStud* 37 (4, '91) 573-591.

The metaphor utilized in Col 2:15 had its origin in the spectacular procession and celebration of a Roman military victory. Since the emphasis in the event was on the celebratory procession bringing honor to the city, this must be the main force of the metaphor. Consequently in Col 2:15 all associations of shame disappear from ἐδειγμάτισεν ἐν παρρησίᾳ, and the principalities and powers may be understood not as evil spirit-powers but part of the celebratory hosts. The author takes up the language of "stripping off" with reference to Christ's death to underline the believer's access to God. Thus Col 2:15 should be translated: "Having stripped himself in death, He boldly made an open display of the angelic powers, leading them in triumphal (festal) procession on the cross."—C.R.M.

879. T. Söding, "Der Erste Thessalonicherbrief und die frühe paulinische Evangeliumsverkündigung. Zur Frage einer Entwicklung der paulinischen Theologie," *BibZeit* 35 (2, '91) 180-203.

1 Thessalonians is very important for reconstructing Paul's early preaching of the gospel. The major themes included eschatology, the "gospel of God" (2:2, 8, 9), the "gospel of Christ" (3:2), soteriology, the universality of the gospel and the call of the Gentiles, the response to the gospel (faith, love, hope), and freedom from the Law. Despite its theological differences from the main letters, 1 Thessalonians is typically Pauline.—D.J.H.

880. P. W. Barnett, "Wives and Women's Ministry (1 Timothy 2:11-15)," *EvangRev Theol* 15 (4, '91) 321-334.

The reprint of an article published in *Evangelical Quarterly* [§ 34-307].—D.J.H.

881. J. Murphy-O'Connor, "2 Timothy Contrasted with 1 Timothy and Titus," *RevBib* 98 (3, '91) 403-418.

This study examines over thirty points where something in 2 Timothy is missing in both 1 Timothy and Titus or where something shared by the two latter epistles is lacking in 2 Timothy. The points are discussed under five categories: the address, Christology, the minister of the gospel, the gospel, and false teaching. The cumulative effect is disastrous for the hypothesis of the literary unity of the Pastorals. The authenticity of 2 Timothy must be debated in isolation from that of 1 Timothy and Titus.—C.R.M.

882. V. M. Fernández, "La vida sacerdotal de los cristianos segun la carta a los Hebreos," *RevistBíb* 52 (3, '90) 145-152.

According to Hebrews, Christians exercise a genuine priestly activity in union with Christ and in ultimate dependence on his high priesthood. This sacerdotal activity consists in offering the "sacrifice of praise," i.e. prayer and acts of mercy.—D.J.H.

883. T. Horak, "Teologia wiary w Liście do Hebrajczyków (Theologia fidei in Epistola ad Hebraeos)," *CollTheol* 61 (1, '91) 49-62.

The theological notion of faith in Hebrews is woven through themes of Christology, ecclesiology, and eschatology. Faith originates with Jesus, because he is faithful, the "pioneer and perfecter of our faith" (Heb 12:2). The church is the distinctive and unique environment of faith wherein the salvation worked by Christ is preached. The eschatological dimension of faith is evident in Jesus as the fulfillment of God's promised salvation that brings us ever closer to God.—J.P.

884. D. F. Kelly, "Prayer and Union with Christ," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 8 (2, '90) 109-127.

The teaching of Hebrews on the effects of the union of believers with Christ upon prayer is explored according to a trinitarian structure: the character of the Father in the Son; "many sons to glory"—priesthood of the Son in human nature; and the reality of the Holy Spirit uniting believers to the Father through the Son.—D.J.H.

885. T. Söding, "Zuversicht und Geduld im Schauen auf Jesus. Zum Glaubensbegriff des Hebräerbriefes," *ZeitNTWiss* 82 (3-4, '91) 214-241.

After calling attention to the distinctive approach to faith in Hebrews and considering the situation of its addressees and the author's purpose, the article focuses on specific texts that contribute to the theme of faith in trust and patience: faith in God (Heb 6:1), the linking of the word with the hearers through faith (4:2), παρρησία and ὑπομονή as forms of expressing faith (10:19-39), the essence of faith (11:1), and the "cloud of witnesses" (11:2-40). Then it discusses Jesus as the pioneer and perfecter of faith, and the theme of "looking to" Jesus (12:2). Finally it relates this understanding of faith to other biblical and extrabiblical approaches, and reflects on hermeneutical problems and opportunities.—D.J.H.

Hebrews, § 36-999.

886. K. H. Jobes, "Rhetorical Achievement in the Hebrews 10 'Misquote' of Psalm 40," *Biblica* 72 (3, '91) 387-396.

The four variations in the text of Ps 40:7-9 found in Heb 10:5-7 (σῶμα instead of ὠτία; ὁλοκαυτώματα instead of ὁλοκαύτωμα; εὐδόκησας instead of ᾔτησας; and τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου) were intentionally introduced by the author of Hebrews and were not in the Greek translation of the OT in the 1st century A.D. With each variation the author achieved a phonetic assonance between the variant word and another element of the quotation. The four variations are systematically related by the rhetorical technique of paronomasia.—D.J.H.

887. J. D. N. van der Westhuizen, "Stylistic techniques and their functions in James 2:14-26," *Neotestamentica* 25 (1, '91) 89-107.

The various steps in G. A. Kennedy's method of rhetorical criticism are applied to Jas 2:14-26: determining the rhetorical unit, defining the rhetorical situation, ascertaining the species of rhetoric (deliberative), determining the basic issue, determining the arrangement of the material, and reviewing the whole. The text displays fairly good rhetoric and is successful in meeting the situation.—D.J.H.

Jas 5:12, § 36-714.

888. [1 Pet] J. J. Pilch, "'Visiting Strangers' and 'Resident Aliens,'" *BibToday* 29 (6, '91) 357-361.

The resident aliens to whom 1 Peter was addressed had accepted Christianity as a form of human community that provided the social unity and acceptance that was not available to them in society. The contrast between feelings of homelessness and "at-home-ness" resonates through 1 Peter.—C.R.M.

889. [2 Pet 1:4] A. Wolters, "Postscript to 'Partners of the Deity,'" *CalvTheolJourn* 26 (2, '91) 418-420.

These additional notes on translating θείας κοινωνοὶ φύσεως in 2 Pet 1:4 as "partners of the Deity" [§ 34-1318] concern the meanings of κοινωνός, φύσις, θεία φύσις, and φθορά.—D.J.H.

890. [2 Pet 2:4] A. Feuillet, "Le péché évoqué aux chapitres 3 et 6,1-4 de la Genèse. Le péché des Anges de l'Epître de Jude et de la Seconde Epître de Pierre," *Divinitas* 35 (3, '91) 207-229.

The article first discusses the sin of pride described in Genesis 3 and the sin of sensuality committed by the "sons of God" according to Genesis 6. Then it considers the sin of the angels mentioned in Jude 6 and 2 Pet 2:4 according to the following outline: general observations on the angelic world as seen in the Bible; Jude 6 on the angels' sin in comparison with Jewish apocalyptic; and the relation between Jude and 2 Peter, and the angels' sin in 2 Peter. Jude 6 was inspired by a description of the angels' sin as in *2 Enoch* 7 (rebellious pride), and 2 Pet 2:4 depends on Jude 6.—D.J.H.

891. P. J. van Staden, "The debate on the structure of 1 John," *HervTeolStud* 47 (2, '91) 487-502.

The structure of 1 John has been explained in various ways: an expansion of an already existing source, independent units, or two or three main sections. A closely structured unity with a notable central line of thought can be detected when the arrangement of brief passages and also larger groups of passages in chiastic and alternating (parallel) patterns, or combinations of both, is taken into consideration. The three main sections (1 Jn 1:5–2:17; 2:18–3:17; 4:1–5:12) are divided into subsections, which in turn are divided into concentrically arranged parts.—D.J.H.

892. M. C. de Boer, "The Death of Jesus Christ and His Coming in the Flesh (1 John 4:2)," *NovTest* 33 (4, '91) 326-346.

This investigation outlines some of the difficulties with the recurrent opinion that the author of 1 John was combatting a docetic Christology with one that emphasized the concrete humanity of Jesus. The confession in 4:2 is in fact primarily a claim about the death of Jesus Christ and refers only secondarily to his humanity as such. Moreover, the confession in 4:2 concerns the death of Jesus Christ not as a unique and inimitable act of atonement but as a concrete ("fleshly") and imitable (exemplary) act of love.—C.R.M.

Jude 6, § 36-890.

Revelation

893. S. P. Kealy, "At a Loss When Facing the Book of Revelation," *BibToday* 30 (1, '92) 29-32.

A proper approach to Revelation involves an appreciation of the author's achievement, a critical overview of the history of its interpretation and limitations, and a courageous attempt to let this unique book speak honestly to our world today.—D.J.H.

894. E. H. Peterson, "Learning to Worship from Saint John's Revelation," *ChristToday* 35 (12, '91) 23-25.

Revelation presented the good news of Jesus to congregations experiencing a trivialization of the gospel by gossips (gnostics) and a deflection of the gospel by trouble (Roman persecution). What John did in response was to worship and to call his people to worship.—D.J.H.

895. H. Rosenau, "Die 'masslose' Natur - apokalyptische Naturerfahrung im Ausgang von der Johannesoffenbarung," *TheolPhil* 66 (3, '91) 384-397.

In apocalyptic writings such as Revelation nature is experienced by the medium of visions as chaotic and destructive, as the sign of the nearness of divine salvation, and in the problematic discrepancy in the form and content of the assurance of salvation. Within the apocalyptic interpretation of the world nature participates in the essence of God the Holy One, the *mysterium tremendum et fascinans.*—D.J.H.

896. D. D. Schmidt, "Semitisms and Septuagintalisms in the Book of Revelation," *NTStud* 37 (4, '91) 592-603.

With the help of the Old Greek and Theodotionic versions of Daniel, it is possible to identify in Revelation some stylistic features that are appropriately described as Septuagintalisms: ἔχω and δίδωμι with ἐξουσίαν; the periphrastic "modal" verbs μέλλω, δεῖ, and θέλω; the passive verb ἐρρέθη; etc. These Septuagintalisms are syntactical constructions distinctive of the style of translation Greek in the Septuagint, especially Daniel, but not directly imitating the Semitic text, and occurring in contexts that on other grounds are likely to have influenced the language of the text in question.—D.J.H.

897. J. R. Michaels, "Revelation 1.19 and the Narrative Voices of the Apocalypse," *NTStud* 37 (4, '91) 604–620.

This investigation suggests that Rev 1:19 is a key not to the structure of Revelation but to its narrative technique. A survey of identifications and interpretive comments using forms of εἰμί and μέλλω in Revelation reveals a knowledgeable narrator who explains to the reader the identity of this or that figure in John's vision. The interpretive purpose of these comments supports the view that 1:19 has to do with the interpretation of what John sees (ἅ εἰσί = "what it signifies"), not with distinctions of past, present, and future. What John is specifically told to write down (γράφον in 1:19 and elsewhere) are words of the knowledgeable narrator. At the end of the book it becomes clear that behind the multiple voices of the knowledgeable narrator is the voice of Jesus.—C.R.M.

898. J. A. du Rand, "Die Narratiewe Funksie van die Liedere in Openbaring 4:1-5:15 (The Narratological Function of the Hymns in Revelation 4:1-5:15)," *SkrifKerk* 12 (1, '91) 26-35.

Two segments of Revelation 4–5 (4:8-11; 5:9-13) can be identified as hymnic material. Within their present narratological framework these hymns serve to confirm the identity of God and the Lamb as well as that of the reader/hearer.—D.J.H.

899. B. W. Snyder, "How Millennial Is the Millennium? A Study in the Background of the 1000 Years in Revelation 20," *EvangJourn* 9 (2, '91) 51-74.

It is possible to find in rabbinic and intertestamental writings traditions about the binding of Satan or fallen angels, the messianic reign, and the use of thousand year periods. But nowhere does a Jewish tradition reflect all three features as Revelation 20 does. This unique blend can be explained in light of the author's understanding of Jesus as Messiah. The thousand years is not necessarily to be taken literally (see Ps 90:4).—D.J.H.

BIBLICAL THEOLOGY

Christology

900. M.-É. Boismard, "Le titre de 'fils de Dieu' dans les évangiles. Sa portée salvifique," *Biblica* 72 (3, '91) 442-450.

In the OT the title "son of God" does not imply human participation in divinity. Rather, it signifies that someone—a king or a just one—has been adopted by God and promised God's care. Such OT texts can help us to understand how the title "Son of God" is applied to Jesus in the Gospels. The title indicates God's effective protection of the one adopted as God's son.—D.J.H.

901. K. Haacker, "Jesus—Messias Israels?" *EvangTheol* 51 (5, '91) 444-457.

The article considers why we today speak of Jesus as the Messiah, what the concept of Messiah means in its application to Jesus, and what meaning and justification the expression "Messiah of Israel" has in this context. The NT idea of Jesus as Messiah represents the selection and development of certain OT points. In a sense one can say that Jesus is not yet the Messiah of Israel.—D.J.H.

902. D. J. Harrington, "'Jesus, the Son of David, the Son of Abraham . . .': Christology and Second Temple Judaism," *IrTheolQuart* 57 (3, '91) 185-195.

Recent research on the title "Messiah" in Second Temple Judaism indicates that the "script" or "portrait" was not as clear or uniform as most Christians and Jews assume. After surveying research on "Messiah" in Second Temple Judaism to point out significant new trends, the article applies what has been learned from this research to Paul's presentation of Jesus as the Son of Abraham in Galatians 3 and to Matthew's portrait of Jesus as the Son of David. —D.J.H.

903. J. M. Ross, "The Son of Man," *IrBibStud* 13 (4, '91) 186-198.

(1) Jesus did call himself the "Son of Man." (2) He used the "Son of Man" as a meaningful self-designation. (3) The title "Son of Man" signifying the Messiah or some other expected deliverer was not in current use. (4) Jesus did not derive either the title or its meaning from any previous source; it was his original creation. (5) The expression meant "the human being," the human par excellence, the focal point of the human race in its relation to God.—D.J.H.

904. A. Sand, "Ist Jesus der Messias — oder sollen wir auf einen anderen warten?" *Renovatio* 47 (4, '91) 229-243.

After preliminary reflection on the question whether Jesus is the Messiah and how this question should be approached, the article discusses messianic expectation in the OT, messianic expectation in Judaism—especially in Jewish apocalyptic, and the picture of the Messiah in the NT. For the Christian Jesus is the Messiah as the Son of Man who during his first coming proclaimed the beginning of the time of salvation. All messianic expectation, however, is based on the preliminary nature of a present Advent rooted in a final redemption in the future.—C.R.M.

905. C. Setzer, "'You Invent a Christ!' Christological Claims as Points of Jewish-Christian Dispute," *UnSemQuartRev* 44 (3-4, '91) 315-328.

Though Jews disliked the early Christian attitude toward Torah and its observance, they also objected to early Christians on the basis of credal issues. Three christological claims in particular provoked conflict: a crucified man was the Messiah; Jesus rose from the dead; and Jesus was conceived by a virgin.—D.J.H.

906. S. Zañartu, "Notas conclusivas a una docencia en cristología bíblica," *TeolVida* 32 (3, '91) 221-232.

This outline of a biblical Christology deals with the God revealed in Christ, the Christian in light of the trinitarian God and of the Easter event, the titles applied to Jesus, and kerygma and history. It also reflects on Christology in the Latin American context today.—D.J.H.

Church and Ministry

907. W. Brueggemann, "Rethinking Church Models through Scripture," *TheolToday* 48 (2, '91) 128-138.

It is possible to discern in the OT three models for the community of faith that reflect social crisis and historical circumstance: the pre-monarchic model as "new church start," the monarchic model as Temple community, and the post-exilic model as a textual community. The late community represented by Ezra not only used the early materials but also reshaped the early traditions for its own use.—D.J.H.

908. N. CASALINI, "Democrazia e partecipazione nella chiesa. Modelli di comportamento della generazione apostolica," *StudBibFranLibAnn* 40 ('90) 159-181.

One can discern the democratic values of the apostolic generation at work in theological debates about the way of salvation (Acts 15:1-35; Gal 2:11-14), the divisions in the Corinthian church (1 Cor 1:10–4:21), and the resurrection (1 Cor 15:12-19). These values manifest themselves also in nominating and electing candidates to the apostolic ministry (Acts 1:15-26) or to help in that service (Acts 6:1-6), and in the financial administration of money collected from different churches (2 Cor 8:16-21). They also appear in Paul's letter to Philemon where the apostle's authority and the Christian's freedom of conscience come into contact. In these situations the early Christians showed frankness, openness, and respect for others' opinions and consciences.—D.J.H.

909. O. GENEST, "Does the New Testament Resolve the Question of Women in Ministry?" *Ecumenism* [Montreal] 26 (103, '91) 25-28.

When the issue of women in ministry in the NT is examined from its very roots [see § 32-330], women show up in a variety of ecclesial functions. Nevertheless, revelation does not deal with the form of the society or the feminine life-style of the epoch into which the Word became incarnate. Thus it is necessary that certain practices within the NT be evaluated by the measure of what Jesus brought and the evangelical ideal to which he gave birth.—D.J.H.

910. L. R. HENNESSEY, "*Diakonia* and *Diakonoi:* Early Christian Perspectives on Service and the Servants," *NewTheolRev* 4 (4, '91) 5-23.

The article discusses classical and Jewish antecedents to the Christian ideal of service, the NT ideal of loving service, and service and servants in the NT and in the 2nd and 3rd centuries A.D. The diaconate emerged out of the experience and needs of the early Christian community. Women were ordained members of the diaconate throughout the early Christian period. Attempts at renewing this ministry today must be grounded in servant spirituality and the church's worship.—D.J.H.

911. P. HOFFMANN, "Eine geschwisterliche Kirche," *Orientierung* 55 (15-16, '91) 165-167.

The Christian community/church must be understood as the community of Jesus' brothers and sisters (see Mk 3:34), freed from the power structures that elsewhere prevail in human relations. This fundamental concept has important consequences for church structures, ministry, and worship.—D.J.H.

912. H. LEGRAND, "*Traditio perpetuo servata?* The Non-ordination of Women: Tradition or Simply an Historical Fact?" *Worship* 65 (6, '91) 482-508.

Although the non-ordination of women to pastoral ministry is an undeniable historical fact, it is not "tradition" in the strong sense. The absence of women from the Twelve is not conclusive. The restriction of women from ministry during the apostolic period can be explained by other motives than trying to be faithful to Christ's will. Neither the symbolism of Christ as head and bridegroom of the church, nor the nature of women, nor the nature of the pastoral office permit under certain circumstances the exclusion of women from the ability to exercise through ordination the ministry of church communion and therefore the sacraments.—D.J.H.

913r. G. LOHFINK, *Wie hat Jesus Gemeinde gewollt?* [*NTA* 27, p. 345].

G. DE VIRGILIO, "La ἐκκλησία come 'società alternativa.' Ricezione dell'opera di G. Lohfink," *RivistBib* 39 (4, '91) 467-475.—After discussing the hermeneutical horizon and functional context of the book, the article explains its thesis: point of departure, major questions, and responses. Then it reviews the critical reception of the work over the past ten years in the biblical, ecclesiological, and sociopolitical areas, respectively.—D.J.H.

914. G. MARCHESI, "Cristo sì, Chiesa no? Gesù, origine e fondamento della Chiesa," *Civ Catt* 142 (3389, '91) 368-381.

This reflection on Jesus as the origin and foundation of the church considers the debate whether Jesus founded the church, the implicit ecclesiology in Jesus' earthly life and the "preformation" of the church, and the steps involved in the gradual formation of the church.—D.J.H.

915. J. A. QUINE, "Court Involvement in Church Discipline. Part 1 (of 2 parts)," *BiblSac* 149 (593, '92) 60-73.

The article first discusses the NT basis for church discipline: its necessity, purposes (restoration, benefit for the local congregation, deterence from sin), general and specific causes, and method (see Mt 18:15-17). Then it outlines legal theories and defenses in church discipline today.—D.J.H.

916. J. RATZINGER, "Il primato di Pietro e l'unità della Chiesa," *EuntDoc* 44 (2, '91) 157-176.

The article first discusses the primacy of Peter in the NT: Peter's mission in the NT tradition as a whole, Peter in the group of the Twelve according to the Synoptic tradition, and the saying about Peter's ministry in Mt 16:17-19. Then it takes up the question of succession: the principle of succession in general, and the succession of Peter in Rome. The primacy of Peter's successors at Rome is an essential element of church unity.—D.J.H.

917. B. SESBOÜÉ, "Ecclesia ex circumcisione, Ecclesia ex gentibus," *Istina* 36 (2, '91) 182-201.

This theological reflection on the place of Jews and the Jewish tradition within the church first explores the NT evidence: the event of Jesus, the birth and first expansion of the church (Acts), and Paul's theological reflection. Then it focuses on the relation of Jewish Christians to Gentile Christians, the Judaizing Christians, Jewish observances, iconographic evidence, etc. It concludes with questions to Christians and to Jews about Jewish Christians.—D.J.H.

918. C. VIARD, "La passion de l'apôtre," *Christus* [Paris] 38 (152, '91) 427-434.

Paul's comment about sharing the tribulations of Christ (see Col 1:24, 28-29) can foster a better appreciation of apostolic activity and Christian engagement in the world. Jesus' suffering is an essential locus for understanding apostolic action and illumines the life and activity of every disciple.—D.J.H.

919. G. WAINWRIGHT, "Renewal as a Trinitarian and Traditional Event," *LexTheolQuart* 26 (3-4, '91) 117-124.

When Christians use the word "new" (καινός) in a strong and full sense, they have in mind the qualitatively new and unsurpassable character of the new covenant. Everything "new" is the work of God—self-revealed as Father, Son, and Holy Spirit. And all "renewal" must be part of the history of salvation that is led by God. That is where tradition comes in.—D.J.H.

Various Themes

920. R. Barilier, "Le divorce. Étude biblique et pastorale," *RevRéf* 42 (5, '91) 5-43.

After reflecting on divorce as a sign of the crisis of marriage today, the article surveys the biblical teachings on the indissolubility of marriage in the orders of creation (Gen 1:26-28; 2:18-24), the fall (Genesis 3), conservation (Deut 24:1-4), and redemption (Mk 10:1-12 parr.; Mt 5:32 and 19:9; 1 Cor 7:10-16). Then it outlines a pastoral approach to marriage and divorce, with particular attention to spiritual direction and ecclesiastical discipline. —D.J.H.

921. D. Borobio, "An Enquiry into Healing Anointing in the Early Church," *Concilium* (2, '91) 37-49.

In the early church neither the charisms nor the rites nor the practices of healing were reduced to the anointing of the sick. But it was in the anointing of the sick that these charisms, rites, and practices were active, significant, and concentrated with the greatest frequency and efficacy, with the greatest degree of recognition and solemnity.—D.J.H.

922. R. Burggraeve, "Responsibility for a 'New Heaven and a New Earth,'" *Concilium* (4, '91) 107-118.

Reflection on ecology from a Christian standpoint cannot ignore the biblical category of "new heaven and new earth" (see Isa 66:2; Rev 21:1). According to the biblical idea of creation human beings are given a specific task in the world and must give account to God about it. They must develop themselves in the direction of the "new heaven and new earth" as the milieu for the realization and coming of God's kingdom of peace and righteousness.—D.J.H.

923. R. Clapp, "Overdosing on the Apocalypse," *ChristToday* 35 (12, '91) 26-29.

Christians are apocalypticists by definition. Responsible apocalypticism is embedded in the sweep of the grand biblical narrative. It allows for only one real and final crisis: God's. —D.J.H.

924. R. E. Coleman, "The Promise of the Great Commission," *EvangJourn* 9 (2, '91) 75-85.

The great commission (see Mt 28:19-20; Lk 24:49; Jn 20:21; etc.) is possible through the Holy Spirit. The article discusses the biblical teachings on the Holy Spirit according to the following outline: creative power, recreated in Christ, preparing redemption, ministry of the Son, continuing Christ's work, another counselor, pentecostal outpouring, and receiving the promise.—D.J.H.

925. T. M. Dabek, "Eucharystia i Duch Święty. Więź teologicznobiblijna (Die Eucharistie und der Heilige Geist. Bibeltheologische Verbindung)," *AnalCracov* 21-22 ('89-'90) 179-202.

Jesus the Servant of God was from the beginning of his human life united with the Spirit (see Mt 1:18, 20; Lk 1:35). He offered the possibility of new life in the Spirit beginning with baptism. The high point of salvation history was the perfect sacrifice of the new covenant offered by Christ the high priest (see Heb 9:1-5, 14-15)—a work empowered by the Holy Spirit. The Eucharist as the memorial of Christ is the high point of the life and activity of the Christian church. The Holy Spirit is the power-source of the good Christian life that receives its inspiration and direction from the Eucharist.—D.J.H.

926. A. DALBESIO, "Lo Spirito Santo e l'Eucaristia secondo il Nuovo Testamento," *Laurentianum* 32 (1-2, '91) 167-220.

This investigation of the Holy Spirit's role in the Eucharist according to the NT first considers the accounts of Jesus' Last Supper (Mt 26:20-29 parr.) and his bread-of-life discourse (Jn 6). Then it reflects on the Eucharist as the presence of the glorious Christ through the work of the Holy Spirit (see Jn 6:63a). Finally it deals with the Holy Spirit and the "agapic" dimension of the Eucharist, with particular attention to the "new commandment" (see Jn 13) and community life (see Acts 2:42-46).—D.J.H.

927. G. DAUTZENBERG, "Jesus und die Tora," *Orientierung* 55 (21, '91) 229-232; "Frühes Christentum—Gilt die Tora weiterhin? Hellenistische Mission, Paulus und das Markusevangelium," (22, '91) 243-246.

Some elements of the Jesus tradition criticize the Torah, whereas others affirm it. The first installment explores this phenomenon in Synoptic texts deriving from Q: the woes in Lk 11:39b-41/Mt 23:25-26 and Lk 11:42/Mt 23:23, the apophthegm in Lk 9:59-60/Mt 8:21-22, and the sayings about divorce and the value of the Law in Lk 16:16-18/Mt 11:12-13; 5:18, 32. The second installment deals with attitudes toward the Law in the Hellenistic Gentile Christian mission and explores tensions present in Paul's treatment of the Law. Then it focuses on the problem of the Law in Mark's Gospel, with particular attention to the issues of the Sabbath (2:23–3:6) and cultic purity (7:1-23) and to Mark's emphasis on the ethical and salvation-historical significance of the Law's commandments.—D.J.H.

928. S. B. DAWES, "Humility: Whence This Strange Notion?" *ExpTimes* 103 (3, '91) 72-75.

K. Wengst's "solidarity of the oppressed" is not what the OT means by "humility." It rests on the semantic mixing of *ʿānî* ("poor"), *ʿănāw* ("afflicted"), and *ʿănāwâ* ("humility"). In the OT humility is an attitude toward God, self, and others based on the recognition of God's sovereignty. The "humility" ethic probably arose in the royal ideology.—D.J.H.

929. G. D'COSTA, "One Covenant or Many Covenants? Toward a Theology of Christian-Jewish Relations," *JournEcumStud* 27 (3, '90) 441-452.

Some theologians view the Jewish and Christian traditions as two distinct yet complementary covenants. After outlining the arguments put forward by the dual-covenant school, the article suggests that some are problematic and others can be met by rethinking aspects of Christian theology. There is only one normative covenant, within which there are many further legitimate covenants. There is only one God who is self-disclosed in many ways. For discerning these ways there is only one criterion available to Christians: a christocentric trinitarianism.—D.J.H.

930. M. Delahoutre, "Unité des religions ou dialogue?" *EspVie* 101 (40, '91) 529-534.

After outlining various modern attempts at dealing with the unity of religions, the article reflects on the specificity of biblical religion in its form and content and on its experiential approach to other religions. We "short-circuit" God's plan if we reduce the religions to an ideology in which all should share.—D.J.H.

931. C. Di Sante, "L'amore alla vita," *RassTeol* 31 (4, '90) 374-387.

With particular attention to OT and Jewish sources, the article considers the theme of love for life under three major headings: love for the earth, love for God, and love for the neighbor.—D.J.H.

932. C. Di Sante, "Il Messianismo. Tra l'attesa e la realizzazione," *RassTeol* 31 (5, '90) 421-432.

In the light of OT and later Jewish texts, the article discusses the biblical future (different from the present, totally positive), its originality (regarding origin, end, and realization), and its relation to the logic of the covenant (divine and human contributions, a new concept of waiting and the future, everyday life).—D.J.H.

933. D. A. Dorsey, "The Law of Moses and the Christian: A Compromise," *JournEvang TheolSoc* 34 (3, '91) 321-334.

None of the 613 stipulations of the Sinaitic covenant, including the so-called moral laws, are legally binding upon Christians. However, in a revelatory and pedagogical sense all 613 statutes, including the ceremonial and civic laws, are binding upon Christians. They should attend to the original meaning and purpose, theological significance, and practical implications of each OT law.—D.J.H.

934. J. Fenton, "Eating People," *Theology* 94 (762, '91) 414-423.

The eucharistic words of Jesus present a problem. How could a Jew have said to other Jews that there was an analogy between eating bread and eating a human body, or between drinking wine and drinking human blood; and that his disciples must do both? Eating people in a metaphorical sense, meaning to be their enemy, is primarily a Hebrew idiom. Jesus may have used the metaphor of eating his flesh (or body), and drinking his blood, in a hostile, destructive, and adversarial sense at the Last Supper. [In the same issue (pp. 423-425) R. Morgan replies that the institution narratives do not justify the liturgical qualms that gave rise to Fenton's novel idea.]—C.R.M.

935r. W. A. Grudem, *The Gift of Prophecy. In the New Testament and Today* [*NTA* 33, p. 263].

R. L. Thomas, "Prophecy Rediscovered? A Review of *The Gift of Prophecy in the New Testament and Today*," *BiblSac* 149 (593, '92) 83-96.—Though this book has many merits, it provides a confusing picture of NT prophecy, questionable interpretation of texts (Eph 2:20; Acts 21:10-11; 1 Corinthians 12–14), and an inadequate view of prophecy. The NT gift of prophecy should be understood as the spiritual ability to convey authoritative and inerrant revelatory messages from God in the church up to the time of the completion of the NT canon for the edification of the church.—D.J.H.

936. É. Guers, "De l'Esprit promis à l'Esprit donné," *RevRéf* 42 (4, '91) 11-22.

The Holy Spirit was promised by the OT prophets, John the Baptist, and Jesus. The Holy Spirit was given first of all to Christ who is head of the church, and then to all those who belong to Christ (the Gift and the gifts, the charisms and the ordinary gifts of the Holy Spirit, the apostles and other believers).—D.J.H.

937. W. B. Gulick, "The Bible and Ecological Spirituality," *TheolToday* 48 (2, '91) 182-194.

Several significant strands within the Bible can be integrated to form a vision that both protects and encourages Christian ecological spirituality. An ecological spirituality can successfully be grounded in a combination of the covenantal, cosmological, and metaphoric interpretations of the self-God relationship.—C.R.M.

938. G. Heinsohn, "Was ist Judentum? Altisraelitentum/Christentum und jüdischer Monotheismus: Differenz und Konflikt," *ZeitRelGeist* 43 (4, '91) 333-344.

The pre-monotheistic Israelites lived in fear of cosmic catastrophes and worshipped planetary deities (Yahweh and his Asherah), whereas monotheistic Jews regarded the age of such catastrophes as past. The traditional Yahweh reappeared in Christianity as Jesus. The Jewish prophetic admonition that nothing is to be gained from the sacrifice of another (see Hos 6:6; Isa 43:10) and the Christian conviction that salvation arises from such a sacrifice remain the core of the conflict between Judaism and Christian religion.—D.J.H.

939. D. E. Hiebert, "The Significance of Christian Intercession," *BiblSac* 149 (593, '92) 16-26.

The article discusses four NT terms for Christian intercession (see 1 Tim 2:1-4), four NT reasons for intercessory prayer, and four vital elements in the practice of Christian intercession.—D.J.H.

940. Z. C. Hodges, "We Believe In: Rewards," *JournGraceEvangSoc* 4 (2, '91) 3-11.

Scripture not only teaches a doctrine of rewards (Rev 22:12) but also commands us to pursue them (Mt 6:19-21; 1 Cor 9:24-27). Rewards provide one valid and important biblical motivation for the Christian life.—D.J.H.

941. R. Karwacki, "Nowa Pięćdziesiątnica (Das neue Pfingsten)," *CollTheol* 60 (1, '90) 15-20.

The new Pentecost of the NT has trinitarian, ecclesial, and eschatological dimensions. It is the occasion of the revelation of the Holy Spirit as the third person of the Trinity, the time of the church, and the beginning of the last times.—J.P.

942. A. Langella, "Doni di guarigione e prodigi nei credenti secondo il Nuovo Testamento," *Asprenas* [Naples] 38 (2, '91) 147-169.

This examination of NT evidence regarding gifts of healing and miracles to those who believe in Jesus deals with the Synoptic sayings about power over unclean spirits, the "signs" in Mk 16:17-18, references in Acts to miracles done by early Christians, charismatic experiences according to the Pauline epistles, and prayer for the sick in Jas 5:14-15. The various NT displays of healing power occur in a context of mission and faith.—D.J.H.

943. B. LATEGAN, "New Testament Anthropological Perspectives in a Time of Reconstruction," *JournTheolSAfric* 76 ('91) 86-94.

The NT writings offer rich material for understanding the relationship between God and human beings, the implications of the incarnation, the humanization of society, and the reconstruction of an environment in which the human dimension has suffered almost irreparable damage. The essence of NT anthropology is summed up in Rom 8:37: ". . . and yet—in spite of all, overwhelming victory is ours through him who loved us. . . ." [The same issue (pp. 95-96) contains a response by M. A. Kruger.]—D.J.H.

944. N. LOHFINK, "Il concetto di 'alleanza' nella teologia biblica," *CivCatt* 142 (3389, '91) 353-367.

The Italian version of an article published in German in *Theologie und Philosophie* [§ 36-409].—D.J.H.

945. R. MAAS, "Instruction from Zion: Jesus as the 'Globalization' of *Torah*," *Living Light* [Washington, DC] 28 (1, '91) 69-79.

Jesus' announcement of the inbreaking reign of God carried a globalizing element: the fulfillment of the Torah through the universal recognition of the sovereignty of Israel's God and the magnetic attraction of Yahweh's "instruction" (see Isa 2:2-5). In preaching Jesus, Paul globalized the good news of salvation, especially by the body of Christ metaphor.—D.J.H.

946. V. MACCAGNAN, "La vocación del cristiano y la vocación de María," *EfMex* 9 (27, '91) 355-369.

The article first considers the theme of "vocation" in the OT and NT, with particular attention to the themes of service to the kingdom, holiness, and eschatology. Then it focuses on the vocation of Mary with reference to the annunciation (Lk 1:26-38), the theme of the New Adam and the New Eve, and trinitarian life.—D.J.H.

947r. A. MAGGI, *Nostra Signora degli eretici. Maria e Nazaret* [see *NTA* 34, p. 401].

M. ZAPPELLA, "Le donne nel giudaismo e la figura di Maria nei Vangeli. Osservazioni ermeneutiche in margine a una recente opera," *RivistBib* 39 (3, '91) 325-341.—Maggi has written a courageous and anti-conformist book. But that is not enough to produce a convincing portrait of Mary of Nazareth in her Jewish context. There are serious problems with Maggi's approach to Second Temple Judaism and her use of Jewish sources pertaining to the place of women in Jewish society. Her analyses of the pertinent NT texts are neither methodologically rigorous nor theologically sophisticated.—D.J.H.

948. U. MAUSER, "One God Alone: A Pillar of Biblical Theology," *PrincetonSemBull* 12 (3, '91) 255-265.

The biblical insistence on the oneness of God is so different from the monotheistic consciousness of our time that the almost universal procedure of reading the Bible through the spectacles of a modern monotheist must result in a serious misreading of its message. The oneness of God in the OT and NT is the revelation of a God who is incomparable to all other divinities. The acknowledgement by a human community of this singular God who rules in the midst of many competitors must necessarily enforce the conclusion that this God alone is to be given total allegiance to the exclusion of all other claims.—D.J.H.

949. J. McDade, “The continuing validity of the Jewish Covenant: a Christian perspective,” *Month* 24 (9-10, ’91) 376-381.

The article was previously published in *SIDIC* [§ 35-1361].—D.J.H.

950r. H. Merklein (ed.), *Neues Testament und Ethik* [*NTA* 33, p. 408].

D. Müller, “Nouveau Testament et éthique. A propos d’un livre récent,” *ÉtudThéolRel* 66 (4, ’91) 565-568.—This volume honoring Professor Schnackenburg on his 75th birthday represents a most extensive and impressive contribution by Catholic exegetes (and five Protestants) to reconstructing the development of early Christian moral teaching. The article describes individual contributions to the *Festschrift* and lists seven issues that emerge from the papers.—D.J.H.

951. L. Monloubou, “Le Mal—Dieu—La Bible,” *EspVie* 101 (49, ’91) 668-672.

In assessing how the Bible deals with the problem of evil, one must take into account how God is revealed in history, Scripture’s willingness to attribute to God the initiative and responsibility for painful events, and its emphasis on divine causality and monism.—D.J.H.

952. A. Muriankari, “A View of Man from the Bible,” *Biblebhashyam* 17 (2, ’91) 117-121.

We are created in the image and likeness of God. Once we are united with Christ our real life, we become a new being and see the one in whose image and likeness we are created. —D.J.H.

953. J. Osei-Bonsu, “The Intermediate State in the New Testament,” *ScotJournTheol* 44 (2, ’91) 169-194.

In the NT, as in traditional Christian theology, resurrection was envisaged as a reunion of body and soul after the intermediate state, which was understood in a literally temporal sense. The intermediate state of the soul is supported by Mt 10:28/Lk 12:4-5; Lk 16:19-31; 23:43; Acts 2:27, 31; 2 Cor 5:1-10; Phil 1:23-24; 1 Cor 15:35-54; 1 Thess 4:13-18; and Rev 6:9-11 and 20:4.—D.J.H.

954. A. Pezhumkattil, “God as Guest in Family,” *Biblebhashyam* 17 (2, ’91) 69-85.

In the Bible God visits families and wishes to be accepted as a guest by them. In the OT God visits in angelic or anthropomorphic form (see Gen 3:8-19; 18:1-15; 19:1-13; etc.), and in the NT God visits in the person of Jesus (Lk 10:38-42; 24:13-35; Jn 2:1-11; 11:1-45; etc.).—D.J.H.

955. E. A. Russell, “Some Reflections on Humour in Scripture and Otherwise,” *IrBibStud* 13 (4, ’91) 199-210.

After remarks on whether there is humor in Scripture, the article examines humor and wit in the OT, Jewish humor in the early Christian period, and humor in the sayings of Jesus. —C.R.M.

956. D. Senior, “The End of the World,” *BibToday* 30 (1, ’92) 4-10.

The basic biblical principles regarding the end of the world are the following: The world will come to an end; God is the author of life and guide to destiny; the end-time involves suffering, chaos, and radical transformation; and Jesus Christ is the inaugurator and exemplar of the end-time.—D.J.H.

957. A. SMITH, "The New Testament and Homosexuality," *QuartRev* 11 (4, '91) 18-32.

The NT writers understood homoerotic dominance as the model for all kinds of homoerotic behavior. The NT condemnations of homoerotic acts (see 1 Cor 6:9-10; Rom 1:26-27; 1 Tim 1:9-10) entail a culturally specific understanding of sex roles that need not be accepted wholesale in modern times. We do not have any clear instruction from the early church about how to treat homoeroticism as a whole.—D.J.H.

958. V. STOLLE, "Das Gebet der Gemeinde Jesu Christi nach dem Neuen Testament," *KerDog* 37 (4, '91) 307-331.

The new experience of God through Jesus found its corresponding expression in a new way of praying. The article examines the following themes in the NT: praying in Jesus' name (how the community of Jesus learned to pray anew, Jesus at prayer and the praying community), the prayer of the disciples (according to Luke, in the context of Jewish prayer), the prayer of the community (according to Luke, Mt 6:9-13, exhortations to prayer), and prayer and history (Lk-Acts, praying today).—D.J.H.

959. E. TESTA, "L'apocalittica giudeo-cristiana e il problema della salvezza," *StudBibFran LibAnn* 40 ('90) 183-210.

The tripartite cosmology of Judaism (heavenly places, the earth, the regions below) enabled Jewish Christians to express their theological convictions about the saving work of Christ (descent, the struggle on the cross, the struggle in Sheol, exaltation, triumph over enemies and gifts for friends, the eternal marriage between the church and Christ) and the salvation of the faithful (the two ways, the good journey, millenarianism, rest).—D.J.H.

960. J. THORNHILL, "The Eucharistic Gesture of Jesus: What Did It Mean to Those Who Shared His Table Fellowship?" *AusCathRec* 68 (4, '91) 395-405.

Set in the context of table fellowship, Jesus' eucharistic gesture at the Last Supper fulfilled the pattern of Israel's memorial of the exodus, gave a communion in the Lord's Passover mystery, and constituted the realization of the new covenant, the sacrifice that is the perfect act of thanksgiving and worship on behalf of the whole of creation, and the beginnings of the eschatological banquet of God's final kingdom.—D.J.H.

961. E. TROCMÉ, "Les Juifs d'après le Nouveau Testament," *FoiVie* 90 (6, '91) 3-22.

The different portrayals of Jews in the NT reflect the writers' situations: within Judaism (Mark), within Judaism but in a "civil war" (Paul), in an ambiguous situation (Luke), in the process of separation (Matthew), and after the exclusion of Christians from the synagogue (John).—D.J.H.

962. A. VAN DER HEIDE, "The Call of Abraham as Read by Jews and Christians," *Concilium* (1, '91) 13-26.

Early Christians (see Hebrews 11 and Romans 4) emphasized Abraham's disposition of faith and his significance for all peoples. The Jewish tradition focused on Abraham's obedience as evident from his actions and his disposition acquired through knowledge and experience.—D.J.H

963. O. K. Vazhuthanapally, "Faith and Family Life in the Sacred Scripture," *Biblebhashyam* 17 (2, '91) 100-116.

In the Bible the family is the ideal place of faith education. In ancient Israel the family was the basis of the social structure and played a key role in political and religious life. Jesus laid a solid foundation for the family in his teaching and action. According to the NT, the family is holy, permanent, and monogamous. A definite equality of men and women is implied. —D.J.H.

964. T. Vuk, "Religione, Nazione e Stato nel Vicino Oriente Antico e nella Bibbia," *Stud BibFranLibAnn* 40 ('90) 105-158.

Ancient Near Eastern cultures (Egypt, Mesopotamia, Israel) tended to intertwine the concepts of religion, nation, and state. In the OT a growing importance was attributed to the religious factor in national identity. In the NT faith became the only factor for religious identity, and nation and state were no longer given religious connotations.—D.J.H.

965. E. Wainwright, "A Metaphorical Walk through Scripture in an Ecological Age," *Pacifica* 4 (3, '91) 273-294.

In developing the "new cosmology" it is necessary to subject the biblical text to both a hermeneutics of suspicion and a hermeneutics of reclamation. After reflecting on our contemporary experience, the article discusses some pertinent OT texts (Genesis 1 and beyond, the "land" metaphor, Judges 19 and Hosea 2, Prov 8:31; 9:1-6). Then it focuses on Jesus' metaphor of table companionship or fellowship, as well as the central gospel metaphor of Jesus' cross and resurrection.—D.J.H.

966. F. M. Young, "'Creatio ex nihilo': A Context for the Emergence of the Christian Doctrine of Creation," *ScotJournTheol* 44 (2, '91) 139-151.

The early Christian doctrine of creation out of nothing was daring. It was affirmed in the face of Greek assumptions and does not seem to have been a Jewish idea (despite 2 Macc 7:28). Creation out of nothing was a doctrine not only about the world but also about God, for it made God independent of the world as its sovereign and beginning, and as containing all things while not being contained.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

967. J. D. M. Derrett, "Bankruptcy and the New Testament," *DownRev* 109 (376, '91) 173-182.

Partnership and bankruptcy law differed substantially between Romans and Jews, and both resemble modern counterparts rather distinctly. After discussing debt, repayment, and bankruptcy in ancient legal practice, the article considers the practice of *cessio bonorum* in Greece and Israel, lending in Judaism, and NT parables that refer to bankruptcy and related matters. —D.J.H.

968. D. B. Martin, "Ancient Slavery, Class, and Early Christianity," *Fides et Historia* [Grand Rapids] 23 (2, '91) 105-113.

G. E. M. de Ste. Croix in *The Class Struggle in the Ancient Greek World* (1989) and D. J. Kyrtatas in *The Social Structures of the Early Christian Communities* (1987) offer careful, laudable scholarship written from a Marxist perspective. But both fail to pay sufficient attention to the fact that for the Greco-Roman world slavery was a status—not a class—category. Slaves did not occupy a clear position as the exploited class within the subculture of the Pauline household-church.—D.J.H.

969. J. M. Robinson, "Handling Future Manuscript Discoveries," *BibArch* 54 (4, '91) 235-240.

In view of experience with the Nag Hammadi, Qumran, and other ancient manuscripts, the article makes six proposals for dealing with future discoveries: the creation of a new ethos, a policy commission, on-call teams of technicians, policies for prepublication accessibility, practical policies for *editiones principes,* and eliminating conflicts of interest between administrators and editors.—D.J.H.

970. J. M. Robinson, "What We Should Do Next Time Great Manuscripts Are Discovered," *BibArchRev* 18 (1, '92) 66, 68.

Scholars editing manuscript discoveries must abandon the ethos of monopoly. Within a year of being assigned to prepare an *editio princeps* they should make available to the scholarly community photographs of the text and a preliminary transcription. Then they should have an additional four years to complete their critical edition.—D.J.H.

971. R. Stark, "Christianizing the Urban Empire: An Analysis Based on 22 Greco-Roman Cities," *Sociological Analysis* [Washington, DC] 52 (1, '91) 77-88.

The article reports on a quantitative analysis using a data set consisting of the twenty-two largest cities of the Greco-Roman world and seven ordinal variables developed by urban sociologists in order to discover what characteristics of ancient cities were conducive to Christianization. The results support the view that the Christian movement arose most rapidly in the Greco-Roman cities of Asia Minor, sustained by the very large communities of the Jewish Diaspora. Gnosticism as a social movement appears to have been a Christian heresy. —D.J.H.

972. J. Ustinova, "The *Thiasoi* of Theos Hypsistos in Tanais," *HistRel* 31 (2, '91) 150-180.

Neither the Jewish nor the Thracian influences on the cult of Θεὸς ὕψιστος in inscriptions from θίασοι at Tanais are decisive. Rather, the roots of this cult are to be found in the Bosporan kingdom itself, in the religious concepts of the Sarmatians, or broader, of the Iranians. The Greco-Roman element played some role, but the "Hellenization" of the deity was not very deep.—D.J.H.

973. B. L. Visotzky, "Three Syriac Cruxes," *JournJewStud* 42 (2, '91) 167-175.

Syriac and rabbinic literatures often prove mutually illuminative in solving cruxes of interpretation. The article considers three examples: Jesus' burial and resurrection on the third day (part of a day is counted as a whole day); Thomas' building castles in heaven according to *Acts of Thomas* 2 (giving charity results in palaces in heaven); and the description of celibates as "holy ones."—D.J.H.

974. W. Wagner, "Divine Femaleness: Two Second Century Contributions," *JournRel Stud* 17 (1-2, n.d.) 19-43.

After discussing aspects of divine femaleness accessible to 2nd-century A.D. writers, the article describes with the help of Apuleius' *Metamorphoses* the belief that Isis was the manifestation of divinity in this realm of reality. Then it considers how Clement of Alexandria presented the femaleness of the divine through three interlaced factors: God, Logos, and church.—D.J.H.

975. E. Yamauchi, "Christians and the Jewish Revolts Against Rome," *Fides et Historia* [Grand Rapids] 23 (2, '91) 11-30.

There were major revolts by Jews against the Romans in A.D. 66-73, 115-117, and 132-135, respectively. The article surveys the textual and archaeological evidence for these revolts, examines the possible role of Christians in these violent upheavals, and concludes that there is no firm evidence for Christian participation in any of them.—D.J.H.

976. J. Zias, "Death and Disease in Ancient Israel," *BibArch* 54 (3, '91) 146-159.

Paleopathology is the study of ancient disease and its medical/historical implications. The combination of biblical evidence and archaeological discoveries in Israel has contributed to our knowledge of diseases (parasitic infections, leprosy, venereal disease, tuberculosis), trauma (mutilation), crucifixion, surgery (trephination), and dentistry.—D.J.H.

Archaeology

977. D. Amit and Z. Ilan, "Byt-hknst bm'wn šbyhwdh (The Ancient Synagogue at Ma'on in Judah)," *Qadmoniot* 23 (3-4, '90) 115-125.

After discussing the location of Ma'on in Judah and the history of its exploration, the article describes the results of recents excavations there: the synagogue, with particular attention to the architectural plans of the two levels (4th century A.D., and 5th or early 6th century A.D.); the purification bath; and other finds. Then it reports on the remains of a seven-branched menorah decorated with lion-figures.—D.J.H.

978. P. Andiñach, "Una antigua barca del Mar de Galilea," *RevistBíb* 52 (3, '90) 178-184.

This report on the remains of the wooden boat found near Migdal Nunya (Tarichaeae) by the Sea of Galilee [*NTA* 35, pp. 272-273] discusses its discovery, characteristics, date, and historical significance. Sketches of the boat are provided.—D.J.H.

979. R. Arav, "Some Notes on the Foundation of Straton's Tower," *PalExplQuart* 121 (2, '89) 144-148.

The name "Straton's Tower" (Στρατωνός πύργος) for what later developed into Caesarea Maritima had nothing to do with Sidonian kings or any other individual. Rather, it combined the Semitic (*migdal* = πύργος) and Greek (στρατός/στρατονός) words for "camp." As with other Ptolemaic foundations, "Straton's Tower" was probably founded in the first half of the 3rd century B.C.—D.J.H.

980. F. Bianchi, "Bolli e monete ellenistici in Giudea," *Oriens Antiquus* [Rome] 28 (1-2, '89) 25-40.

Analysis of the various types of stamps on jar handles bearing the inscriptions "Judah" and "Jerusalem" from the Persian and Hellenistic periods found at various sites in Israel indicates that the paleo-Hebrew script entered into use in the 2nd century B.C., perhaps in the first years of the Maccabean era. This practice in turn influenced the development of coinage in the land of Israel.—D.J.H.

981. W. Brashear, "A Further Note on an Argive Votive Relief of Selene," *HarvTheolRev* 83 (3, '90) 333-339.

The inscription of the stele discussed by S. J. Patterson [§ 31-865] was first published in 1855. A. Delatte analyzed the stele's iconography and offered a philological commentary on the inscription in 1913. Delatte regarded the sculpture as gnostic and the seven words of the inscription as the secret names of the seven heavenly archons. His conclusions and interpretation remain unchallenged. The article updates the parallels to the inscription's seven words that have come to light and the interpretations proffered since Delatte's palmary *editio princeps*. [Patterson's response (pp. 339-340) raises several problems with Delatte's gnostic interpretation.]—C.R.M.

982. D. Chen, "Dating Synagogues in Galilee: On the Evidence from Meroth and Capernaum," *StudBibFranLibAnn* 40 ('90) 349-355, plates 55-58.

Despite the claim of Z. Ilan and E. Damati [§ 33-1402], nothing about the synagogue at Meroth flies in the face of widely accepted scholarly generalizations. The 4th-5th century A.D. pedestals at Meroth are very similar to the pedestals in the 4th-5th century synagogue at Capernaum, and thus support the Byzantine dating of the late synagogue at Capernaum. —D.J.H.

983. H. M. Cotton, "T'wdwt šl hlgywn h'śyry prṭnzys šntglw bmṣdh (Documents of the Tenth Legion Fretensis Discovered at Masada)," *Qadmoniot* 23 (1-2, '90) 54-58.

After describing the role of the *Legio Decima Fretensis* in the siege and fall of Masada, the article discusses four Latin papyri associated with it: a list of wages (A.D. 72), a list related to matters of health, two fragments mentioning xylobalsam, and a quotation of Vergil's *Aeneid* 4:9.—D.J.H.

984. H. Eshel and D. Amit, "M'rkt hspqt hmym mymy byt šny bḥwrbt kpyrh (The Second Temple Period Water Supply System of Ḥorvat Kefira)," *Qadmoniot* 24 (1-2, '91) 56-59.

After locating Ḥorvat Kefira and sketching the history of its investigation, the article reports on the 1988 exploration of its water supply system during the Second Temple period, with particular attention to the size of the five cisterns and their capacities.—D.J.H.

985. M. Fischer, "Figured Capitals in Roman Palestine: Marble Imports and Local Stone. Some Aspects of 'Imperial' and 'Provincial' Art," *PalExplQuart* 121 (2, '89) 112-132.

The article divides eleven figured capitals found in Israel and belonging to the Corinthian order of the 2nd-4th centuries A.D. by material: marble (eagles, Tyche, ram's head), and local stone (mask, busts, lion, bird, bull). The imported marble capitals represent the "imperial" aspect of the art of Palestine, and those capitals created in local workshops represent the "provincial" aspect. The figured capitals reveal both the dependency and the antagonism of imperial and provincial art in Palestine.—D.J.H.

986. G. FOERSTER AND Y. TSAFRIR, "Psl dywnysws kʿlm ṣʿyr—tglyt ḥdšh bbyt-šʾn (A Statue of Dionysos as a Youth Recently Discovered at Beth-Shean)," *Qadmoniot* 23 (1-2, '90) 52-54.

In 1990 excavators at Beth-shean discovered a statue of Dionysus as a youth, with the arms and legs broken off and the face disfigured. The article describes the various features of the statue (with two photographs of it) and dates its production to the 2nd century A.D.—D.J.H.

987. H. GITLER, "Four Magical and Christian Amulets," *StudBibFranLibAnn* 40 ('90) 365-374, plates 61-62.

The article describes four amulets from the 3rd to the 6th century A.D. now in the Israel Museum collection: a syncretistic amulet of Abraxas/Abrasax, a gnostic-Christian amulet representing the resurrection of Lazarus, an amulet of Solomon the horseman, and a Christian amulet depicting a ship with the word ΙΧΘΥΣ under it.—D.J.H.

988. Z. GREENHUT, "Discovery of the Caiaphas Family Tomb," *Jerusalem Perspective* [Jerusalem] 4 (4-5, '91) 6-12.

The Caiaphas family tomb discovered near the North Talpiyyot neighborhood of Jerusalem in 1990 included four burial recesses and twelve ossuaries, five of them bearing inscriptions in Aramaic [§ 36-993]. It provides evidence for Jewish adoption of the pagan custom of placing a coin between the teeth of the dead.—D.J.H.

989. Z. ILAN AND A. IZDARECHET, "ʾrbl—ʿyyrh qdwmh bmzrḥ hglyl htḥtwn (Arbel—An Ancient Town in the Eastern Lower Galilee)," *Qadmoniot* 22 (3-4, '89) 111-117.

The article first discusses the literary evidence pertaining to Arbel in Galilee and the history of its exploration and excavation. Then it describes the results of the 1987-88 excavations, with particular attention to the three levels of synagogue construction and the decorative architecture of the pillars in it. The archaeological and numismatic evidence indicates that the synagogue was originally built in the 4th century A.D.—D.J.H.

990. Y. MAGEN, "ʾlwny-mmrʾ—ʾtr-pwlḥn mymy hwrdws (Elonei Mamre—Herodian Cult Site)," *Qadmoniot* 24 (1-2, '91) 46-55.

Recent excavations at the "Oaks of Mamre" near Hebron have revealed a building that may have been a cultic site in Herodian times. The article first describes the remains of the individual walls and the pavement, and reflects on the architectural plan and its execution. Then it suggests that the Oaks of Mamre and the Cave of Machpelah were sacred to both Jews and Edomites, and that Herod intended the building to serve the religious needs of the Edomites who inhabited the area.—D.J.H.

991. G. W. NEBE, "Eine spätsabäisch-jüdische Inschrift mit satzeinleitendem doppelten Amen aus dem 4./6. Jahrhundert nach Chr.?" *JournStudJud* 22 (2, '91) 235-253.

A Sabaean inscription (4th-6th century A.D.) discovered in 1970 in the mosque of Tanʿim reads as follows: *ʾmn ʾmn wdn bytn msgdn* ("Amen, Amen, and this house is the place of prayer"). The text is most likely Jewish in origin and probably came from a synagogue. Though the double "Amen" may mark the beginning of a sentence as in some of Jesus' sayings in the Gospels, it could also have served as the solemn conclusion to the preceding sentence. —D.J.H.

992. K. Raveh and S. A. Kingsley, "The Status of Dor in Late Antiquity: A Maritime Perspective," *BibArch* 54 (4, '91) 198-207.

According to allusions in literary sources, Dor began to decline ca. 22 B.C. with the development of neighboring Caesarea Maritima and was deserted by A.D. 390. But Dor was not reduced to the role of secondary observer. The scale of the city's trade increased in the second half of the 4th century A.D. and reached an unsurpassed level of prosperity, perhaps as a consequence of the surge in pilgrimage. The Dor Maritime Archaeology Project's Artifact Deposition Survey complements the realization on land that the Byzantine period represents a very high pinnacle of material development.—D.J.H.

993. R. Reich, "Ossuary Inscriptions from the Caiaphas Tomb," *Jerusalem Perspective* [Jerusalem] 4 (4-5, '91) 13-22.

The five ossuaries bearing Aramaic inscriptions discovered by Z. Greenhut [§ 36-988] can be related to the Caiaphas family that held the high priesthood in the 1st century A.D. The inscriptions found on ossuaries 3 and 6 establish the name's original Semitic form as *qyp*'. —D.J.H.

994. R. Riesner, "Neue Funde in Israel. Grosse und kleine Boote auf dem See Gennesaret," *BibKirch* 46 (4, '91) 181-183.

This report on recent archaeological discoveries in the land of Israel that pertain to the NT period deals with such topics as the boat from the Sea of Galilee, the Galilean tunnel-system used in the Jewish War, the family tomb of the high priest Caiaphas, and the Samaritan synagogue near Sebastia.—D.J.H.

995. J. Strange, "Jerusalems topografi i hasmonaeisk tid Akra-problemet" [Jerusalem's Topography and the Hasmonean Period Akra-Problem], *DanskTeolTids* 54 (2, '91) 81-94.

The article examines the topographical, archaeological, and literary evidence for the location of the Jerusalem fortress (Akra) built by Antiochus IV Epiphanes in 168 B.C. and captured by Simon Maccabeus in 141 B.C. Then it considers the three most prominent theories and points to the place north of the Temple area (where the Fortress Antonia was built later) as the most probable site.—D.J.H.

996. D. Syon, "Gamla: Portrait of a Rebellion," *BibArchRev* 18 (1, '92) 20-37, 72.

It was important for the Romans to destroy Gamla in A.D. 67 because it was the central Zealot stronghold east of the Sea of Galilee. Recent excavations have proved that Josephus was remarkably accurate and very precise in his description of Gamla. The important discoveries include sections of the city wall, a magnificent ancient synagogue, ritual baths, fragments of oil lamps, over 6,200 coins, and an olive-press compound.—D.J.H.

997. V. Tzaferis and R. Avner, "Ḥpyrwt b'ny's (The Excavations at Banias)," *Qadmoniot* 23 (3-4, '90) 110-114.

On the basis of literary and other evidence, the article first outlines the history of Banias (Caesarea Philippi) from the 2nd century B.C. to medieval times, giving particular attention to its association with the god Pan. Then after summarizing earlier explorations and excavations of Banias, it describes the results of the excavation begun in 1988. Among the discoveries was a colored mosaic pavement from the 3rd century A.D.—D.J.H.

998. W. C. West, "Greek Inscriptions from Macedonia and Asia Minor," *AmJournPhilol* 112 (3, '91) 389-393.

The article reports on recently published Greek inscriptions from Sardis (by P. Gauthier), Cassandreia/Potidaea (M. B. Hatzopoulos), Beroea (A. B. Tataki), and Ephesus (H. Engelmann and D. Knibbe).—D.J.H.

Dead Sea Scrolls

999. G. L. Cockerill, "Melchizedek or 'King of Righteousness,'" *EvangQuart* 63 (4, '91) 305-312.

The differences between 11QMelchizedek and Hebrews are so significant that any close contact between their authors and readers is unlikely. The author of 11QMelchizedek did not intend to identify the archangelic leader of God's forces, sometimes called Michael, with the Melchizedek of Gen 14:17-20 and Ps 110:4. He called him Melchizedek because he wanted to designate him "King of Righteousness" (see Heb 7:2), a natural Qumran title for the chief good angel and appropriate for the eschatological function he would play at the end of the age.—D.J.H.

1000. U. Dahmen, "Nachträge zur Qumran-Konkordanz," *Zeitschrift für Althebraistik* [Stuttgart] 4 (2, '91) 213-235.

This supplement to K. G. Kuhn's *Konkordanz zu den Qumrantexten* (1960; see also *Rev Qum* 4 [1963-64] 163-234) takes account of published Hebrew nonbiblical texts from Qumran Caves 4 and 11. It provides the Hebrew word (e.g. *'bl*), a grammatical classification (noun), and the reference(s) (4Q378,14,3).—D.J.H.

1001. R. H. Eisenman, "Long-Secret Plates from the Unpublished Corpus," *BibArchRev* 17 (6, '91) 64-65.

The article provides introductions, photographs, and translations for three "previously unpublished" Qumran texts: *The Testament of Kohath, A War Prayer,* and *A Messianic Vision.* —D.J.H.

1002. J. A. Fitzmyer, "The Concordance, the Computer and the Battle for the Dead Sea Scrolls," *America* [New York] 165 (11, '91) 270-272.

The main reason holding up the publication of 75% of the Qumran Cave 4 texts is the editors' desire to say the last word on the texts. The public should be wary of the bootlegged version of Cave 4 texts reconstructed by B. Z. Wacholder and M. Abegg.—D.J.H.

1003. R. Fuller, "A Critical Note on Hosea 12:10 and 13:4," *RevBib* 98 (3, '91) 343-357.

There are two textual problems in Hos 13:4: the "short" expansion paralleled in 12:10(9), and the "long" expansion attested in the Greek tradition. Fragment 8 (= Hos 13:4-8) of 4QXII^c provides an early 1st-century B.C. witness for the textual tradition found in the Old Greek. The simplest scenario is that both the Old Greek and 4QXII^c descended from a

Hebrew exemplar that preserved the expansion in Hos 13:4 and perhaps also the "short" expansion in Hos 12:10(9).—D.J.H.

1004. S. GORANSON, "Radiocarbon Dating the Dead Sea Scrolls," *BibArch* 54 (3, '91) 172.

Radiocarbon testing [see § 36-462] has recently confirmed that the Qumran manuscripts are mostly late Second-Temple period copies.—D.J.H.

1005. H. LICHTENBERGER, "Dokumentation über Neuveröffentlichungen aus den Qumranfunden," *Zeitschrift für Althebraistik* [Stuttgart] 4 (2, '91) 210-212.

A report on the content, linguistic peculiarities, and other features of some recently published Qumran texts: Admonition Based on the Flood (4Q370), a *Temple Scroll* fragment (= 11QTemple 54:19-21), and 4QSecond Ezekiel (4Q385-390).—D.J.H.

1006. J. MURPHY-O'CONNOR, "Were We Deceived about the Dead Sea Scrolls? A Claim Rebutted," *DocLife* 41 (9, '91) 451-457.

The thesis of M. Baigent and R. Leigh in *The Dead Sea Scrolls Deception* (1991) that the Vatican directed the Dominicans of the École Biblique in Jerusalem to subvert the process of publishing the scrolls is hilarious to those who know the facts but disturbing to those forced to rely on titillating innuendo. The article rehearses the involvement of Dominicans with the Dead Sea scrolls from its beginning in a fortuitous accident to its end with the death of P. Benoit (1987). The motto of the École Biblique is that of the Dominican order, namely, *veritas*, and in the saga of the scrolls that has always been its beacon.—C.R.M.

1007. E. QIMRON, "Notes on the 4Q Zadokite Fragment on Skin Disease," *JournJewStud* 42 (2, '91) 256-259.

Although J. M. Baumgarten's presentation of the pericope on skin diseases in *Damascus Document* [§ 35-890] is fascinating and illuminating, the editing of the fragments is not always satisfactory and the composite text needs further treatment. This article offers philological observations (new readings and restorations) and calls attention to related texts (11QPs^a 155; 1QH 1:32; 5:28).—D.J.H.

1008. H. SHANKS, "Is the Vatican suppressing the Dead Sea Scrolls?" *BibArchRev* 17 (6, '91) 66-71.

In *The Dead Sea Scrolls Deception* (1991) M. Baigent and R. Leigh contend that the Vatican is suppressing the Dead Sea scrolls because they will undermine vital Christian doctrine. Though they make an appealing case, their central thesis is so badly flawed as to be ludicrous.—D.J.H.

1009. M. S. SMITH, "The *Waw*-Consecutive at Qumran," *Zeitschrift für Althebraistik* [Stuttgart] 4 (2, '91) 161-164.

Most longer Qumran texts use the waw-consecutive frequently throughout their various sections. Its uneven distribution in *Temple Scroll* gives support to theories regarding the work's different provenance. The general absence of converted forms in 4QMMT reflects its character as a specimen of direct discourse, which generally lacks converted forms in post-exilic Hebrew.—D.J.H.

1010. Y. SUSSMAN, "Hqr twldwt hhlkh wmgylwt mdbr-yhwdh. Hrhwrym tlmwdym r'šwnym l'wr mgylt 'mqṣt m'sy htwrh' (The History of Halakha and the Dead Sea Scrolls. Preliminary Observations on Miqṣat ma'ase Ha-Torah [4QMMT])," *Tarbiz* [Jerusalem] 59 (1-2, '89-'90) 11-76.

The halakah in 4QMMT is clearly anti-Pharisaic and most probably Sadducean. It is stringent, uncompromising, and harshly formalistic. The Qumran Essenes (perhaps the Boethusians mentioned in rabbinic literature) were engaged in a dual struggle: an ethical, social, and theological conflict with the Sadducees ("Manasseh"), and a halakic and theological conflict with the Pharisees ("Ephraim").—D.J.H.

1011. J. C. VANDERKAM, "The Dead Sea Scrolls and Early Christianity. Part One: How Are They Related?" *BibRev* 7 (6, '91) 14-21, 46-47.

This installment first surveys theories that scholars have proposed about the relation between Jesus, the NT, and the Qumran texts. Then it examines the texts for what they can teach us about NT language, for their striking parallels with NT passages, and to ask whether some of the same characters may walk on both stages.—C.R.M.

1012. G. VERMES, "New life for the Dead Sea Scrolls. Questions that full publication may help to answer," *Times Literary Supplement* [London] 20 December ('91) 5-6.

After forty lean years, with the lifting of the ban on access to unpublished Dead Sea scrolls texts, students of the scrolls can now freely examine the sources, which are accessible in various institutions. The article reviews what has been learned from the scrolls with regard to the OT text, Dead Sea sectarian literature, the connection between the Dead Sea community and the Essenes, and the relation between the scrolls and the NT.—C.R.M.

1013. G. VERMES, "Preliminary Remarks on Unpublished Fragments of the Community Rule from Qumran Cave 4," *JournJewStud* 42 (2, '91) 250-255.

The article presents transcriptions, textual notes, translations, photographs, and commentary for 1QS 5:1-4; 4QS MS d 1:1-3; and 4QS MS b 5:1-4. The text preserved in 4QS d is considerably shorter than that in 1QS. It is more likely that 1QS is an expanded edition than that 4QS is an abridgement.—D.J.H.

Jewish World

1014. D. BANON, "Exégèse biblique et philosophie," *ÉtudThéolRel* 66 (4, '91) 489-504.

Taking as its starting point E. Lévinas's idea that rabbinic exegesis sought to present Israel's philosophical views, the article investigates the treatment of the Judah-Tamar episode (Genesis 38) in the Babylonian Talmud (*b. Soṭa* 10b). The biblical exegesis practiced in the Jewish tradition was neither descriptive (function and structure) nor explicative (history and philology) but rather sought to generate meaning with an ethical consequence.—D.J.H.

1015. M. BAR-ASHER, "Quelques phénomènes grammaticaux en Hébreu mishnaïque," *Rev ÉtudJuiv* 149 (4, '90) 351-367.

The article examines three linguistic phenomena of Mishnaic Hebrew that have been preserved in ancient manuscripts or oral traditions: the forms *nip'eh* and *nip'â* as niphal participles of third-radical-yodh verbs; the participle *piʿʿûl* as a qal passive participle alongside *pāʿûl;* and *yābeš* as a qal participle of *ybš* having the meaning of the noun form *yabbašā*. —D.J.H.

1016r. D. Boyarin, *Intertextuality and the Reading of Midrash* [*NTA* 34, p. 404].

H. W. Basser, "Boyarin's Intertextuality and the Reading of Midrash," *JewQuartRev* 81 (3-4, '91) 427-434.—Boyarin claims that what literary critics refer to as "intertextuality" is the way the rabbis of the midrash read Scripture. But his treatment of previous views, and the presentation of his own, lack sufficient sophistication. He blurs the real issues at hand by speaking the language of literary critics where the language of midrash is clear in its own terms. His book is more of a puzzle than the very midrash it claims to unravel.—D.J.H.

1017. H. Burkhardt, "Inspiration der Schrift durch weisheitliche Personalinspiration. Zur Inspirationslehre Philos von Alexandrien," *TheolZeit* 47 (3, '91) 214-225.

The thesis that Philo held a mantic-ecstatic theory of inspiration is untenable. His use of Greek mantic terminology helped him to indicate the divine origin of Mosaic wisdom but provides only a very limited key to the process of inspiration. Insofar as Philo understood inspiration as coming to pass through the seizing and shaping of the whole personality of the prophet, he comes near to the modern concept of personal inspiration. Philo's approach does not contradict the modern concept of verbal inspiration, though he did not accept mechanical verbal inspiration.—D.J.H.

1018. S. J. D. Cohen, "Can Converts to Judaism Say 'God of Our Fathers'?" *Judaism* 40 (4, '91) 419-428.

According to *m. Bikkurim* 1:4-5 converts to Judaism may not recite liturgical references to "our fathers" and are excluded by marriage laws that require native extraction. For *y. Bikkurim* 1.4.64a the claim to possess Jewish "fathers" is metaphorical and mythic. Since Abraham is the father of all converts, they are not excluded by liturgical references to "our fathers." The Babylonian Talmud follows the Mishnah. The debate was revived in the latter part of the 12th century and has significance for Jews today.—D.J.H.

1019. N. L. Collins, "Ezekiel, the Author of the *Exagoge:* His Calendar and Home," *JournStudJud* 22 (2, '91) 201-211.

Three passages in Ezekiel's *Exagoge* suggest that the calendar day of the poet began at dawn (vv. 156-158, 168, 175-179). Thus the tragedian's home appears to have been Egypt, probably Alexandria.—D.J.H.

1020. A. D. Crown, "The Abisha Scroll—3,000 Years Old?" *BibRev* 7 (5, '91) 12-21, 39-40.

The Samaritans claim to possess a copy of the Torah written more than 3,000 years ago by Abisha, the great-grandson of Aaron (see 1 Chr 6:50 [6:35 in Hebrew]). But certain facts tell against their claim: the absence of references to this scroll before the 14th century, paleographical analysis, and the Islamic allusion in the expression "on them be the favor of the Lord." Nevertheless, the Abisha Scroll ranks as one of the oldest Torah manuscripts in the world.—D.J.H.

1021. H. DECENA, "Un estudio sobre la promesa-alianza a Abrahán," *Mayéutica* 17 (43, '91) 39-64.

The article first considers God's promises to and covenant with Abraham in the book of Genesis (12:1-3; 13:15-16; etc.). Then it examines the development of these themes in Psalm 105; Nehemiah 9; Bar 2:34-35; Greek Dan 3:26-45; Sir 44:19-21; 2 Macc 1:2; and Wis 18:22-23, with particular attention to the relations among the individual, the people of Israel, and God.—D.J.H.

1022. B. DECHARNEUX, "Interdits sexuels dans l'oeuvre de Philon d'Alexandrie dit 'le juif,'" *Problèmes d'Histoire des Religions* [Brussels] 1 ('90) 17-31.

This study of Philo's views on sexual matters first examines what he wrote about various biblical teachings related to sexuality and then reflects on the philosophical implications of these texts. Philo sought to provide a systematic rationalization for the prescriptions in the Mosaic Law. His expositions were guided by the male-female opposition, the devaluation of the sensible in favor of the intelligible, and the idea of hedonism as slavery.—D.J.H.

1023. M. DELCOR, "L'éloge des Romains d'après I Mac 8," *Henoch* 13 (1, '91) 19-28.

The panegyric on the Romans in 1 Macc 8:1-16 stresses their invincible power over their enemies and their benevolence toward their allies. It also emphasizes the Romans' democratic institutions (as opposed to the Hellenistic monarchies) and their similarity to Jewish institutions (senate and gerousia). The eulogy probably reflects the antimonarchical sentiments of the time of Alexander Jannaeus.—D.J.H.

1024. L. H. FELDMAN, "Abba Kolon and the Founding of Rome," *JewQuartRev* 81 (3-4, '91) 239-266.

When Rabbi Levi declared (see *Song of Songs Rabbah* 1.6.4) that the huts in Rome collapsed until Abba Kolon ("father of a colony") brought water from the Euphrates and mixed it with mortar, he was most likely referring to the dependence of the Roman empire on the natural resources of the East and in particular on the colony of Palmyra, which had been established as a Roman colony in the early 3rd century A.D. and which by its victory on the Euphrates over Shapur in A.D. 260 and in a series of other engagements managed to restore the Roman empire in the East.—D.J.H.

1025. L. FINKELSTEIN, "Ben Zoma's Paradoxes," *Judaism* 40 (4, '91) 452-454.

Ben Zoma's paradoxes in *'Abot deRabbi Nathan* 4:1 identify the qualities that betoken the promising scholar: the ability and readiness to learn from everyone, control over one's passions, contentment with one's lot, and respect for one's fellows. He probably had in mind not Jer 9:22 but rather the dictum of the school of Shammai about teaching only the talented and meek and distinguished (by ancestry) and rich.—D.J.H.

1026. R. FIRESTONE, "Difficulties in Keeping a Beautiful Wife: The Legend of Abraham and Sarah in Jewish and Islamic Tradition," *JournJewStud* 42 (2, '91) 196-214.

The article examines six motifs connected with Gen 12:10-20 (see 20:1-18; 26:1-17) in Jewish and Islamic renditions: Abraham's claim that Sarah was his sister, Sarah in the box, Sarah's prayer, how the tyrant was smitten as he approached Sarah, Abraham's knowledge of what occurred between Sarah and the tyrant, and the acquisition of Hagar. In the Jewish sources these motifs fill in the lacunae of the biblical legends and explain difficult or problematic issues. Though they lost their exegetical status in the Islamic renditions, they retained their value as conveyors of cultural or religious messages, as entertainments, or as indirect exegesis to the Qur'an.—D.J.H.

1027. S. Fishbane, "Structure and Form in Halakhic Literature: A Different Approach to the Study of Modern Jewish Law," *Method & Theory in the Study of Religion* [Toronto] 2 (1, '90) 72-90.

After looking at historical and methodological studies of modern rabbinic law, the article examines the method of "literary structuralism" applied to early rabbinic texts by J. Neusner, J. Lightstone, and W. S. Green, and suggests how their approach can be applied to the study of modern halakah.—D.J.H.

1028. G. Gilbert, "The Making of a Jew: 'God-Fearer' or Convert in the Story of Izates," *UnSemQuartRev* 44 (3-4, '91) 299-313.

It is often suggested that Izates, whose conversion story is narrated in Josephus' *Antiquities* 20:34-48, qualifies as a "god-fearer" because he had not been circumcised and is described with the phrase σέβειν τὸ θεῖον. But these arguments do not succeed in allowing us to classify Izates as some type of righteous Gentile. Rather, Izates' understanding of himself and the teaching of Ananias (the merchant who converted him) should be regarded as examples of a belief among Jews in the 1st century A.D. which held that circumcision was not necessary for establishing Jewish identity. What changes between his indoctrination by Ananias and his circumcision by Eleazar (a "strict" Jew) is Izates' understanding of what constitutes correct Jewish practice.—C.R.M.

1029. D. Gold, "The Paradox in Writing on Religion," *HarvTheolRev* 83 (3, '90) 321-332.

The aesthetic of paradox present in much religio-historical writing today (e.g. W. Doniger O'Flaherty) is also at work in Jewish studies. G. Scholem, R. J. Z. Werblowsky, and J. Neusner each draw us into a situation that runs counter to our conventional expectations, revealing both its historical and its religious meanings. Having added force to his presentation by showing us the power of the irrational, each then comes to a rational conclusion of his own.—D.J.H.

1030. E. A. Green, "Did Pythagoras Follow Nazirite Rules?" *Jewish Bible Quarterly/Dor LeDor* [Jerusalem] 20 (1, '91) 35-42, 60.

Iamblichus' *Life of Pythagoras* indicates a Phoenician birth, upbringing, and education for the philosopher. Pythagoras observed two of the three Nazirite prohibitions listed in Num 6:1-8: He did not cut his hair, and he abstained from wine. There is also a curious, though inexact, parallel to the ban on coming near to human dead.—D.J.H.

1031. R. Hammer, "What Did They Bless? A Study of Mishnah Tamid 5.1," *JewQuartRev* 81 (3-4, '91) 305-324.

The earliest recorded nonsacrificial service described in Jewish sources (*m. Tamid* 5:1) consisted of three parts: the leader's call for the recitation of a blessing and its recitation, the reading of four selections from the Torah, and the blessing of the people with three blessings. These three actions served as the basis for synagogue liturgical development.—D.J.H.

1032. R. HAYWARD, "Pirqe de Rabbi Eliezer and Targum Pseudo-Jonathan," *JournJewStud* 42 (2, '91) 215-246.

In *Los Capítulos de Rabbí Eliezer* (1984), M. Pérez Fernández listed coincidences between *Pirqe de Rabbi Eliezer* and *Targum ps.-Jonathan.* Yet almost every item affords no reliable evidence of a connection between the two works. Even where some affinity may appear to exist, the targum's exegesis may be explained satisfactorily without recourse to *Pirqe de Rabbi Eliezer.*—D.J.H.

1033. M. IDEL, "Rabbinism versus Kabbalism: On G. Scholem's Phenomenology of Judaism," *Modern Judaism* [Baltimore, MD] 11 (3, '91) 281-296.

The cornerstone of Scholem's understanding of the emergence of Kabbalah was his postulate that this lore represents an irruption in classical Judaism of several mythologoumena of gnostic extraction. But his sharp antagonism between a Kabbalistic mode of thought motivated by a mythical universe and the "history-saturated" consciousness of the rabbinic mind was an oversimplification. The deep reticence regarding the spiritual potentiality of rabbinism, shared by generations of Christians and some modern Jewish scholars, induced Scholem to see gnosticism as the means that restored the lost Jewish religious creativity. —D.J.H.

1034. H. JACOBSON, "Chronicles of Jerahmeel 27.4," *RevÉtudJuiv* 150 (1-2, '91) 167.

The Hebrew words *m'ypwm ṭynwš* in the list of Noah's sons in *Chronicles of Jerahmeel* 27:4 should be read as one name *m'wryṭynwš* ("Mauritinus"). The same addition to Gen 10:7 appears in *Targum ps.-Jonathan.*—D.J.H.

1035. A. KASHER, "The Changes in Manpower and Ethnic Composition of the Hasmonean Army (167-63 BCE)," *JewQuartRev* 81 (3-4, '91) 325-352.

From an underground force of idealistic volunteers imbued with a strong religious faith and a firm awareness of their nationalist-historical cause, the Hasmonean army gradually became a highly skilled national standing army. In the course of time, and primarily due to the many wars and conquests, mercenary units, at first purely Jewish, were later staffed also by non-Jews of Hellenic origin. The unrestrained ruling ambitions of the last Hasmoneans, as well as the growing use of the army in carrying out these ambitions, aroused a profound controversy among the Jewish people and led to eventual loss of Jewish sovereignty.—D.J.H.

1036. J. K. KUAN, "Hosea 9.13 and Josephus, *Antiquities* IX,277-287," *PalExplQuart* 123 (2, '91) 103-108.

After showing that the Septuagint of Hos 9:13 rests on a textual misreading, the article offers the following translation of the Masoretic text: "Ephraim, just as I have seen Tyre planted in a pleasant place, so Ephraim must lead his children out to the slaughterer." Josephus in *Antiquities* 9:277-287 with his use of 2 Kgs 17:3-6 and Menander's quotations from Tyrian annals provides evidence for reconstructing the text's historical context in the almost parallel histories of Israel and Tyre under Shalmaneser V from 727/6 to 721/0 B.C. —D.J.H.

1037. S. LÉGASSE, "Le cycle de Gédéon (Juges 6-8) d'après l'ancienne littérature juive," *BullLitEccl* 92 (3, '91) 163-180.

With particular attention to Josephus' *Antiquities,* ps.-Philo's *Biblical Antiquities,* and rabbinic writings, this article discusses their interpretations of the various parts of Judg 6:1-24: Israel's situation before Gideon's intervention (6:1-6), the anonymous prophet (6:7-10), the origins of Gideon (6:11), and the angel's appearance and Gideon's first sacrifice (6:11-24). [To be continued.]—D.J.H.

1038. J. P. Lewis, "The Woman's Seed (Gen 3:15)," *JournEvangTheolSoc* 34 (3, '91) 299-319.

The article traces the history of the interpretation of Gen 3:15 in the ancient versions of the OT, the OT Pseudepigrapha, the NT, early Jewish writers, early Christian writers, Greek Fathers, Latin Fathers, Syrian writers, the Reformation, and modern commentaries. Once the pronoun *ipsa* got into the Latin translation and "her seed" was elaborated into the "woman's seed," Gen 3:15 became a prediction of the virgin birth. A look at texts about Hagar and Rebekah (Gen 16:10; 24:60) could have safeguarded interpreters from the whole misguided exegetical effort.—D.J.H.

1039. J. Lust, "De Septuaginta: De Bijbel van de Christenen?" [The Septuagint: The Bible of the Christians?], *Collationes* 21 (3, '91) 231-249.

After illustrating the extent to which the Septuagint is a literal translation of the Hebrew text (see Exod 7:16), the article discusses major differences between the Septuagint and the Masoretic text: the "deuterocanonicals," the order of books, the order within particular books, longer and shorter verses, and different vocabularies. Then it reflects on differences in content: specific texts in the Pentateuch, messianic readings of certain texts, and the treatment of the demonic and warlike character of Yahweh.—D.J.H.

1040. F. Manns, "La polémique contre les judéo-chrétiens en Pesiqta de Rab Kahana 15," *StudBibFranLibAnn* 40 ('90) 211-226.

After situating *Pesiqta de Rab Kahana* 15 among the three "homilies of accusation," the article discusses the text: structure, textual criticism, literary analysis, and literary form. Then it suggests that the text's emphasis on divine suffering at the Temple's destruction in A.D. 70 was a polemic against Origen's insistence on God's immutability and impassibility. —D.J.H.

1041. E. Netzer, "The Last Days and Hours at Masada," *BibArchRev* 17 (6, '91) 20-32.

Since the terrain forced the Roman attackers to concentrate on one portion of Masada's outer wall, the Zealot defenders probably dismantled the inner casemate wall and built a wood-and-earth wall directly behind the outer wall at the point of attack (see Josephus' *War* 7:311-314). This pliant wall would have had the effect of absorbing and dispersing the force of a battering ram. To build it the Zealots scavenged from the roofs of their buildings about 4,000 long wooden beams and hundreds of shorter beams. The Romans defeated the tactic by setting the wood on fire. The pattern of burning of the buildings on Masada is consistent with this scenario.—C.R.M.

1042. J. Neusner, "Que signifie au juste un 'événement' dans le judaïsme?" *StudRel/SciRel* 20 (1, '91) 19-38.

The French version of an article published in English in *History and Theory* [§ 36-494]. —D.J.H.

1043. J. NEUSNER, "What We Learn from Studying Religion—and Judaism in Particular," *BibRev* 7 (6, '91) 40, 42.

The essay specifies three propositions about religion that Judaism offers: (1) Religion helps a defeated society endure defeat. (2) Religion explains particularly well the progress of humanity through the cycle of life, from birth to death. (3) Religion transforms the past into something memorable and the present into an occasion for the celebration of the past. —C.R.M.

1044. K. G. C. NEWPORT, "The Pharisees in Judaism Prior to A.D. 70," *AndUnivSemStud* 29 (2, '91) 127-137.

The picture of the Pharisees as being "on the seat of Moses" (Mt 23:2) [see § 35-147] and having influence among the common people is quite plausible in light of what we can reasonably piece together regarding the role and activities of the Pharisees in Judaism prior to A.D. 70. An examination of Josephus, Paul, and the Gospels supports the view that the Pharisees were the kind of real historical opponents depicted in Mt 23 and not simply anachronistic representatives of a later "synagogue across the street" at the time Mt was written.—C.R.M.

1045. D. J. NODES, "Noah's Rainbow in Early Jewish and Christian Exegesis," *AmBenRev* 42 (3, '91) 236-250.

Exegesis of Noah's rainbow (see Gen 9:12-17) led not only to the abstract symbolism of divine mercy and justice among early Jewish interpreters but also to Christ as the living symbol of the ultimate universal covenant among Christian commentators.—D.J.H.

1046. A. PIÑERO, "A Mediterranean View of Prophetic Inspiration: On the Concept of Inspiration in the *Liber Antiquitatum Biblicarum* by Pseudo-Philo," *Mediterranean Historical Review* [London] 6 (1, '91) 5-34.

The approach to prophetic inspiration in ps.-Philo's *Biblical Antiquities* may be described as "Mediterranean." The most distinctive features are inhabitation of the spirit and elimination of the mental capacities of the prophet (who becomes a mere unconscious instrument of the deity during the prophetic experience). This conception finds its most natural explanation in the reception of foreign ideas about the prophetic trance from the milieu of hellenized Jewish circles.—D.J.H.

1047. G. G. PORTON, "Midrasch: Die Rabbinen und die Hebräische Bibel," *Judaica* [Basel] 47 (3, '91) 123-139.

This introduction to midrash discusses the definition of midrash, the centrality of the biblical text, recent research, the setting in life, midrash as a witness to the changing role of the Bible, and the characteristics of midrashic texts.—D.J.H.

1048. R. PUMMER, "The Samaritans—A Jewish Offshoot or a Pagan Cult?" *BibRev* 7 (5, '91) 22-29, 40.

The Samaritans are not semipagans but rather an offshoot of ancient Judaism, probably from the 2nd or 1st century B.C. The article describes Samaritan holy days as they are celebrated today as well as Samaritan rites of passage. The Samaritans have continued a form of Judaism that had its roots in the period before the Roman destruction of the Jerusalem Temple in A.D. 70.—C.R.M.

1049. P. Sacchi, "Considerazioni sulla spiritualità giudaica del Secondo Tempio," *Henoch* 13 (1, '91) 3-17.

From the earliest literary evidence through the Second Temple period it is possible to distinguish the theology of the covenant and the theology of the promise. The choice between good and evil, the concept of divine reward, the relative importance of divine and human actions, and messianism were viewed differently by these two spiritualities. The theology of the promise in the Book of the Watchers (*1 Enoch* 1–36) led to a denial of human responsibility for sins and a view of evil as a reality coinciding with impurity. These themes were developed and given particular importance by the Essenes.—D.J.H.

1050. C. Schäfer-Lichtenberger, "The Pariah: Some Thoughts on the Genesis and Presuppositions of Max Weber's *Ancient Judaism*," *JournStudOT* 51 ('91) 85-113.

Weber's concept of the ideal type "pariah" and its application to post-exilic Judaism is understandable only when viewed in relation to the then current discussion about the historical genesis of capitalism. Probably influenced by his reading on the caste-system in India, Weber began to use "pariah" to express the social self-differentiation of the Jews within their "host" societies from the exile onward, and to counteract W. Sombart's thesis that the Jews played the key role in developing the spirit of modern capitalism. How successful Weber was in using "pariah" in a value-free sense remains questionable.—D.J.H.

1051. G. D. Schwartz, "As If Jesus and the Pharisees Were Developing Similarly and Simultaneously," *NewTheolRev* 4 (4, '91) 63-77.

Both the Christian and rabbinic movements were reactions to apocalyptic and priestly Judaism. Both sought to encourage close, even intimate, relations between the people and God. Thus Christianity criticized a particular form of Judaism that was equally criticized by the rabbis.—D.J.H.

1052. E. Segal, "Justice, Mercy and a Bird's Nest," *JournJewStud* 42 (2, '91) 176-195.

By the end of the talmudic era the law of the bird's nest (see Deut 22:6-7) had become the source of considerable confusion. The haggadic tradition emphasizes God's mercy, whereas the Mishnah as interpreted in the talmudic tradition seems to deny the importance of mercy as a factor governing God's interactions with the world. Maimonides and his successors interpreted the bird's nest rule in connection with the divine attributes, divine providence, and the rationality of the commandments.—D.J.H.

1053. A. Shinan, "Echoes from Ancient Synagogues: Vocatives and 'Emendations' in the Aramaic Targums to the Pentateuch," *JewQuartRev* 81 (3-4, '91) 353-364.

Three literary-stylistic phenomena in the Palestinian Targums reflect their original oral context: (1) the insertion of vocatives or the use of third-person verbs in curses, and the substitution of the third person for the first person; (2) the addition of "Moses said" where Moses tells about past events in the first-person singular; and (3) the change of "I am the Lord" to "the Lord said." The absence of these "oral" features in *Targum ps.-Jonathan* indicates that it was the literary creation of a relatively late editor.—D.J.H.

1054. R. C. Steiner, "The Mountains of Ararat, Mount Lubar and *hr hqdm*," *JournJew Stud* 42 (2, '91) 247-249.

According to Gen 8:4 Noah's ark rested on a mountain in the land of Ararat after the flood.

Jubilees, Genesis Apocryphon, 4QpsDan, 6Q8, and *Sepher Noah* give the name of the mountain as Lubar. The name "Lubar" is an Aramaic word of Akkadian origin meaning "ancient," and *lwbr twr*ʾ may be identical to *hr hqdm* in Gen 10:30.—D.J.H.

1055. G. STEMBERGER, "Narrative Theologie im Midrasch," *Judaica* [Basel] 47 (3, '91) 155-167.

The article analyzes the treatment of the golden calf episode in *y. Taʿan.* 4.8.68b-c (the significance of dates, the people's sin, whether Moses had to break the tablets, Moses' struggle with God about the Torah), considers rabbinic interest in genealogies and relationships, and discusses the rabbinic treatments of the consequences of selling Joseph into Egypt. It concludes by pointing out three characteristics of midrash: intertextuality, ethical concern, and interest in the typical and historically influential.—D.J.H.

1056. G. STEMBERGER, "The Treatment of the Bible in Judaism," *Concilium* (1, '91) 37-46.

The article discusses attitudes toward and uses of the Bible in the Targums, the Talmuds and Midrashim, and medieval Jewish writings, respectively.—D.J.H.

1057r. M. TARADACH, *El Midrash* [*NTA* 35, p. 412].

F. RAURELL, "Nota critico-bibliografica sobre la literatura midrashica," *Laurentianum* 32 (1-2, '91) 235-243.—After describing the content of the book, the article enters into dialogue with it on certain points of detail. This handbook is unique because it treats both the Midrashim and the Targums. The exposition is clear, and the author's enthusiasm is evident throughout. Students of the NT will be the primary beneficiaries.—D.J.H.

1058. T. C. G. THORNTON, "The Samaritan Calendar: A Source of Friction in New Testament Times," *JournTheolStud* 42 (2, '91) 577-580.

There was no way that Samaritans in NT times could have kept exactly the same calendar as Jews did unless the Samaritans had been willing to wait for and abide by the empirically based decisions of the Jewish authorities about the start of new months and about the intercalation of an extra month into a year. If Jews and Samaritans could celebrate the same festival on different days, and even on days that differed by a (lunar) month, a new facet is given to our understanding of tensions that might arise between Samaritans and Jews when Jews travelled through Samaritan districts on their way to festivals at Jerusalem.—C.R.M.

1059. D. TRIFON, "H'm ʿbrw mšmrwt hkwhnym myhwdh lglyl ʾḥry mrd br-kwkb'? (Did the Priestly Courses [Mishmarot] Transfer from Judaea to Galilee After the Bar Kokhba Revolt?)," *Tarbiz* [Jerusalem] 59 (1-2, '89-'90) 77-93.

The theory that the priestly courses moved from Judea to Galilee following the destruction of the Second Temple and the Bar Kokhba revolt has nothing to support it. On the contrary, there is evidence for an increased presence of priests in Galilee from the mid-3rd century A.D. onward, in keeping with the general increase in the Jewish population of Galilee in the 3rd and 4th centuries.—D.J.H.

1060. G. VERMES, "Josephus' Treatment of the Book of Daniel," *JournJewStud* 42 (2, '91) 149-166.

This study describes and evaluates Josephus' interpretative treatment of Daniel. After discussing some preliminary questions, the article attempts to explain the discrepancies between the biblical Daniel and the corresponding sections of Josephus' *Antiquities* 10. Then it reflects on the Jewish sources of *Antiquities* and on Josephus' use of these sources. This examination throws some light on the elasticity of the Greek text of Daniel, brings home the antiquity of many of the exegetical traditions surviving in later Jewish compositions, and gives insight into Josephus himself.—C.R.M.

1061. B. L. Visotzky, "Reading with the Rabbis: Making the Bible a Timeless Text," *Christian Century* [Chicago] 108 (29, '91) 932-935.

The rabbis believed that everything is in the Bible, provided one understands how to read it. Their presumptions about the Bible's abiding revelatory power were enforced by the muscle of their exegetical ingenuity. We too have the means to make reading it a pleasurable and meaningful exercise.—D.J.H.

1062. R. Weber, "Eusebeia und Logismos. Zum philosophischen Hintergrund von 4. Makkabäer," *JournStudJud* 22 (2, '91) 212-234.

4 Maccabees exemplifies the missionary and apologetic impulses of Hellenistic Judaism in the 1st century A.D. It identified λογισμός and εὐσέβεια, and integrated the Jewish Torah into a Hellenistic παιδεία or γνῶσις that was ethical in orientation, as the centrality of the teaching on virtues indicates (see 1:33-35; 5:22-26). Whereas Plato based his ethical argumentation on the doctrine of the ideas, the author of *4 Maccabees* founded his ethical teaching on the Torah. Both were oriented toward the transcendent.—D.J.H.

1063. J. W. Wevers, "Theodoret's *Quaest* and the Byzantine Text," *Henoch* 13 (1, '91) 29-64.

This investigation of whether the text of the Greek OT used in Theodoret's *Quaestiones in Octateuchum* is to be found in the Byzantine text group, i.e. in the readings of MSS d, n, and t, examines the supporting and opposing evidence in each book of the Pentateuch. For the Pentateuch as a whole the ratios are as follows: cases of total support versus those of opposition: 216::290 or 42.5%; for MS d 141::219 or 40%; for MS n 219::160 or 57.7%; and for MS t 133::175 or 43%. These statistics in no way solve the vexed problem of Lucian in the Pentateuch; they only show that, if Lucian revised the Pentateuch, the traces must be sought in the Byzantine text.—D.J.H.

1064. C. Wolff, "Irdisches und himmlisches Jerusalem — Die Heilshoffnung in den Paralipomena Jeremiae," *ZeitNTWiss* 82 (3-4, '91) 147-158.

The Abimelech story in *4 Baruch* 5–6 should be understood as the paradigm of the salvation of the pious and their preservation from the time of death to the resurrection. In the context of the work as a whole it links hope for individual resurrection to the homecoming of God's people and suggests that the goal of God's history with Israel is unbroken community in the heavenly Jerusalem.—D.J.H.

1065. L. Zalcman, "Christians, *Noṣerim*, and Nebuchadnezzar's Daughter," *JewQuartRev* 81 (3-4, '91) 411-426.

In his classic commentary on the Babylonian Talmud Menahem ben Solomon ha-Meiri (1249-1316) explained the word *nôṣĕrîm* as referring not to Christians but rather to a sect of Babylonian sun-worshipers who took their name from Nebuchadnezzar and kept Sunday as a holy day. He most likely identified the *nôṣĕrîm* as Mandaeans.—D.J.H.

1066. J. Zatelli, "The Rachel's Lament in the Targum and Other Ancient Jewish Interpretations," *RivistBib* 39 (4, '91) 477-490.

In Jer 31:15-17 the figure of Rachel is already allegorized by comparison with Genesis. *Targum Jonathan* of Jer 31:15-17 is a rather free commentary that replaces Rachel with the house of Israel and Jerusalem, includes the prophet Jeremiah and the commander Nebuzaradan, and appeals to the "merits of the fathers." In several Jewish traditions Rachel functions as a kind of professional woman mourner over the departed people.—D.J.H.

Greco-Roman World

1067. D. T. Benediktson, "Caligula's Phobias and Philias: Fear of Seizure?" *ClassJourn* 87 (2, '92) 159-163.

The argument has been advanced that Caligula in the last years of his reign developed an epileptic personality [see § 33-1472]. Caligula's fear of swimming, cultivation of the goddess of the moon, and sensitivity to being compared to a goat are all traits that may have been influenced by medical learning. Fear of seizures may have caused the young Caligula to forgo learning to swim. Further, the moon was thought to cause epilepsy and popular belief held that goats carried and transmitted the malady.—C.R.M.

1068. M. T. Boatwright, "The Imperial Women of the Early Second Century A.C.," *AmJournPhilol* 112 (4, '91) 513-540.

Examination of all epigraphical and other evidence for the imperial women of the period of Trajan and Hadrian shows that they enjoyed little power and autonomy. Close comparison of this evidence to that for the prototype Livia and some analogous women demonstrates the subservience and impotence of the imperial women of the first half of the 2nd century A.D. in comparison to their counterparts in other eras. These findings are related to broader issues of the period. The resurgence of women's domestic and submissive roles embodied by the Trajanic and Hadrianic imperial women warns us against complacency and unquestioning acceptance of the relative liberation of elite Roman women during the imperial period. —C.R.M.

1069. K. Bradley, "'The Regular, Daily Traffic in Slaves': Roman History and Contemporary History," *ClassJourn* 87 (2, '92) 125-138.

Personal degradation and humiliation, cultural disorientation, material deprivation, severance of familial bonds, emotional and psychological trauma—these were some of the results of the slave trade in Roman antiquity commonly experienced by countless numbers of slaves who remain for the most part, of course, anonymous to us. It is not enough simply to deplore slavery when studying Roman society, or, as is still often the case, to gloss it with the traditional apologies. The reality is that slavery at Rome was an evil, violent, and brutalizing institution that the Romans themselves, across a vast interval of time, consciously chose to maintain, for which they themselves were responsible, and whose justification they never seriously questioned.—C.R.M.

1070. L. H. Feldman, "The Enigma of Horace's Thirtieth Sabbath," *Scripta Classica Israelica* 10 ('89-'90) 87-112.

Horace's allusion in *tricesima Sabbata* (*Satires* 1.9.68-70) is to the thirtieth, a Sabbath, that is, the New Moon, so prominently celebrated in Horace's time. Hence, the rescue of Horace by Augustus' favorite, Apollo, the sun god, the moon's enemy, is particularly appropriate. The proverb *credat Iudaeus Apella,* alluding to the credulity of Jews, and the etymology of *Apella* as "without a foreskin," as well as the incident of Zabidus' taking advantage of the credulity in promising to deliver Apollo into the hands of the Jews, take on significance, since Apollo saves Horace from his anonymous pest whereas Jewish superstition does not.—D.J.H.

1071. R. Garland, "Juvenile Delinquency in the Graeco-Roman World," *History Today* [London] 41 (10, '91) 12-19.

The article considers whether juvenile delinquency existed in the Greco-Roman world, what factors might have contributed toward it, what form it characteristically took, and how it was dealt with. To the extent that it was recognized at all, juvenile delinquency was viewed as a problem for the delinquent's own family. It was a culturally conditioned form of social expression.—D.J.H.

1072. J. G. Keenan, "The 'New Papyrology' and Ancient Social History," *Ancient History Bulletin* [Calgary] 5 (5-6, '91) 159-169.

The "new papyrology" requires looking beyond Hellenistic and Roman legal and bureaucratic technicalities, and looking at life in Egypt in its full context. It involves crossing chronological (beyond A.D. 284) and linguistic (including Demotic) barriers, concern with archaeological data and the physical shape of the papyrus, and viewing documents as components in a structure or system. The danger is that the "new papyrology" will take us too far from solid anchorage in the papyrus documents.—D.J.H.

1073. P. Reis, "The Villa of Mysteries: Initiation into Woman's Midlife Passage," *Continuum* [New York] 1 (3, '91) 64-91.

The article analyzes images from the Villa of Mysteries at Pompeii to explore contemporary women's midlife rite of passage into the mysteries of the body. It uses the three stages of ritual found in women's initiations—enclosure, magnification, and emergence—that categorize the sequential unfolding of events depicted in the villa chamber. Each scene encodes a dynamic set of interactions or sacred moments that correspond to a woman's experience of transformation through the body.—D.J.H.

1074. J. H. Roberts, "θαυμάζω: An expression of perplexity in some examples from papyri letters," *Neotestamentica* 25 (1, '91) 109-122.

The article reports on an examination of twenty-five instances of θαυμάζω in Greek papyri letters. In four cases referring to "something" it represents three different meanings: wondering about something, being amazed by something, and being surprised by something. In two cases the meaning was "be in doubt about." In nineteen cases the meaning is "be perplexed" (by some act or the lack thereof on the recipient's part). In a few cases where irony was detected it had no bearing on either the meaning or the form.—D.J.H.

1075. L. E. ROLLER, "The Great Mother at Gordion: The Hellenization of an Anatolian Cult," *JournHellenStud* 111 ('91) 128-143, plates 3-4.

We see at Gordion a mixture of Phrygian cult practices of great antiquity, combined with Greek iconography and deities that were absorbed into the cult of the Anatolian Mother. Taken as a whole, the material testifies to the willingness, even eagerness, of the local inhabitants to adopt Greek artifacts and Greek divinities but at the same time to the deep staying power of the Great Mother, the most characteristically Anatolian of deities.—D.J.H.

1076. C. RUIZ-MONTERO, "Aspects of the Vocabulary of Chariton of Aphrodisias," *Class Quart* 41 (2, '91) 484-489.

The article presents part of the findings of a study still in progress on the nature of Chariton's language. The study includes vocabulary comparisons with Diodorus of Sicily, Philo, Josephus, Dio of Prusa, and Plutarch, as well as the NT, papyri, and various data from Atticist lexica. The report proceeds under the following headings: Chariton's vocabulary; colloquialisms; Atticisms; unmentioned literary terms; poeticisms; Ionisms; late terms; terms common to Chariton, the NT, and papyri; linguistic style; and chronology. The fact that Chariton coincides more with Plutarch, Josephus, and Philo than with Diodorus or Dio brings him not only nearer to their level of language but also to their time. In view of his use of late terms, Chariton should be dated to the last years of the 1st or the beginning of the 2nd century A.D.—C.R.M.

1077. S. J. SIMON, "The Functions of Priestesses in Greek Society," *ClassBull* 67 (2, '91) 9-13.

Greek priestesses oversaw and/or performed sacrifices to the divinities, were keepers of the temples and entered the deity's sanctuary, and undertook various administrative duties. They had a social and legal standing similar to their male priestly counterparts, or at least much different from the nonsacerdotal women.—D.J.H.

1078. W. WILLIS, "Corinthusne deletus est?" *BibZeit* 35 (2, '91) 233-241.

The evidence for a total destruction of Corinth in 146 B.C. and its subsequent depopulation is open to question. Significant evidence points to continued occupation and activity in the city during the hundred years of supposed decimation. In the majority of the ancient authors asserting Corinth's total destruction there is an associated allusion to the total destruction of Carthage. The accuracy of this understandable association is doubtful. The Corinth that Paul visited was not a new creation but a renovation (by Caesar in 44 B.C.) of an old and important Greek city.—C.R.M.

The Early Church

1079r. A. ACERBI, *L'Ascensione di Isaia* [*NTA* 34, p. 403].

E. NORELLI, "Interprétations nouvelles de l'Ascension d'Isaïe," *RevÉtudAug* 37 (1, '91) 11-22.—This very stimulating study of *Ascension of Isaiah* explores new ways of research and poses clearly the historical problem of the work. After situating the book in the history of scholarship, the article describes the theological, literary, and historical positions developed by Acerbi. Then it enters into dialogue with him on both matters of detail and larger issues. Acerbi deserves praise for going beyond the almost dogmatic belief in a Jewish document underlying chapters 1–5. But he falls back into error by supposing a preexistent document and the work of a redactor in what follows. The work's history can be better explained by assuming that the Vision of Isaiah (6:1–11:40) was written first and the Martyrdom of Isaiah was added to it later.—D.J.H.

1080. P. Cameron, "The Crux in Ode of Solomon 19: 6: A New Solution," *Journ TheolStud* 42 (2, '91) 588-596.

The original Syriac reading of *Odes of Solomon* 19:6 was *'pt*, giving the meaning: "The womb of the Virgin blossomed/flourished/bloomed." The translation used by Lactantius assumed the root *'wp* and rendered the clause *infirmatus est uterus virginis*. At some stage in the transmission of the Syriac text *'pt* was misread as *gpt* (see 38:3). This solution points to Syriac as the original language of Ode 19.—D.J.H.

1081. J. N. B. Carleton Paget, "Barnabas 9:4: A Peculiar Verse on Circumcision," *VigChrist* 45 (3, '91) 242-254.

Barnabas 9:4 ("the circumcision in which they trusted has been rejected . . . they sinned because an evil angel was deceiving them") demonizes the rite of circumcision on the basis of Jewish angelology (see Gal 3:19) and demonology, and the idea that the Law contains some false precepts (see Ezek 20:25). The fact that the statement came from Barnabas and not simply from tradition supports the position of those who view the letter as directed to a situation in which Judaism was perceived as a threat.—D.J.H.

1082. E. A. Clark, "Patrons, Not Priests: Gender and Power in Late Ancient Christianity," *Gender & History* [Oxford] 2 (3, '90) 253-273.

The article traces the development of patronage opportunities for women in late ancient Christianity, highlights the different access to power in the church enjoyed by men and women, and locates the conditions under which women became notable patrons of Christian institutions. Given the relatively rapid curtailment of women's ecclesiastical leadership, patronage was among the few ways by which women, at least the well-to-do, could leave their mark on Christian life. The combination of wealth, the turn away from civic and public building, and rigorous celibacy and asceticism made possible the benefactions of Christian women in late antiquity.—D.J.H.

1083. V. Desprez, "Christian Asceticism between the New Testament and the Beginning of Monasticism: II. Africa in the Third Century (AD 180-310)," *AmBenRev* 42 (3, '91) 334-344. [See § 36-531.]

During Tertullian's time the institution of widows was in full flower. In Cyprian's time the virgins achieved a similar development. But there is no evidence for a group of virgins living together or for a public vow of religious celibacy in African churches in the late 2nd and 3rd centuries A.D.—D.J.H.

1084. V. Desprez, "Christian Asceticism Between the New Testament and the Beginning of Monasticism: III. Egypt and the East," *AmBenRev* 42 (4, '91) 356-374.

This installment considers the roots of Egyptian and Eastern monasticism in the writings of Clement of Alexandria, Origen, and Methodius of Olympus, as well as the two *Letters* *to Virgins* and heterodox currents (especially Hieracas). Platonism, Pythagorianism, Stoicism, and gnosis all had some influence on the great writers of the movement, even when they opposed those ideas.—D.J.H.

1085. J. A. Draper, "Torah and Troublesome Apostles in the *Didache* Community," *NovTest* 33 (4, '91) 347-372.

The *Didache* community was still living within the ambit of the Torah, though threatened by former members who in its view advocated the abolition of the Law. *Didache* 11:1-2 represents a development of the original instructions on apostles found in 11:3-6, under the pressure of historical developments. The one advocating abolition of the Torah and claiming to be an apostle is to be excluded from the community (see 11:2a). *Didache* was the community rule of the Matthean community.—D.J.H.

1086. J. K. Elliott, "The Apocryphal Gospels," *ExpTimes* 103 (1, '91) 8-15.

After introductory comments on the NT Apocrypha including information on editions and translations, the article examines the most important of the apocryphal Gospels under the following headings: childhood Gospels, passion Gospels, and Jesus' ministry. These texts were among the popular literature of the pious for many centuries. Their influence in shaping belief as well as exposing the beliefs that created them is significant and important for all those whose interests lie in the history of Christian doctrine.—C.R.M.

1087. H. A. Green, "Power and knowledge: A study in the social development of early Christianity," *StudRel/SciRel* 20 (2, '91) 217-231.

In the early Jesus movement one can discern three different claims to knowledge and authority: conservative (James), moderate (Peter), and radical (Paul). The evolving catholic church supported Peter's moderate claim to knowledge and legitimated his witness of the resurrection. The ideological battles in the 2nd century A.D. between catholic Christians and gnostic Christians can be viewed as the natural maturation of the seeds planted by Paul. The gnostic Christians were the products of Paul the radical.—D.J.H.

1088. I. Grego, "S. Ignazio di Antiochia, testimone della fede e guida spirituale," *Asprenas* [Naples] 38 (2, '91) 170-190.

On the basis of Ignatius' letters the article first describes major elements in his theology: the mystery of trinitarian communion, the Word issuing from silence, the church as κοινωνία, and unity around the bishop. Then it considers aspects of his spirituality: true life in Christ, the distinctive love of God, the Christian as witness to Christ, and being the "wheat" of Christ.—D.J.H.

1089. R. R. Hann, "The Jewish Christianity of James bar Joseph: Conflict and Controversy in the First Century," *JournRelStud* 17 (1-2, n.d.) 56-66.

The leader of the Christian community in Jerusalem for almost two decades, James the son of Joseph was also an observant Jew who was known for his orthopraxis. His position as head of the Christian community in Jerusalem brought him into controversy with other Christians, especially during the fourth and fifth decades of the 1st century A.D. Although James was apparently victorious in these controversies, the position that he represented was undercut and eventually made untenable by the events of the last third of the 1st century.—D.J.H.

1090. P. HENNE, "La pénitence et la rédaction du Pasteur d'Hermas," *RevBib* 98 (3, '91) 358-397.

The study analyzes four passages concerned with repentance in *Shepherd of Hermas* in order to determine the degree to which they cohere with or contradict one another and to offer a general interpretation of *Shepherd*. The pertinent texts are *Vision* 3, *Mandate* 4, and *Similitudes* 8–9. The document highlights various stages of the believer's religious and personal formation. The evolution of the teaching is explained by the believer's progress in the discovery of the faith. Thus *Vision* 3 is directed to baptismal candidates, *Similitudes* 8–9 reproaches Christian sinners, and the uniqueness of the conversion proclaimed in *Vision* 2:2-3 is reaffirmed for all the baptized in *Mandate* 4.—C.R.M.

1091. J. V. HILLS, "Parables, Pretenders, and Prophecies: Translation and Interpretation in the *Apocalypse of Peter* 2," *RevBib* 98 (4, '91) 560-573.

If the claim that the parable of the barren fig tree in *Apocalypse of Peter* 2 represents an independent Gospel tradition is to gain acceptance, the nature of this tradition and the extent of its redaction in *Apocalypse of Peter* must be demonstrated. The prerequisite for this task is an adequate text and coherent translation. This study of *Apocalypse of Peter* 2 first presents observations on its grammar and the typical Ethiopic translation equivalents of Greek words and phrases conjectured to have stood in the original. Then it offers a fresh translation followed by an interpretative paraphrase.—C.R.M.

1092. R. S. MACLENNAN, "Were the Second-Century *Adversus Judaeos* Preachers Anti-Jewish?" *Explorations* [Philadelphia] 5 (2, '91) 1, 4.

The 2nd-century Christian *adversus Iudaeos* texts (*Barnabas,* Justin's *Dialogue,* Melito's *Paschal Homily,* Tertullian's *Answer to the Jews*) were written to tell their readers what it meant to be a Christian in the context of a society that had a sophisticated and well entrenched Jewish culture. Each work must be read in the context of its author's city.—D.J.H.

1093. J. RIUS-CAMPS, "L'Epistolari d'Ignasi d'Antioquia (III). Carta d'Ignasi als Magnesis," *RevistCatTeol* 15 (2, '90) 239-270.

The article presents a Catalan translation, notes, and commentary for Ignatius' *Letter to the Magnesians,* pointing out later interpolations in italics. The primitive letter included the actual letters to the Magnesians and the Philadelphians, and was one of the five that Ignatius wrote from Smyrna. It sought to combat judaizing tendencies that elevated the Sabbath, the Mosaic Law, and the sacred books of Judaism.—D.J.H.

1094r. M. RIZZI, *La questione dell'unità dell' "Ad Diognetum"* [*NTA* 34, pp. 413-414].

E. CATTANEO, "L'enigma dell' *Ad Diognetum,*" *RassTeol* 32 (3, '91) 327-332.—Rizzi contends that chapters 11–12 belong to the body of *Letter to Diognetus* and that the treatise reflects an Alexandrian origin. Thus he confirms the positions of H. I. Marrou. The article suggests how the issue of the authenticity of chapters 11–12 could have been pursued with greater depth and rigor, and adds some observations about the connection to Alexandria. —D.J.H.

1095. K. A. STRAND, "Church Organization in First-Century Rome: A New Look at the Basic Data," *AndUnivSemStud* 29 (2, '91) 139-160.

The earliest Christian community at Rome may well have adopted the dual leader/collegial model of governance reflected in the 1st-century civil polity of Rome and the *duovir/quattuorvir* governance of western municipalities. After looking at the Roman background, the article examines contemporary information, the succession lists of Roman bishops, and other sources. An appendix surveys Roman republican institutions of primary significance in the Augustan principate.—D.J.H.

1096. C. Vidal Manzanares, "La figura de María en la literatura apócrifa judeo-cristiana de los dos primeros siglos," *EphMar* 41 (3, '91) 191-205.

After discussing the nature of Jewish Christianity and the problems involved in defining it, the article considers portrayals of Mary in specific Jewish-Christian writings: *Protevangelium of James*, the Christian additions in *Ascension of Isaiah*, and *Sibylline Oracles* 2:311 and 8:470-472. Finally it reflects on the emphases of Jewish-Christian Mariology (virginal conception, post-partum virginity, etc.).—D.J.H.

1097. J. J. Walsh, "On Christian Atheism," *VigChrist* 45 (3, '91) 255-277.

Since its emergence as a charge is demonstrably late, atheism is particularly ill-suited to explain the early (up to A.D. 150) pagan hostility to Christianity. Loathing of Christians is to be explained by a mélange of characteristics that irritated and affronted pagans: atheism, separateness, aggressive proselytizing and polemic, secrecy, Jewish origins, apocalyptic expectations, and disruption of families. The article surveys the ancient evidence for these conclusions, compares the situation of early Christians with that of Jews, and proposes three reasons (ignorance, hatred, historical events) why atheism, although only a minor source of pagan hostility in Christianity's first one-hundred years, later provided the field of confrontation.—C.R.M.

1098. G. Zuntz, "Papiana," *ZeitNTWiss* 82 (3-4, '91) 242-263.

(1) E. Schwartz's contention that the legend of the long life and peaceful death of the apostle John displaced the tradition of his martyr's death in A.D. 44 (see e.g. *ZeitNTWiss* 11 [1910] 89-104) rests on what he described as the secure and indisputable witness of Papias. But his view that Mk 10:39 rests on a *vaticinium ex eventu* is improbable, and the statement attributed to Papias that John and James both died as martyrs in fact already presupposes the tradition of John's long life and peaceful death. (2) After discussing problems in Papias' comments about the elders and "disciples of the Lord" (see *Hist. eccl.* 3.39.4), this section reviews Papias' statements on the two Johns and the Gospels of Mark and Matthew. His report about Mark suffers from awkward internal contradictions, and his opinion on Mt is no less abstruse. To the old question concerning the value of the witness of Papias for the early history of the Gospels, the answer is once more: nil.—C.R.M.

Early Church, § 36-849.

Gnosticism

1099. A. H. B. Logan, "John and the Gnostics: The Significance of the Apocryphon of John for the Debate about the Origins of the Johannine Literature," *JournStudNT* 43 ('91) 41-69.

This study attempts to show, by examining Irenaeus' summary of the gnostic myth in *Adv. haer.* 1.29.1-4 and the Berlin Gnostic Codex version of *Apocryphon of John*, that the latter has developed Irenaeus' version of an original Christian gnostic myth of Father, Mother/Wisdom, and Son/Christ. That myth itself developed, on the basis of materials from the Psalms and Wisdom books and the birth narrative of Luke in particular, by increasing exposure to Johannine ideas into its present form in the *Apocryphon. Trimorphic Protennoia* reflects this more developed myth and form. The Pronoia hymn concluding the long version of the *Apocryphon* already presupposes the kind of myth found in Irenaeus.—C.R.M.

1100. J.-P. Mahé, "La voie d'immortalité à la lumière des *Hermetica* de Nag Hammadi et de découvertes plus récentes," *VigChrist* 45 (4, '91) 347-375.

The body of traditionally known hermetic texts has been enriched since 1946 by the Coptic *Hermetica* of Codex VI of Nag Hammadi and other writings and fragments in various languages. After listing these texts in nine entries (including NHC VI 52,1–78,43), this study offers a synthetic presentation of the three stages (knowledge, speech, mind) of the Hermetic "way of immortality" (see e.g. NHC VI 63,11). Hermeticism is neither a theory nor a philosophical system; rather it is a way or a progression for the exercise of the spirit.—C.R.M.

Gnosticism, § 36-1087.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

H. Balz and G. Schneider (eds.) *Exegetical Dictionary of the New Testament.* Vol. 2, *ἐξ—ὀψώνιον* (Grand Rapids: Eerdmans, 1991, $44.95) xxiv and 555 pp. Bibliographies. LCN: 90-35682. ISBN: 0-8028-2410-2.

The first volume in the English version of *Exegetisches Wörterbuch zum Neuen Testament* was described in *NTA* 35, p. 90. Some of the major articles in the second volume are by A. Sand on ἐπαγγελία, W. Beilner on ἐπιστολή, G. Strecker on εὐαγγέλιον, L. Schottroff on ζωή, J. Lambrecht on Ἠλίας, W. Trilling on ἡμέρα, W. Bieder on θάνατος, H. D. Betz on θεός, L. Hartman on Ἱεροσόλυμα/Ἰερουσαλήμ, Schneider on Ἰησοῦς, Balz on κόσμος, J. A. Fitzmyer on κύριος, H. Frankemölle on λαός, P. Nepper-Christensen on μαθητής, Schneider on Μαρία, H. Merklein on μετάνοια, H. Krämer on μυστήριον, H. Hübner on νόμος, and O. Hofius on ὁμολογέω. J. W. Thompson translated the material through μεταμορφόω, and J. W. Medendorp translated the remaining articles. The bibliographies have been updated to include works published through 1990.

J. Barr, *The Semantics of Biblical Language* (Philadelphia: Trinity Press International, 1991, paper $17.95) vi and 313 pp. Bibliography. Indexed. LCN: 91-22073. ISBN: 1-56338-023-4.

First published in 1961 [*NTA* 6, p. 259] and reissued in paperback in 1983, this volume criticizes certain methods in handling linguistic evidence in theological discussion. Thus it deals with the contrast of Greek and Hebrew thought; problems of method; verbs, action, and time; other arguments from morphological and syntactic phenomena; etymologies and related arguments; linguistic arguments regarding "faith" and "truth"; some principles of G. Kittel's *Theological Dictionary of the New Testament;* language and the idea of "biblical theology"; and languages and the study of theology. Barr is currently professor of Hebrew Bible at Vanderbilt Divinity School.

K. Barth, *Homiletics,* trans. G. W. Bromiley and D. E. Daniels (Louisville, KY: Westminster/Knox, 1991, paper $10.95) 136 pp. LCN: 91-11976. ISBN: 0-664-25158-7.

Barth described preaching as exposition of Scripture that follows the text but moves on from it to the preacher's own heart and to the congregation. This work originated in seminars conducted by Barth at Bonn in 1932-33 and was published in German as *Homiletik* (1966). After reviewing eight definitions of the sermon and proposing his own, Barth reflected on the criteria of the sermon (revelation, church, confession, ministry, heralding, Scripture, originality, congregation, spirituality) and described the actual preparation of sermons based on biblical texts.

J. Barton, *What is The Bible?* (London: SPCK, Triangle, 1991, paper £4.99) vi and 169 pp. ISBN: 0-281-04528-3.

Barton, university lecturer in OT at Oxford University and author of *Love Unknown* (1990), aims to show that the Bible is profoundly interesting and that at least some of the questions people ask about it can be answered. The chapters in this volume concern the survival of Scripture, the book and the books, unity and diversity, the Bible and the critics, the Bible as history, biblical morality, whether the gospel is political, whether the Bible is sexist, and reading the Bible.

A. Bash, *How to Study the New Testament. Six Simple Steps* (Grand Rapids: Zondervan, 1990, paper $3.95) 72 pp. Illustrated. Bibliography. LCN: 90-35375. ISBN: 0-310-52951-4.

Originally published in England under the title *Stepping into Bible Study* (1988), this volume suggests plans for studying the NT Letters and Gospels: background, outline and verse-by-verse meditation, title and key verse, putting the Bible into practice, cross-referencing, and seeing the document as a whole. It also explains how to use a concordance, an expository dictionary, and reference books. Finally it describes how to form and lead a Bible-study group. Bash works with the Navigators in Sheffield, UK.

W. A. BEARDSLEE, *Margins of Belonging. Essays on the New Testament and Theology,* AAR Studies in Religion 58 (Atlanta: Scholars Press, 1991, cloth $24.95, paper $14.95) ix and 246 pp. Indexed. LCN: 91-18880. ISBN: 1-55540-468-5 (cloth), -469-3 (paper).

Of the sixteen essays in this collection, six directly concern NT topics: uses of the proverb in the Synoptic Gospels [§ 14-834]; saving one's life by losing it [§ 24-111]; listening to the parables of Jesus (1980); parable, proverb, and koan [§ 23-404]; R. Alter's view of Hebrew narrative from the perspective of NT studies; and narrative and history in the postmodern world, with particular attention to Mark's Gospel (1983). The remaining essays are more specifically theological and hermeneutical. Beardslee is director of the Process & Faith program at Claremont, CA.

J. R. BEASLEY ET AL., *An Introduction to the Bible* (Nashville, TN: Abingdon, 1991, paper $24.95) 496 pp. Illustrated. Bibliography. LCN: 90-48377. ISBN: 0-687-19493-8.

Prepared by a team of professors in the religion department at Stetson University in DeLand, FL, this volume provides the basic text for a survey course in the life, literature, and faith of the early Jewish and Christian traditions. The first part introduces the study of the Bible: the Bible and western culture, methods and tools, the origin and development of the Bible, and the cultural and geographic context. The second part deals with the Jewish tradition: Hebrew origins and early history, the era of the judges, the united kingdom and the Yahwistic history, etc. The third part concerns the Christian tradition: the life and teachings of Jesus, the Gospels, Acts, Paul and his writings, the developing institutional church, and the church in conflict. The other contributors are C. E. Fant, E. E. Joiner, D. W. Musser, and M. C. Reddish.

T. A. BERGREN, *A Latin-Greek Index of the Vulgate New Testament,* SBL Resources for Biblical Study 26 (Atlanta: Scholars Press, 1991, paper $39.95) xiii and 207 pp. LCN: 91-20977. ISBN: 1-55540-614-9.

A. Schmoller's *Handkonkordanz zum griechischen Neuen Testament* (3rd ed., 1989) presents under each Greek heading the range of Latin Vulgate translational equivalences. This volume is a Latin-Greek index to Schmoller's work in which every Vulgate Latin word or phrase listed by Schmoller under a Greek equivalent is given the primary position, arranged in alphabetical order, and followed by its Greek translational equivalent(s) and the relevant page number(s) in Schmoller's concordance. For example, the Latin *abbreviare* is followed by the Greek συντέμνω and the reference to Schmoller's p. 473. The 31-page appendix provides an index of Latin lexical equivalents characteristic of "African" and "European" Old Latin versions of the NT. Bergren is the author of *Fifth Ezra. The Text, Origin and Early History* (1990).

W. BEUKEN, S. FREYNE, AND A. WEILER (EDS.), *The Bible and Its Readers,* Concilium 1991/1 (London: SCM, 1991, paper; Philadelphia: Trinity Press International, $12.95) xvii and 127 pp. ISBN: 0-334-03006-4.

The first two articles in this fascicle of *Concilium* concern the contemporary situation: B. F. Meyer on the challenges of text and reader to the historical-critical method [§ 36-590], and A. van der Heide on the call of Abraham as read by Jews and Christians [§ 36-962]. Five papers appear under the heading "historical perspectives": C. Kannengiesser on the Bible as read in the early church [§ 36-581], G. Stemberger on the treatment of the Bible in Judaism [§ 36-1056], P. Valkenberg on readers of Scripture and hearers of the word in the medieval church, C. Augustijn on the 16th-century Reformers and the Bible, and J.-R. Armogathe on biblical studies in the 18th century. Three essays deal with the Bible in church life today: C. E. Gudorf on the Magisterium and the Bible [§ 36-577], S. McEvenue on the uses and abuses of the Bible in the liturgy and preaching [§ 36-588], and C. Mesters on popular interpretation of the Bible in Brazil [§ 36-589]. The final paper is by D. Tracy on a plurality of readers and a possibility of a shared vision [§ 36-606].

Biblical Hermeneutics in Historical Perspective. Studies in Honor of Karlfried Froehlich on His Sixtieth Birthday, ed. M. S. Burrows and P. Rorem (Grand Rapids: Eerdmans, 1991, $24.95) xxi and 367 pp., 2 plates. Bibliography. Indexed. LCN: 91-36776. ISBN: 0-8028-3693-3.

The nineteen papers honoring Professor Froehlich appear under five headings: early Christian exegesis (three), the Augustinian tradition (three), late medieval exegesis (four), Reformation exegesis (five), and modern questions of biblical hermeneutics (four). The contributors include B. D. Ehrman on the text of Mk in the hands of the orthodox [§ 36-163], A. Berry Wylie on the exegesis of history in John Chrysostom's *Homilies on Acts,* P. Fredriksen on Paul and Augustine on the resurrection of the flesh, B. R. Heffner on Meister Eckhart and a millennium with Mary and Martha, J. V. Fleming on Christopher Columbus as a scriptural exegete, E. W. Gritsch on Luther's humor as a tool for interpreting Scripture, C. Plantinga on the Fourth Gospel as trinitarian source then and now, and B. McCormack on historical criticism and dogmatic interest in Karl Barth's theological exegesis of the NT [§ 36-35]. Also included are a foreword by O. Cullmann, an introduction by the editors, Froehlich's article on church history and the Bible [§§ 23-18; 36-21], a postscript by Froehlich, a chronological bibliography of his publications, and a photograph of him.

M. G. Brett, *Biblical Criticism in Crisis? The impact of the canonical approach on Old Testament studies* (Cambridge, UK—New York: Cambridge University Press, 1991) xiii and 237 pp. Bibliography. Indexed. LCN: 90-40830. ISBN: 0-521-40119-4.

Based on a doctoral dissertation directed by J. Rogerson and presented to the University of Sheffield, this volume contends that the new "canonical" approach to OT study will have a distinctive contribution to make to the discipline without necessarily displacing other traditions of historical and literary inquiry. With particular attention to the work of B. S. Childs, it considers Childs's distinctive interpretative interests, traces the development of canonical exegesis, discusses the relation between "introduction" and OT theology, asks whether Childs has fallen into J. P. Gabler's "ditch," treats textual intentions and histories of reception, and reflects on the future of the canonical approach. Brett is lecturer in OT at Lincoln Theological College, UK.

T. C. Butler (ed.), *Holman Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 1991, $29.95) xxx and 1458 pp., 26 maps, 12 charts. Illustrated. Indexed. ISBN: 1-55819-053-8.

This dictionary of the Bible gives background information, definitions, outlines, and theological information. Each entry begins with a summary definition for quick reference, and there is an outline for every biblical book. Over 600 color photographs, illustrations, and charts, as well as scale drawings of biblical events and places based on archaeological research are provided. The contributors include G. R. Beasley-Murray, G. L. Borchert, G. W. Coats, P. R. Davies, F. L. Fisher, H. W. Hoehner, F. L. Horton, H. Koester, R. P. Martin, E. V. McKnight, W. Popkes, J. Reiling, S. S. Smalley, M. E. Tate, and E. Yamauchi. The contributing editors are M. A. Ellis Smith, F. W. Jackson, P. Logan, and C. Church.

R. P. Carroll, *Wolf in the Sheepfold. The Bible as a Problem for Christianity* (London: SPCK, 1991, paper £9.99) xi and 159 pp. Bibliography. Indexed. ISBN: 0-281-04525-9.

Carroll, reader in biblical studies and dean of the faculty of divinity at the University of Glasgow, seeks to explore some facets of the ecclesiastical captivity of the Bible and the central problems of reading the Bible today. The five chapters concern the book of books, God the hidden problematic, the chimera of biblical Christianity, the people of the Jews, and the Bible as a wolf in sheep's clothing. He concludes that the critical reading of the Bible is perhaps the first stage in developing a seriously critical theology. The U.S. edition is entitled *The Bible as a Problem for Christianity* (Philadelphia: Trinity Press International, 1991, paper $14.95; LCN: 91-23519; ISBN: 1-56338-024-2).

P. S. CLAPP, B. FRIBERG, AND T. FRIBERG (EDS.), *Analytical Concordance of the Greek New Testament.* Vol. 1, *Lexical Focus;* vol. 2, *Grammatical Focus,* Baker's Greek New Testament Library 2-3 (Grand Rapids: Baker, 1991, $95 each) xxxiii and 2619 pp., xii and 2215 pp. LCN: 91-21204. ISBN: 0-8010-2548-6 (vol. 1), -2549-4 (vol. 2).

This two-volume concordance to the Greek NT has two distinct focuses. The focus of the first volume is lexical. It is a concordance as traditionally conceived but with each word segregated by its individual forms. Each Greek word (e.g. 'Ααρών) appears with an indication of its frequency (5) and with several words of context before and after. Each word in the text (including the context words) is accompanied by a "tag" that provides in code-form a grammatical analysis (N-DM-S = noun-dative, masculine-singular), as well as a chapter-and-verse marker (AC07.40 = Acts 7:40). The second volume focuses on the morphological structure of NT Greek. It is organized first by classical grammatical categories (adjectives-adverbs, conjunctions, determiners or definite articles, nouns and pronouns, prepositions, particles, verbs), next by grammatical tags, then by words arranged according to the Greek alphabet, and finally by canonical order. A three-page introduction appears in both volumes. The first volume contains a twenty-page essay by J. J. Hughes and P. C. Patton on concordances to the Bible (history and prospective).

D. COHN-SHERBOK, *A Dictionary of Judaism and Christianity* (Philadelphia: Trinity Press International, 1991, paper $15.95) ix and 181 pp. LCN: 91-22076. ISBN: 1-56338-030-7.

Cohn-Sherbok, lecturer in theology at the University of Kent in Canterbury and author of *Rabbinic Perspectives on the New Testament* (1990), seeks to provide basic information about both Judaism and Christianity by means of short articles on topics from abortion to Zionism. The subjects include allegory, apocalyptic literature, the Bible, Christology, Hellenism, Messiah, parable, Sabbath, suffering, and wisdom.

P. H. DAVIDS, *More Hard Sayings of the New Testament* (Downers Grove, IL: InterVarsity, 1991, paper $10.95) 312 pp. Indexed. LCN: 91-22655. ISBN: 0-8308-1747-6.

Davids, professor of biblical studies and NT at Canadian Theological Seminary in Regina, Saskatchewan, examines seventy-two "hard" sayings in the NT—"hard" because we do not understand them, because of their doctrinal content, or because we do not like what they say. Most of the texts are from Acts (1:18; 1:26; 4:12; etc.), Hebrews (2:10; 4:15; 5:7-9; etc.), James (1:2; 1:13; 2:24; etc.), 1 Peter (1:9; 3:6; 3:7; etc.), 2 Peter (1:4; 1:10; 1:19; etc.), the Johannine epistles (1 Jn 2:15; 2:27; 3:6, 9; etc.), and Revelation (2:13; 2:6, 15; 7:4; etc.). The book is intended as a complement to F. F. Bruce's *The Hard Sayings of Jesus* (1983) and M. T. Brauch's *Hard Sayings of Paul* (1989).

T. M. DORMAN, *The Hermeneutics of Oscar Cullmann* (San Francisco: Mellen Research University Press, 1991, paper $29.95) xii and 184 pp. Bibliography. Indexed. LCN: 91-30126. ISBN: 0-7734-9953-9.

An updated version of a doctoral dissertation directed by D. P. Fuller and accepted in 1983 by Fuller Theological Seminary's Graduate School of Theology, this volume argues that Cullmann sought to define the relation between revelation and history in a way that avoids both the narrow historicism of liberalism's "historical Jesus" and dialectical theology's renunciation of a historically based revelation. It first traces the development of Cullmann's hermeneutical method, moving away from an early affinity with dialectical theology and setting a course independent of K. Barth and R. Bultmann. Then it examines Cullmann's hermeneutics as applied to his treatments of eschatology, Christology, and the canon, respectively. Finally it evaluates Cullmann's hermeneutics in light of the modern debate as to how an ancient text such as the Bible can speak meaningfully to the modern age. Cullmann has provided a two-page foreword.

W. A. ELWELL (ED.), *Topical Analysis of the Bible. With the New International Version*, Baker Reference Library (Grand Rapids: Baker, 1991, $39.95) xiii and 893 pp. Indexed. LCN: 91-11543. ISBN: 0-8010-3205-9.

This volume arranges the basic teachings of Scripture into a set of recognizable topics and presents a full or representative collection of biblical passages that speak about the following topics: the personal God, Jesus Christ, the Holy Spirit, the works of God, the revelation of God, supernatural beings, human beings in general, women, sin, salvation, sanctification, Christian living (responsibilities toward God and to others and to nature), the church, and eschatology. The translations are from the New International Version. The theological perspective is described as "historic Protestant Christian orthodoxy."

E. J. EPP (ED.), *Critical Review of Books in Religion 1991* (Atlanta: Scholars Press, 1991, $20) v and 525 pp. Bibliographies. Indexed. ISSN: 0894-8860.

This volume [see *NTA* 35, p. 231] features J. C. Anderson's study of American feminist biblical criticism from 1983 to 1990 [§ 36-563], as well as articles by S. B. Thistlethwaite and T. M. Eugene on contemporary global feminist, womanist, and mujerista theologies, and A.-J. Morey on feminist perspectives on arts, literature, and religion. Also included are reviews of about 300 recent books on various areas of religious studies, including the NT, the Greco-Roman world, and Judaism.

G. D. FEE, *Gospel and Spirit. Issues in New Testament Hermeneutics* (Peabody, MA: Hendrickson, 1991, paper $9.95) xiv and 143 pp. LCN: 91-32870. ISBN: 0-943575-78-8.

The eight essays in this volume concern hermeneutics and common sense with respect to the NT Epistles (1980); hermeneutics and the nature of Scripture [§ 35-30]; normativeness and authorial intent [§ 35-31]; intentionality and particularity/eternality with regard to 1 Tim 2:8-15 [§ 35-788]; hermeneutics, exegesis, and the role of tradition [§ 35-1019]; hermeneutics and historical precedent as a major problem in Pentecostal hermeneutics (1976); baptism in the Holy Spirit—the issue of separability and subsequence (1985); and λαός and leadership under the new covenant [§ 34-818]. Fee is professor of NT at Regent College in Vancouver.

Die Freude an Gott — unsere Kraft. Festschrift für Otto Bernhard Knoch zum 65. Geburtstag, ed. J. J. Degenhardt (Stuttgart: Katholisches Bibelwerk, 1991, DM 78) viii and 501 pp., plate. Bibliographies. Indexed. ISBN: 3-460-32951-3.

The fifty articles honoring Professor Knoch appear under three headings: translation (four), exegesis (twenty-nine), and praxis (seventeen). The papers devoted to NT exegesis are by D. A. Catchpole on Lk 15:4-10 par. in Q; O. Hofius on Mt 5:43; J. Ernst on whether John the Baptist was a charismatic prophet; F. Lentzen-Deis on Mk 4:1-34; G. Lohfink on Mk 6:30-44; H. Merklein on Jn 8:32; Degenhardt on the first Christians and earthly possessions; A. Weiser on being a Christian and forms of church life according to Acts; K. Romaniuk on 1 Cor 3:9b-17; E. Lohse on the transmission of faith (1 Corinthians 15); J. Kremer on the unabridged proclamation of God's word (1 Corinthians 15); H. Riesenfeld on the "spirit" of God or of Christians in Galatians 5–6; K. P. Donfried on whether Timothy was in Athens (1 Thess 3:1-3); N. Baumert on the structure and message of Revelation; F. Schröger on Rev 21:1–22:5; J. Roloff on biblical interpretation as theological task; L. Schenke on the theological task of historical-critical exegesis; J. Rhymer on silence, paradox, and analogy; F. Mussner on the controversy about the Bible and the Holocaust; R. Schnackenburg on the certainty of faith; J. Eckert on fear of God as a Christian attitude (Phil 2:12); K. Maly on church and state in the NT; W. Kirchschläger on the group of women among Jesus' associates; and R. Baumann on Knoch's books on the parables. A photograph of the honoree, tributes by Degenhardt and W. Kasper, an appreciation by E. Beck, and a list of his publications are included.

A. Gaus, *The Unvarnished New Testament* (Grand Rapids: Phanes, 1991, cloth $25, paper $14.95) 508 pp. LCN: 91-26924. ISBN: 0-933999-98-4 (cloth), -99-2 (paper).

Gaus's translation of the NT seeks to reflect the style and substance of the Greek text while trying also to re-create the original readers' experience. Thus he renders Jn 1:14 as follows: "And the Word turned flesh and lodged among us, and we witnessed his glory, the kind of glory a father gives his only son, full of grace and truth." And he translates Rom 11:25b-26a in this way: "This partial resistance we see in Israel has come about so that the Gentiles may come into their own, so that all Israel can be saved." Verse numbers have been omitted for smoother reading. A seven-page introduction by G. Witterschein and a sixteen-page glossary are included.

R. C. Hill, *Breaking the Bread of the Word: Principles of Teaching Scripture*, Subsidia Biblica 15 (Rome: Pontificio Istituto Biblico, 1991, paper) xii and 185 pp. Bibliographies. Indexed. ISBN: 88-7653-596-9.

Hill, staff member of the Australian Catholic University and also the University of Sydney, first discusses the ministry of the word under the following headings: word and ministry, readiness for the word, the word incarnate in various cultures, forms and contexts of the ministry of the word, and planning for a ministry of the word. Then he focuses on the ministry of teaching the word: teaching the Scriptures, "unless someone shows me the way," resources and media for teaching, and evaluating the teaching of Scripture. He stresses the need for ministers of the word to know not only the content of Scripture but also the principles and practice of ministry. Three appendixes are included.

R. G. Hoerber, *Studies in the New Testament* (Cleveland, OH: Biblion, 1991, paper $11.95) xviii and 114 pp. Illustrated. ISBN: 0-9620063-5-1.

This collection contains articles (thirteen), editorials from *Concordia Journal* (twenty-two), and miscellaneous items (six). The exegetical studies concern "this is my body" (1949), Jn 8:25 (1955), Gal 2:1-10 and Acts [§ 5-476], the decree of Claudius in Acts 18:2 [§ 5-449], Lk 18:13 [§ 7-169], new wine in old bottles [§ 21-647], the apostolic council after 1,925 years (1976), theological implications of NT Greek [§ 21-327], immortality and resurrection [§ 21-910], the language of the NT and the reliability of Acts [§ 23-896], and implications of the imperatives in Mt 5–7 [§ 26-89]. Hoerber is professor emeritus of classics at Westminster College in Fulton, MO, and of exegesis at Concordia Seminary in St. Louis, MO.

Hoffnung für alle. Das Neue Testament (Basel—Giessen: Brunnen, 1991, paper DM 3.90) 373 pp. ISBN: 3-7655-5839-7.

Prepared in accord with the criteria and aims of the English Living Bible, this edition [see *NTA* 32, p. 234] presents the entire NT in German along with brief introductions to individual books and notes below. It also supplies headings and Synoptic cross-references. It translates Mk 1:15 as follows: "Jetzt ist Gottes Stunde gekommen. Seine Königsherrschaft wird nun aufgerichtet. Ändert euch von Grund auf! Kehrt um zu Gott und nehmt seine Heilsbotschaft im Glauben an!"

J. L. Houlden, *Bible and Belief* (London: SPCK, 1991, paper £10.99) xi and 174 pp. Indexed. ISBN: 0-281-04546-1.

The first seven papers in this collection concern the Bible's place in relation to Christian belief and to the general theological enterprise: frontiers of honesty (1988), the limits of theological freedom (1989), daring to study the Bible (1988), trying to be a NT theologian (1985), the status of origins in Christianity, a future for NT studies [§ 34-4], and the development of meaning [§ 24-92]. The remaining five studies deal with Jesus Christ and "the word of God" (1978), new liturgies (worship, Bible, and belief), doctrine sociologized (1986), toleration and the NT, and AIDS in a biblical perspective (1990). Houlden is professor of theology at King's College in London.

B. Jaspert (ed.), *Bibel und Mythos. Fünfzig Jahre nach Rudolf Bultmanns Entmythologisierungsprogramm*, Kleine Vandenhoeck-Reihe 1560 (Göttingen: Vandenhoeck & Ruprecht, 1991, paper DM 19.80) 128 pp. ISBN: 3-525-33577-6.

Prepared for a 1991 conference marking the 50th anniversary of R. Bultmann's proposal about demythologization, the five papers in this volume are by H. Hübner on the nature of existential interpretation, H. Weder on myth and metaphor (observations on the objective interpretation of mythic speech in the NT), F. Beisser on myth and Christian theology, H. Stoevesandt on the conflict between Basel (K. Barth) and Marburg (Bultmann), and O. Kaiser on whether the "farewell" to existential interpretation is justified. Jaspert has provided a four-page foreword.

W. G. Jeanrond, *Theological Hermeneutics. Development and Significance* (New York: Crossroad, 1991, $22.95) xv and 220 pp. Bibliography. Indexed. LCN: 91-15125. ISBN: 0-8245-1117-4.

Jeanrond, lecturer in theology at Trinity College in Dublin and author of *Text and Interpretation* (1988), discusses the purpose of hermeneutics, presents an outline of the development of theological hermeneutics (from the beginnings to the Enlightenment, from F. Schleiermacher to P. Ricoeur), examines the dialectic between the written text and the transformative power of reading, returns to the development of theological hermeneutics (K. Barth, R. Bultmann, and the New Hermeneutic), and addresses the implications of hermeneutics for the self-understanding of the Christian movement.

A. Kuen, *Comment interpréter la Bible* (St.-Légier: Emmaüs, 1991, paper 24 SFr) 321 pp. Bibliography. ISBN: 2-8287-0042-9.

After chapters on the nature and necessity of biblical interpretation and on the conditions of good interpretation, this guide explains and illustrates general rules of interpretation (establishing a trustworthy text, observing the text, posing questions, etc.), rules peculiar to the Bible (interpreting the Bible as the word of God, interpreting Scripture by Scripture, interpreting the OT in light of the NT and vice versa, etc.), and rules pertaining to different literary genres. The appendix discusses new hermeneutical approaches.

M.-J. Lagrange, *L'Écriture en Église. Choix de portraits et d'exégèse spirituelle (1890-1937)*, Lectio Divina 142 (Paris: Cerf, 1990, paper 145 F) 225 pp. and 8 plates. Indexed. ISBN: 2-204-04181-5.

The first five articles in this selection of papers by Lagrange (1855-1938) deal with his teachers, friends, and memories: Jerome and Augustine and the origin of the Vulgate (1899), A. Falsan (1905), Brother Evagrius/J.-A. Longuenesse (1914), P. Batiffol (1929), and memories of Salamanca (1937). The remaining seven articles appear under the heading "exegesis in the church": the inauguration of the École Biblique de Jérusalem (1890), an excursion to the birthplace of Samuel the prophet (1891), the Bible in the Middle Ages (1918), Mary at Nazareth (1934), attacks against the Gospels (1934), the apotheosis of rulers and the divinity of Christ (1935), and how to read Scripture (1936). M. Gilbert has provided a four-page introduction.

H. Lubsczyk, *Die Einheit der Schrift. Gesammelte Aufsätze* (Leipzig: St. Benno-Verlag, 1989, paper DM 24.80) 259 pp. Bibliography. Indexed. ISBN: 3-7462-0369-4.

After a six-page introduction, this volume presents twelve articles, chiefly on OT topics. Papers pertinent to NT study concern the Diaspora in the OT (1966), the unity of Scripture (1969), preconditions for a common translation of Scripture for liturgical use (1975), knowledge of God in the book of Wisdom (1984), and the covenant as community with God (1977). A bibliography of Lubsczyk's publications is included.

M. LURKER, *Dizionario delle immagini e dei simboli biblici,* ed. G. Ravasi (Turin: Paoline, 1990, 36,000 L) xii and 257 pp. Indexed. ISBN: 88-215-2018-8.

Based on the third edition of *Wörterbuch biblischer Bilder und Symbole* (1987), this volume seeks to make accessible in scholarly based but comprehensible language the world of images and symbols of the OT and NT. The articles on particular topics (apparel, clothing; ablutions; water; lamb and ram; etc.) contain sections on the ancient Near Eastern and classical backgrounds, the OT, the NT, and the influence in patristic writings, liturgy, and Christian art. G. Ravasi has provided a three-page preface to the Italian version.

C. MABEE, *Reading Sacred Texts through American Eyes. Biblical Interpretation as Cultural Critique,* Studies in American Biblical Hermeneutics 7 (Macon, GA: Mercer University Press, 1991, cloth $24.95, paper $16.95) ix and 128 pp. Indexed. LCN: 91-14356. ISBN: 0-86554-385-2 (cloth), -403-4 (paper).

Mabee, a campus minister at Oakland University in Rochester, MI, and author of *Reimagining America* (1985), seeks to help Americans read the Bible self-critically within their cultural context. The four chapters in this volume appear under the following headings: preTEXT (American biblical hermeneutics as cultural critique), conTEXT (American reader), TEXTs (sacred texts), and subTEXT (time and American theology).

S. MASON AND T. ROBINSON, *An Early Christian Reader* (Toronto: Canadian Scholars' Press, 1990, paper $24.95 Can.) xiii and 605 pp., 5 maps, 5 tables. ISBN: 0-921627-56-4.

This volume seeks to present a library of all the known (and the major hypothetical) documents written by Christians in the 1st century A.D. The documents are arranged in a plausible historical order and grouped by author and genre: OT quotations, Paul's writings, narrative accounts (including Q and proto-Luke), writings in the Pauline tradition, the Johannine tradition, and writings on church order (including *1 Clement, Didache,* and letters of Ignatius). The Revised Standard Version is used for the biblical texts. Brief introductions to each book, along with occasional explanatory footnotes, are supplied for the student's benefit.

M. D. MCGEHEE, *God's Word Expressed in Human Words. The Bible's Literary Forms* (Collegeville, MN: Liturgical Press, 1991, paper $7.95) 103 pp. LCN: 90-27368. ISBN: 0-8146-2009-4.

McGehee, who teaches theology at the College of St. Benedict and St. John's University in Minnesota, defines and gives examples of literary genres found in the Bible. After raising the question of genre ("If Jesus told a joke, would you laugh?") and reflecting on why Christians argue so much about the Bible, he treats parables, proverbs, promises, hymns, narratives, letters, poetry, prophecy, ethical instructions, theology, genealogies, quotations, sermons, history, and myths.

P. MCGLASSON, *Jesus and Judas. Biblical Exegesis in Barth,* AAR Academy Series 72 (Atlanta: Scholars Press, 1991, cloth $24.95, paper $14.95) vii and 160 pp. Bibliography. LCN: 90-23560. ISBN: 1-55540-567-3 (cloth), -568-1 (paper).

Prepared as a doctoral dissertation under the direction of H. Frei and presented to Yale Divinity School, this volume investigates the biblical exegesis contained in the excursuses in volumes I and II of K. Barth's *Church Dogmatics.* Each of the four chapters takes up a general aspect of Barth's biblical exegesis: the general aim (the Bible as witness), the christological form and focus (Christ and the Bible), theological concerns and the appropriation of traditional theological language (the Bible and theology), and methodology (explication of the text). The fourth chapter concludes with a study of Barth's interpretation of the figure of Judas in the NT.

B. M. METZGER, R. C. DENTAN, AND W. HARRELSON, *The Making of the New Revised Standard Version of the Bible* (Grand Rapids: Eerdmans, 1991, paper $7.95) viii and 92 pp., frontispiece. Indexed. LCN: 91-36778. ISBN: 0-8028-0620-1.

The four essays in this volume explain the main principles that guided the committee of translators in producing the NRSV: Dentan on the story of the NRSV [§ 35-551], Harrelson on recent discoveries and Bible translation [§ 35-83], Metzger on problems confronting translators of the Bible, and Harrelson on inclusive language in the NRSV [§ 35-555]. Also included are a photograph of committee members as of 1981 and a list of members as of 1990.

Nuevo Testamento. Nueva Versión Internacional. New Testament. New International Version (Grand Rapids: Zondervan, 1991, paper) xii and 520 pp. LCN: 90-71948. ISBN: 0-310-90834-5.

This volume presents in parallel columns the entire NT according to the Nueva Versión Internacional and the New International Version. The Spanish text reflects the research behind the NIV and the principles guiding it, but seeks also to render the original biblical idioms faithfully in Spanish.

H. M. ORLINSKY AND R. G. BRATCHER, *A History of Bible Translation and the North American Contribution,* SBL Biblical Scholarship in North America (Atlanta: Scholars Press, 1991, cloth $44.95, paper $29.95) xv and 359 pp. Bibliography. Indexed. LCN: 91-31389. ISBN: 1-55540-571-1 (cloth), -572-X (paper).

After chapters on the first and second great ages of Bible translation (from 200 B.C. to the 4th century A.D., from the 4th century to 1500), this volume discusses the third great age (1500-1960) with particular attention to European (chiefly British) and American projects. Next it describes the Revised Standard Version as the harbinger of the fourth great age and considers the accomplishments of the fourth great age (1960 to the present). Then it examines the various revisions, reflects on male-oriented language originated by translators, and lets the versions speak for themselves. A four-page appendix treats the "Canadian connection."

H. J. POLOTSKY, *Grundlagen des koptischen Satzbaus,* vol. 2, American Studies in Papyrology 29 (Atlanta: Scholars Press, 1990, $39.95) xi and 104 pp. LCN: 86-21977. ISBN: 1-55540-076-0.

The first volume in this study of Coptic sentence structure was described in *NTA* 32, p. 365. This volume deals with the word-class "verb," the foundations of the verbal sentence, the foundations of the adverbial sentence, and the foundations of adverbial transposition. Most of the illustrations are taken from the Coptic versions of the OT and NT. A three-page list of additions and corrections to the first volume is included.

M. A. ROBINSON AND W. G. PIERPONT, *The New Testament in the Original Greek According to the Byzantine/Majority Textform* (Atlanta: Original Word Publishers, 1991, paper $24.95) lvii and 510 pp. Bibliography. LCN: 91-60094. ISBN: 0-9626544-3-4.

The editors contend that the Byzantine text-form of the Greek NT represents more closely the original autographs than any other text-type does. After providing evidence for this hypothesis, the volume provides the whole NT in a form as close as possible to the true Byzantine text. Since the format is designed to resemble an ancient Greek manuscript, there is no accentuation, breathings, punctuation, diacritical marks, or paragraphing. The text, however, does include word division, lower-case letters, full spellings rather than abbreviations, chapter-and-verse numbers, etc. The appendix deals with the various textual forms of Jn 7:53–8:11.

J. P. ROSENBLATT AND J. C. SITTERSON (EDS.), *"Not in Heaven." Coherence and Complexity in Biblical Narrative,* Indiana Studies in Biblical Literature (Bloomington, IN—Indianapolis, IN: Indiana University Press, 1991, cloth $39.95, paper $14.95) vii and 262 pp. LCN: 91-6317. ISBN: 0-253-35036-0 (cloth), -20678-2 (paper).

Prepared for a conference held in 1989 at Georgetown University in Washington, DC, the ten papers in this volume deal mainly with OT topics from the perspectives of contemporary literary theory. The one NT study is by J. Drury on understanding the bread—disruption and aggregation, secrecy and revelation in Mk. The other articles are by R. Alter on biblical imperatives and literary play, M. Sternberg on the indirections of biblical dialogue, J. C. Nohrnberg on princely characters, A. Berlin on literary exegesis of biblical narrative, B. M. Levinson on the move from the poetics to the hermeneutics of the Hebrew Bible, J. A. Sanders on the integrity of biblical pluralism, P. Trible on the sacrifice of Sarah in Genesis 22, R. M. Schwartz on the histories of David (biblical scholarship and biblical stories), and W. T. McBride on chiasm, *lex talionis,* and money in the book of Esther.

E. SCHWEIZER, *A Theological Introduction to the New Testament,* trans. O. C. Dean (Nashville, TN: Abingdon, 1991, paper $18.95) 191 pp. Indexed. LCN: 91-14243. ISBN: 0-687-41469-5.

The English version of *Theologische Einleitung in das Neue Testament* [*NTA* 33, p. 381], this work differs from the usual introduction to the NT in that historical issues serve only as a foundation for perceiving the theologically important assertions of the NT. It differs from the usual theology of the NT in that it is oriented not toward concepts (such as sin and grace) but toward individual writings.

Scriptures of the World 1990 (13th ed.; New York: United Bible Societies, 1991, paper $2.75) 144 pp., 43 maps. ISBN: 0-8267-0304-6.

The thirteenth biennial edition of this statistical summary of Scripture publications lists the 1,946 languages and dialects in which a book, a Testament, or a complete Bible has been printed since J. Gutenberg's Latin Bible (1456). The languages are listed first in alphabetical order, then in chronological order of first publication, and finally in geographical order by continent and country. Also included are a variant names list, a list of the 318 languages in which complete Bibles have appeared, and an index of countries, states, and territories. The lists are current as of December 31, 1990.

G. SEGALLA, *Panorama storico del Nuovo Testamento,* Leggere oggi la Bibbia 3.5 (2nd ed.; Brescia: Queriniana, 1989, paper 15,000 L) 174 pp., 4 maps. Bibliography. Indexed. ISBN: 88-399-1596-6.

The updated version of a work described in *NTA* 31, p. 225, this volume discusses various aspects of the historical setting of the NT (Hellenistic, Roman, Jewish) and situates Jesus and the primitive church in their historical setting. Segalla is also the author of *Panorama letterario del Nuovo Testamento* (1986) and *Panorama teologico del Nuovo Testamento* (1987).

C. SPICQ, *Lexique Théologique du Nouveau Testament* (Fribourg: Editions Universitaires, 1991, 86 SFr; Paris: Cerf, 290 F) 1668 pp. Indexed. ISBN: 2-8271-0564-0 (EU), 2-204-04494-6 (C).

This one-volume reedition of Spicq's *Notes de Lexicographie néo-testamentaire* [*NTA* 23, p. 343; 27, p. 204] presents over 350 articles on the meaning and history of Greek words in the NT. It gives particular attention to the occurrences of these terms in papyri, literary sources, and inscriptions from the 1st century. J.-M. Poffet has provided a two-page foreword for the new edition.

The Spirit-Filled Life Bible (Nashville, TN: Nelson, 1991, $34.95) lii and 2154 pp., 55 maps, 31 charts. ISBN: 0-8407-1800-4.

This volume presents the New King James Version of the Bible [see *NTA* 24, pp. 183-184] along with introductions to individual books and notes below the text. It features notes on more than 350 biblical passages that elaborate on 22 themes ("kingdom dynamics") and 550 definitions of important Hebrew and Greek words located near the verse where the word appears ("word wealth"). Also included are charts and maps, center-column references and notes, a full concordance, and essays by P. Robertson on spiritual answers and P. Walker on Holy Spirit gifts and power. The work was prepared under the direction of J. W. Hayford (general editor), S. Middlebrook (OT editor), J. Horner (NT editor), and G. Matsdorf (assistant editor).

U. SWARAT, *Alte Kirche und Neues Testament. Theodor Zahn als Patristiker,* Monographien und Studienbücher 342 (Wuppertal—Zurich: Brockhaus, 1991, paper DM 88) xiv and 578 pp. Bibliography. Indexed. ISBN: 3-417-29342-1.

Prepared as a doctoral dissertation under the direction of K. Beyschlag and accepted in 1988 by the theological faculty at Erlangen-Nürnberg, this volume examines Zahn's contributions to patristics and places them in the context of antecedent and subsequent scholarship. After a sketch of Zahn's life (1838-1933) and scholarship, it discusses his work on Marcellus of Ancyra, *Shepherd of Hermas,* Ignatius of Antioch, NT Apocrypha, Tatian's Diatessaron and the Syriac NT, the Gospel commentary of Theophilus of Antioch, etc. Then it considers Zahn's work on the NT and his place in the theology of his day, and concludes with observations on Zahn as a historian and theologian. Also included are eighteen excursuses and a bibliography of Zahn's publications.

E. TALSTRA (ED.), *Computer Assisted Analysis of Biblical Texts. Papers read at the Workshop on the Occasion of the Tenth Anniversary of the "Werkgroep Informatica," Faculty of Theology, Vrije Universiteit, Amsterdam, November, 5 - 6, 1987,* Applicatio 7 (Amsterdam: Free University Press, 1989, paper) vi and 173 pp. Bibliographies. ISBN: 90-6256-758-4.

The eight papers in this volume are by Talstra and F. Postma on the history of the "Werkgroep Informatica" between 1977 and 1987, R.-F. Poswick on steps toward expert systems in computer-assisted Bible study, A. Groves on computers and Hebrew morphology, E. Tov on computer-assisted research on the Greek and Hebrew Bible, B. A. Nieuwoudt on computer-assisted research on the Greek and Hebrew Bible, C. Hardmeier on a computerized concordance that is capable of dialogue, H. Schweizer on the reference-figure "text" in computer-assisted research on the biblical text (with particular attention to Hebrew *qrb*), and H. M. Vroom on the status of the text in exegesis with the help of computers (a response to Schweizer). Talstra has provided an eight-page introduction.

W. R. TATE, *Biblical Interpretation. An Integrated Approach* (Peabody, MA: Hendrickson, 1991, $14.95) xxi and 226 pp. Bibliography. Indexed. LCN: 91-34118. ISBN: 0-943575-50-8.

Tate, associate professor of biblical studies at Evangel College in Springfield, MO, contends that the locus of meaning is to be found in the interplay of the worlds of the author, the text, and the reader. He first considers the world behind the text: the significance of studying backgrounds (historical research), the importance of language (grammatical background), and reading the world behind the text (historical and ideological backgrounds). Then he deals with the world within the text: the Bible as literature and literary forms, how the OT communicates as literature, and how the NT communicates as literature. Finally he treats the world in front of the text: what happens when we read, what the reader brings to the text, how methods affect interpretation, and the never-ending story.

Translation of Scripture. Proceedings of a Conference at the Annenberg Research Institute May 15-16, 1989 (Philadelphia: Annenberg Research Institute, 1990, paper $22.50) vi and 285 pp. Bibliography. Distributed by Eisenbrauns, Winona Lake, IN.

The thirteen papers in this volume are by W. Adler on the Jews as falsifiers (charges of tendentious emendation in anti-Jewish Christian polemic), S. P. Cowe on literary and theological considerations governing the strata of the Armenian version of Scripture, L. E.

Goodman on Saadiah Gaon's interpretive technique in translating Job, E. L. Greenstein on what might make a Bible translation Jewish, G. S. Oegema on the contextuality of translations and the "inspiration" of Scriptures, H. M. Orlinsky on the role of theology in Christian mistranslation of the Hebrew Bible, H. H. Paper on Judeo-Persian Bible translations, I. K. Poonawala on the translatability of the Qur'an, P. Rossano on the Vulgate and the New Vulgate, J. Samić on translations of the Qur'an into Serbocroat, E. Tov on theologically motivated exegesis embedded in the Septuagint, J. T. Walsh on theology and the translation of poetry, and A. T. Welch on the translatability of the Qur'an.

A. WEISER, *Studien zu Christsein und Kirche,* Stuttgarter Biblische Aufsatzbände 9 (Stuttgart: Katholisches Bibelwerk, 1990, paper DM 39) 373 pp. Indexed. ISBN: 3-460-06091-3.

Four articles in this collection deal with biblical theology: redemption and liberation in the NT (1975), discipleship in the OT and NT (1972), the parables of judgment in Jesus' preaching [§ 23-69], and the healing powers in biblical perspective (1988). Four papers concern the theology of mission: witness and experience in the NT [§ 19-772], Jn 20:21 and NT aspects of mission (1982), evangelization in the ancient household (1989), and the religion teacher's ministry as a form of following Jesus (1979). Five essays treat Acts: the choice of Matthias in Acts 1:15-26 (1979), the primitive community at prayer (1983), the "apostolic council" in Acts 15:1-35 [§ 29-186], tradition and Lukan composition in Acts 10:36-43 (1985), and the criticism of the Law and the Temple by the "Hellenists" (1986). Six studies consider the co-responsibility of all in the church: authority in the OT and NT (1973), NT foundations for a cooperative pastoral practice [§ 25-636], women in Jesus' circle and in the early church (1989), church and ministry according to Acts (1985), NT perspectives on "lay people" in the church (1987), and "lay" Christians in church and society (1989). Weiser is professor of NT at the Theologische Hochschule der Pallottiner in Vallendar.

N. WINDHAM, *New Testament Greek for Preachers and Teachers. Five Areas of Application* (Lanham, MD—New York—London: University Press of America, 1991, cloth $39.50, paper $19.50) xvi and 247 pp., 2 maps, 6 tables. Bibliographies. Indexed. LCN: 91-18229. ISBN: 0-8191-8325-3 (cloth), -8326-1 (paper).

Intended for students who have completed a course in elementary Greek, this volume discusses those phases of exegesis in which a knowledge of Greek makes its greatest contributions to understanding the message of the NT: textual criticism (the right place to start, choosing the right reading), morphology (looking for clues within the word), words and phrases (determining the meaning of NT vocabulary), syntax (analyzing meaningful units of thought), and discourse (looking at the whole). It provides for these topics introductions to tools and procedures, examples, pastoral and other practical suggestions, practice problems, and bibliographies. Six appendixes are included.

GOSPELS–ACTS

M. I. ALVES, *Ressurreição e Fé Pascal,* Fundamenta 8 (Lisbon: Didaskália, 1991, paper 2,800 Esc) 284 pp. Bibliography. Indexed.

Alves, professor on the theological faculty and vice-rector at the Portuguese Catholic University in Braga, provides a description and evaluation of biblical research on the resurrection of Jesus. After discussing biblical and Jewish antecedents, he considers how Jesus' resurrection is proclaimed in NT formulas and christological hymns. Then he examines the NT accounts about the discovery of the empty tomb (Mk 16:1-8; Mt 28:1-10; Lk 24:1-12; Jn 20:1-18) and the Easter christophanies (Mt 28:16-20; Lk 24:13-53; Jn 20:19-29).

D. L. BALCH (ED.), *Social History of the Matthean Community. Cross-Disciplinary Approaches* (Minneapolis, MN: Fortress, 1991, $29.95) xxiii and 286 pp., 1 plate, 5 maps. Indexed. LCN: 91-23935. ISBN: 0-8006-2445-9.

Prepared for a conference held in 1989 at Southern Methodist University in Dallas, TX, the papers in this volume are by A. F. Segal on Matthew's Jewish voice, A. J. Saldarini on Mt and Jewish-Christian conflict, R. H. Gundry on the social history of the Matthean community in Roman Syria, Balch on the Greek political topos περὶ νόμων and Mt (5:17, 19; 16:19), A. C. Wire on gender roles in the scribal community (with a response by P. Perkins), W. R. Schoedel on Ignatius and the reception of Mt in Antioch (with a response by J. P. Meier), R. Stark on Antioch as the social situation for Mt, L. M. White on crisis management and boundary maintenance (the social location of the Matthean community), and F. W. Norris on artifacts from Antioch. Also included are a seven-page introduction by Balch and an eleven-page concluding analysis by J. D. Kingsbury.

I. BALDERMANN, *Der Himmel ist offen. Jesus aus Nazareth: eine Hoffnung für heute* (Munich: Kösel, 1991, paper DM 26.80; Neukirchen-Vluyn: Neukirchener) 229 pp. Indexed. ISBN: 3-466-36194-X (K), 3-7887-1387-9 (N).

Baldermann, professor of Evangelical theology and its teaching at the Universität/Gesamthochschule Siegen, presents reflections on Jesus as a source of hope for people today. The topics treated in the sixteen chapters of the book include people on the margin, the lame stand up, lost children, the meaning of life, on the way, Jerusalem as God's city, at the end of the way, and Jesus as the one who has gone before you.

A. A. BALLESTRERO, *Marta e Maria. La casa dell'amicizia,* Meditazioni per la vita 13 (Turin: Paoline, 1991, paper 12,000 L) 126 pp. ISBN: 88-315-0365-0.

Ballestrero, former general of the Discalced Carmelites and bishop of Bari and Torino, presents meditations on various aspects of the Mary and Martha story in Lk 10:38-42 under four major headings: the invitation, the house of friendship, the way of unification, and welcome and sharing.

G. R. BEASLEY-MURRAY, *Gospel of Life. Theology in the Fourth Gospel* (Peabody, MA: Hendrickson, 1991, paper $9.95) xii and 131 pp. Indexed. LCN: 91-34426. ISBN: 0-943575-76-1.

The slightly expanded form of the 1990 Payton Lectures delivered at Fuller Theological Seminary in Pasadena, CA, the six chapters in this volume deal with various themes in the Fourth Gospel: life, the mission of the Son of God, the lifting up of the Son of Man, the ministry of the Holy Spirit, church and ministry, and sacraments. Beasley-Murray's major commentary on the Fourth Gospel was described in *NTA* 32, p. 97; his volume on other Johannine themes was noticed in *NTA* 33, p. 381.

F. BLANQUART, *Le premier jour (Jn 20),* Lectio Divina 146 (Paris: Cerf, 1991, paper 112 F) 177 pp. Bibliography. ISBN: 2-204-04401-6.

This investigation of Jn 20:1-31 focuses on its coherence and literary structure, and seeks to understand John's redaction as a christological, ecclesiological, and hermeneutical work. It treats the first part under the heading "the removal of errors": the discovery of the signs of the dead body (20:1-10), and the revelation of the signs of the living body (20:11-18). Then under "the knowledge of the risen one" it deals with the manifestation of the signs of the living body (20:19-23); faith to witness about the signs of the living body (20:24-29); and the motif of witness about the signs accomplished by Jesus, and the obtaining of eternal life (20:30-31). It concludes with observations on the liturgical context of Jn 20 and its role as the last act in a drama.

F. BOVON, *L'Évangile selon Saint Luc (1,1 - 9,50),* Commentaire du Nouveau Testament 3a (Geneva: Labor et Fides, 1991, paper 92 SFr) 514 pp. Bibliographies. ISBN: 2-8309-0617-9.

The French version of the German commentary entitled *Das Evangelium nach Lukas.* 1. Teilband, *Lk 1,1–9,50* [*NTA* 34, p. 106].

J. A. BROOKS, *Mark,* New American Commentary 23 (Nashville, TN: Broadman, 1991, $19.95) 288 pp., map. Indexed. LCN: 91-22704. ISBN: 0-8054-0123-7.

After a nineteen-page general introduction to Mark's Gospel (place in the early church, modern study, Markan priority, etc.), this volume presents an exposition according to the following general outline: the beginning of the good news (1:1-13), the good news about Jesus' proclamation of the kingdom of God (1:14–8:21), the good news about Jesus' teaching on discipleship (8:22–10:52), the good news about Jesus' death (11:1–15:47), and the good news about the empty tomb (16:1-8). The appendix (16:9-20) is described as an ancient attempt to supply a more appropriate ending for the gospel. Brooks is professor of NT at Bethel Theological Seminary.

R. F. CAPON, *The Parables of the Kingdom* (Grand Rapids: Eerdmans, 1991, paper $12.95) vi and 174 pp. ISBN: 0-8028-0605-8.

This volume (first published in 1985 by Zondervan) in Capon's trilogy on the parables covers the short, almost one-sentence parables that occur in the Gospels before the feeding of the five thousand. After reflecting on parables and the paradox of power, it treats the sower, the lamp and the growing seed, the weeds, the mustard seed and the leaven, the interpretation of the weeds, the treasure and the pearl, and the net. Capon is also the author of *The Parables of Grace* (1988) and *The Parables of Judgment* (1989).

I. CHAPPUIS-JUILLARD, *Le temps des rencontres. Quand Marie visite Elisabeth (Luc 1)* (Aubonne: Editions du Moulin, 1991, paper) 83 pp.

Chappuis-Juillard, pastor of the National Protestant Church of Geneva, presents reflections on Mary's visit to Elizabeth according to Lk 1:39-56 in three chapters: women who give life, women who show forth God; time of life, time of God; and from author to readers—the development of a story. Also included are the text of Lk 1:39-56 in French, a three-page concluding reflection on visitation, P. Emmanuel's poem "La Visitation," and a fifteen-page exegesis of the text.

C. DAHM, *Israel im Markusevangelium,* Europäische Hochschulschriften, Reihe 23: Theologie 420 (Frankfurt—Bern—New York—Paris: Lang, 1991, paper $61.80) v and 353 pp., 9 figs. Bibliography. ISBN: 3-631-43657-2.

Prepared as a doctoral dissertation under the direction of L. Schenke and accepted by the University of Mainz, this investigation of Israel as a theological entity in Mark's Gospel first considers its presentations of persons, places and times, and Jesus' words and deeds. Then it discusses the relation between the Markan community and Judaism, the life-setting of Mark's Gospel, and the Markan statements about Israel and the reader today. Dahm concludes that Mark's story of Jesus goes forth from Israel and to Israel, and that the Gospel reflects a Palestinian setting between A.D. 64 and 74.

J. DELORME, *Au risque de la parole. Lire les évangiles* (Paris: Seuil, 1991, paper 130 F) 248 pp. ISBN: 2-02-013518-3.

Delorme, professor of NT exegesis on the Catholic theological faculty at Lyon and co-founder of the Centre pour l'Analyse du Discours Religieux (CADIR) as well as the journal *Sémiotique et Bible,* presents readings of six Gospel texts: the lost word—Jesus, a leper (Mk 1:40-45); the word rediscovered—at the house by the sea (Mk 2:1-13); from speaking truth to silence (Mk 5:21-43); word of the Law and parable—a lawyer, a man, a Samaritan (Lk 10:25-37); word for the time of absence—the parable of the talents (Mt 25:14-30); and celebration—the Magnificat (Lk 1:46-55).

M. I. DIMONT, *Appointment in Jerusalem. A Search for the Historical Jesus* (New York: St. Martin's Press, 1991, $17.95) xiv and 194 pp. Bibliography. LCN: 91-21449. ISBN: 0-312-06291-5.

After reflecting on myth, faith, and fact in the portrayals of Jesus in the four Gospels, this volume considers what the search for the historical Jesus has revealed: the Jewish connection, the political road to the cross, the masterminding of a crucifixion, a concerto of faith and doubt, whether Christianity existed prior to Jesus, the view from Paul's mind, and Christian gnostics and their scandalizing Gospels. Dimont concludes that whatever view of Jesus one accepts (Son of God, Son of Man, prophet, sage), he remains the central personality in the remarkable trinity (Moses, Jesus, Paul) that gave birth to Western civilization.

J. ERNST, *Matthäus. Ein theologisches Portrait* (Düsseldorf: Patmos, 1989, paper DM 22.80) 152 pp. Bibliography. ISBN: 3-491-77780-1.

With this volume Ernst, professor of NT theology and exegesis at Paderborn, seeks to develop a theological portrait of Matthew the Evangelist on the basis of the Gospel bearing his name, as he did previously in *Lukas* (1985) and *Markus* (1987). He discusses Matthew as a witness to Christ, a person of the church, and a teacher of the community. He also treats discipleship and mission, Matthew as a preacher of the coming judgment, and Jesus' word and work in Mt. The appendix deals with Matthew's Gospel in worship and the lectionary.

R. M. FOWLER, *Let the Reader Understand. Reader-Response Criticism and the Gospel of Mark* (Minneapolis, MN: Fortress, 1991, $21.95) xiii and 279 pp. Indexed. LCN: 91-12714. ISBN: 0-8006-2491-2.

Fowler, associate professor of religion at Baldwin Wallace College in Berea, OH, and author of *Loaves and Fishes* (1981), describes his work as a book about the experience of reading Mark's Gospel and his methodology as a critical amalgam of reader-response criticism, narratology, rhetorical criticism, and insights from orality and textuality studies. He first explains reader-response criticism under three headings: discovering the reading experience, the reader and the reading experience, and a critical model of reading. Then he deals with Mark's Gospel according to this outline: the storyteller's craft, explicit commentary by the narrator, implicit commentary by the narrator, the rhetoric of indirection, moves of greater uncertainty, and the history of reading Mk. He concludes with reflections on Mark's ambivalence.

J. GILLMAN, *Possessions and the Life of Faith. A Reading of Luke-Acts,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1991, paper $6.95) 120 pp. Bibliography. LCN: 91-22660. ISBN: 0-8146-5675-7.

This guide to Lk-Acts from the perspective of possessions first discusses the literary features of the work and describes three approaches to the theme of possessions: socio-historical-redactional, cultural-anthropological, and literary-symbolic. Next it focuses on the privileged place of the poor in the Gospel narrative (1–2; 1:46-55; 3:4-14; 4:16-20; 6:20-36; 7:18-23; 21:1-4). Then it considers the theme of discipleship as it relates to possessions (Jesus; Lk 5:1-11, 27-32; 9–10; 12; 14; 16; 18; 19). Finally it treats the use of possessions in Acts (sharing; almsgiving, charity, and community offering; misuse of money; hospitality). Gillman is lecturer in religious studies at San Diego State University and chaplain at Mercy Hospital and Medical Center in San Diego.

J. HAINZ (ED.), *Synopse zum Münchener Neuen Testament* (Düsseldorf: Patmos, 1991, cloth DM 39.80, paper DM 29.80) 263 pp. Indexed. ISBN: 3-491-71093-6 (cloth), -71102-9 (paper).

Developed among the students of O. Kuss and worked out by the "Collegium Biblicum München e. V." under Hainz's direction, the Münchener Neues Testament [see *NTA* 34, p. 100] seeks to be "as Greek as possible, as German as necessary." In his two-page foreword Hainz observes that the translation philosophy of the MNT and the exact parallel printing of the Synoptic texts distinguish this synopsis from others. The volume presents the texts of the first three Gospels (Mt, Mk, Lk) according to the MNT along with pertinent texts from the Fourth Gospel in parallel columns.

A. T. HANSON, *The Prophetic Gospel. A Study of John and the Old Testament* (Edinburgh: T. & T. Clark, 1991, $49.95) x and 393 pp. Bibliography. Indexed. ISBN: 0-567-09583-5.

Hanson, who was professor of theology at the University of Hull until his retirement in 1982, describes John's Gospel as "prophetic" because it is full of prophecy fulfilled in the life of Jesus. He first investigates the dependence of John's narrative on the OT, mostly from the Septuagint but also from targumic traditions. Then he treats the following topics: John's use of Scripture, the earthly and the risen Jesus, the icon of Jesus, the historical question, the purpose of the Gospel, and the Fourth Gospel in the church today. Hanson contends that OT Scripture was constitutive for the Fourth Gospel, and that John was far more interested in OT fulfillment through Jesus than the other Evangelists were.

D. J. HARRINGTON, *The Gospel of Matthew,* Sacra Pagina 1 (Collegeville, MN: Liturgical Press, 1991, $29.95) xiii and 429 pp. Bibliographies. Indexed. LCN: 91-12955. ISBN: 0-8146-5803-2.

Harrington, professor of NT at Weston School of Theology in Cambridge, MA, focuses on Matthew's Gospel as a "Jewish" text—in its conceptual and rhetorical assumptions, sociological setting, and theological message. After a 25-page introduction, he provides a literal translation for each section in the Gospel and explains the textual problems, philological difficulties, and other matters in the notes. He also presents a literary analysis of each text (context, form, use of sources, structure), examines the text against its Jewish background, situates it in the context of Matthew's debate with other 1st-century Jews, and reflects on its significance for Christian theology and Christian-Jewish relations.

B. HILL, *Jesus the Christ. Contemporary Perspectives* (Mystic, CT: Twenty-Third Publications, 1991, paper $14.95) x and 308 pp., map. Bibliography. Indexed. LCN: 91-65739. ISBN: 0-89622-492-9.

Hill, associate professor of religious education and theology at Xavier University in Cincinnati, OH, seeks to convey the best of modern scholarship on Jesus to students in a "user-friendly" fashion. After sketching Jesus' context and background ("places and people"), he deals with the Jesus of history, teacher and prophet, miracle worker, advocate for women, man of the earth, born in Bethlehem, crucified at Golgotha, raised from the dead, early doctrines, savior, and liberator. Questions for reflection and discussion conclude each chapter.

C. C. HILL, *Hellenists and Hebrews. Reappraising Division within the Earliest Church* (Minneapolis, MN: Fortress, 1992, $24.95) x and 237 pp. Bibliography. Indexed. LCN: 92-4085. ISBN: 0-8006-2505-6.

Prepared as a doctoral dissertation under the direction of E. P. Sanders and presented to Oxford University, this volume contends that Acts 6:1–8:4 does not provide proof of the theological distinctiveness of Hebrew and Hellenist Christian parties. After looking at the history and present state of scholarship on the Hellenists and Hebrews, it considers the persecution of the Hellenists according to Acts 8:1-4, Stephen and the Hellenists, the relationship between the churches of Jerusalem and Antioch according to Galatians 2 and Acts 15, and further evidence. Hill concludes that we are not justified in assigning the membership of the early Jerusalem church to Hellenist (liberal) and Hebrew (conservative) ideological pigeonholes.

J. HINTZEN, *Verkündigung und Wahrnehmung. Über das Verhältnis von Evangelium und Leser am Beispiel Lk 16,19-31 im Rahmen des lukanischen Doppelwerkes,* Athenäums Monografien, Theologie: Bonner Biblische Beiträge 81 (Frankfurt: Hain, 1991, DM 98) xii and 404 pp. Bibliography. Indexed. ISBN: 3-445-09144-7.

The shortened version of a doctoral dissertation directed by H. Merklein and accepted in 1989 by the Catholic theological faculty at the University of Bonn, this volume examines the story of the rich man and Lazarus (Lk 16:19-31) from the perspective of reception-aesthetics developed in modern linguistics. After methodological and hermeneutical observations (on text, author, recipient, and situation), it provides a synchronic analysis of Lk 16:19-31: syntax, semantics, theme-horizon and background-foreground, and intended readers and their situation. Then it presents a diachronic analysis of the text: literary criticism, tradition and redaction criticism, and *Gattung* criticism. Finally it brings the synchronic and diachronic analyses to bear on the parable in its pre-Lukan form and in its present context in Lk-Acts.

L. T. JOHNSON, *The Gospel of Luke,* Sacra Pagina 3 (Collegeville, MN: Liturgical Press, 1991, $29.95) xiv and 466 pp. Bibliographies. Indexed. LCN: 91-12956. ISBN: 0-8146-5805-9.

Johnson, professor of NT and Christian origins at Indiana University in Bloomington, focuses on what Luke is saying and how he goes about saying it (literary analysis). In his 26-page introduction he treats the circumstances of composition, genre and purpose, literary dimensions, prophetic structure, and literary-religious themes. After dealing with the prologue (1:1-4), he presents his translation, notes, and interpretations according to the following general outline: birth and childhood of the prophet (1:5–2:52), the prophets John and Jesus (3:1–8:56), preparing a leadership for the people (9:1-50), the prophet journeys to Jerusalem (9:51–19:27), the prophet in Jerusalem (19:28–21:38), the suffering of the prophet (22:1–23:56), and the prophet is raised up (24:1-53). Johnson is preparing the volume on Acts for the series.

U. KÖHLER, *Jesus der Befreier. Von Religion, Magie und Ideologie* (Frankfurt: Haag + Herchen, 1990, paper DM 22) 183 pp. Bibliographies. Indexed. ISBN: 3-89228-500-4.

Köhler, a physician and former professor of medicine, argues that Jesus should be understood as the liberator from religion, magic, and ideology, and that his monotheistic humanism undercuts much of conventional church practice and fundamentalism. After a brief introduction, he discusses the historical sources about Jesus of Nazareth; the historical Jesus; miracles, exorcisms, and healings; the authentic preaching of Jesus; Jesus and primitive criticism; Jesus, Socrates, and Buddha; and Jesus—the future of humanity.

E. LENZ, *Betrachtungen über das Matthäus-Evangelium. Studien zur Komposition und Initiation im ersten Evangelium* (Stuttgart: Urachhaus, 1990, paper DM 32) 140 pp., 1 fig. ISBN: 3-87838-628-1.

This volume presents reflections on Mt 1:1–22:14 by Lenz (1901-45), a student of anthroposophy and R. Steiner as well as a co-founder of the *Christengemeinschaft.* They appear under four major headings: preparation—the appearance of Emmanuel (chaps. 1–3); Emmanuel brings about purification (4–9); the "I" as the power of illumination (10–20); and Emmanuel goes through the initiation (21–22:14).

C.-P. MÄRZ, *". . . lasst eure Lampen brennen!" Studien zur Q-Vorlage von Lk 12,35 - 14,24,* Erfurter Theologische Schriften 20 (Leipzig: St. Benno-Verlag, 1991, paper DM 49) 124 pp. Bibliography. ISBN: 3-7462-0544-1.

This volume contains five articles that deal with the Q-*Vorlage* reflected in Lk 12:35–14:24. They concern the understanding and origin of Lk 12:49 (1985), Lk 12:54b-56 (see Mt 16:2b-3) and the order of Q [§ 31-634], the pre-history of Lk 12:49-59 [§ 33-181], the pre-history of Lk 12:35-48 (1989), and the Q-*Vorlage* of Lk 13:22–14:24. März has provided a two-page foreword and a four-page epilogue.

M. MCNAMARA, *Studies on Texts of Early Irish Latin Gospels (A.D. 600 - 1200),* Instrumenta Patristica 20 (Steenbrugge: Sint-Pietersabdij—Dordrecht: Kluwer, 1990, paper 190 gld.) xv and 248 pp. Bibliography. Indexed. Distributed by Martinus Nÿhoff International, The Hague.

The seven chapters in this volume seek to illumine the transmission of the Gospel texts in a particular area (Ireland) of the Latin church. They concern the history of research, the background of Irish Latin Gospel renderings, the Echternach marginalia and the Irish Gospel text, the Echternach and Mac Durnan Gospels—some common readings and their significance, select collation of two St. Gallen manuscripts (nos. 51 and 60), Cadmug and other Gospel texts, and the biblical text of the *Catechesis celtica*.

J. P. Meier, *A Marginal Jew. Rethinking the Historical Jesus.* Vol. 1, *The Roots of the Problem and the Person,* Anchor Bible Reference Library (New York—London: Doubleday, 1991, $25) x and 484 pp., 2 maps, 2 tables. Indexed. LCN: 91-10538. ISBN: 0-385-26425-9.

This first volume in a projected two-volume effort at rethinking the historical Jesus deals with the roots of the problem and the roots of the person. After distinguishing between the real Jesus and the historical Jesus, it examines the pertinent sources (NT books, Josephus, pagan and Jewish writings, the agrapha and apocryphal gospels), reflects on how we decide what comes from Jesus, and discusses the importance of the undertaking. Then it begins the treatment of Jesus' life: origins; language, education, and socioeconomic status; family, marital status, and status as a layman; and chronology. Meier is professor of NT at the Catholic University of America in Washington.

J.-P. Michaud, *Marie des Évangiles,* Cahiers Évangile 77 (Paris: Cerf, 1991, paper 25 F) 66 pp. Bibliography. ISSN: 0222-9714.

Michaud, professor of NT at the University of St. Paul in Ottawa, leads the reader through the NT texts that pertain to Mary according to the following outline: the discretion of the first texts (Paul and Mark), Mary as seen by Matthew (chaps. 1–2, during Jesus' public ministry), Mary in Luke's historical and theological project (the infancy accounts [especially 1:26-38; 1:39-56; 2:1-52], in the time of Jesus and of the church), and the Mother of Jesus in John's theology (relation to the Synoptics; Jn 2:1-12; 19:25-27; Rev 12:1-17).

S. Mitchell, *The Gospel According to Jesus. A New Translation and Guide to His Essential Teachings for Believers and Unbelievers* (New York: HarperCollins, 1991, $22) vii and 312 pp. LCN: 90-56390. ISBN: 0-06-016641-X.

Following the example of Thomas Jefferson, Mitchell has selected and translated from the Synoptic Gospels and (very sparingly) from John only those passages that seem to him authentic accounts and sayings of Jesus. He contends that once the sectarian passages are left out we can recognize that Jesus speaks in harmony with the supreme teachings of all the great religions. He defines the gospel according to Jesus in the following way: that the love we all long for in our innermost heart is already present, beyond longing. After a 97-page introduction, the volume presents the selected Gospel texts and comments on them. The three appendixes treat Jesus, healing, and miracles, respectively.

F. Ó Fearghail, *The Introduction to Luke-Acts. A Study of the Role of Lk 1,1-4,44 in the Composition of Luke's Two-Volume Work,* Analecta Biblica 126 (Rome: Pontificio Istituto Biblico, 1991, paper) xii and 256 pp. Bibliography. Indexed. ISBN: 88-7653-126-2.

The slightly revised version of a doctoral dissertation directed by F. Lentzen-Deis and A. Vanhoye and accepted in 1987 by the Pontifical Biblical Institute, this volume first establishes the literary structure of Lk 1:1–4:44 and of the remainder of Luke's work (Lk 5:1–Acts 28:31). Then it examines the roles of Lk 1:1-4 and 1:5–4:44 in Lk-Acts as a whole. Finally it discusses the literary form of the two-volume work in which both these units play a decisive role. Ó Fearghail concludes that given the program and themes in the *proemium,* the themes introduced in the preparatory narrative, the anticipations and foreshadowings, the extent of its portrayal of Jesus' person and mission, and its programmatic scenes and statements, it appears that the message of Luke is already contained *in nuce* in 1:1–4:44.

L. Panier, *La naissance du fils de Dieu. Sémiotique et théologie discursive. Lecture de Luc 1-2,* Cogitatio fidei (Paris: Cerf, 1991, paper 196 F) 385 pp. Bibliography. ISBN: 2-204-04217-X.

Under the heading "a writing to read" this volume discusses Lk 1:1-4 and the writing of the Gospel, the writing of 1 John, the figure of writing in Jn 20:30-31 and 21:24-25, figures of writing in Revelation, and the writing of the NT (with an appendix on discursive semiotics). Then it provides a reading of Luke's infancy narrative: the infancy Gospel in general, the visitation, the announcements, Mary's song, Zechariah's song, forms and lines of the subjects in the songs of Lk 1, and the birth and recognition of Jesus in Lk 2. The third part is a theological essay on the interests of human beings in the birth of God's Son: two children for one birth, Jesus the Son, and the incarnation of the Word [see § 35-663]. Panier is director of the Centre pour l'Analyse du Discours Religieux (CADIR) at Lyon.

P. C. Pappas, *Jesus' Tomb in India. The Debate on His Death and Resurrection* (Berkeley, CA: Asian Humanities Press, 1991, paper $14) xi and 202 pp., plate, map. Bibliography. Indexed. LCN: 91-19080. ISBN: 0-89581-946-5.

Pappas, professor of history at West Virginia Institute of Technology, first discusses the complex roots and mysterious evolution of early Christianity, and reviews the modern debate about Jesus' death and resurrection. Then he considers the claim of the Ahmadiyya Muslim sect that Jesus (Yuz Asaf) did not die on the cross but traveled to, preached, and died in Srinagar, India. Finally he deals with the Shroud of Turin and the annual miracle of Holy Light in Jerusalem. He calls for further scientific investigation of the various topics treated in the book.

M. M. Pazdan, *The Son of Man. A Metaphor for Jesus in the Fourth Gospel,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1991, paper $7.95) 87 pp. Bibliography. LCN: 91-26977. ISBN: 0-8146-5677-3.

Pazdan, associate professor of biblical studies at Aquinas Institute of Theology in St. Louis, MO, explores the function and significance of the Son of Man within the Fourth Gospel as both a contribution to Johannine Christology and a dialectic for the Synoptic contours of the discussion. After reviewing scholarship on the Son of Man, she considers the Son of Man in the various parts of the Fourth Gospel and examines the relation of this figure to other NT Christologies. She concludes that in the Fourth Gospel Jesus as the incarnate Logos is both Son and Son of Man who is the definitive revelation of God as Father in a communion of life offered as the definitive light for the human condition.

J. Piper, *"Love Your Enemies." Jesus' Love Command in the Synoptic Gospels and in the Early Christian Paraenesis. A History of the Tradition and Interpretation of Its Uses* (Grand Rapids: Baker, 1991, paper $14.95) xiv and 273 pp. Bibliography. Indexed. LCN: 91-24175. ISBN: 0-8010-7117-8.

The paperback edition of a work published in hardcover in 1979 by Cambridge University Press [*NTA* 25, p. 200], this volume analyzes the history of the tradition of Jesus' command that we love our enemies and interprets the ways in which it was understood at the various stages of early Christian tradition in the NT. Piper is senior pastor of Bethlehem Baptist Church in Minneapolis, MN.

B. Pittner, *Studien zum lukanischen Sondergut. Sprachliche, theologische und formkritische Untersuchungen zu Sonderguttexten in Lk 5–19,* Erfurter Theologische Schriften 18 (Leipzig: St. Benno-Verlag, 1991, paper DM 49) xxviii and 159 pp. Bibliography. ISBN: 3-7462-0538-7.

The revised version of part of a doctoral dissertation directed by H. Schürmann and accepted in 1988 by the theological faculty at Erfurt, this investigation of the special material in Lk 5–19 lists nineteen texts in this category (5:1-11; 7:11-17; 7:36-50; 10:29-37; etc.). It first examines the linguistic characteristics of this material: favorite words, special meanings, and grammatical and stylistic characteristics. Then it considers the distinctive theological perspectives on God, Christ, soteriology, ecclesiology, ethics, eschatology, and Jewish motifs. Finally it deals with distinctive literary forms: parables, and stories about Jesus (miracles and meals).

A. Poppi, *Sinossi dei quattro Vangeli.* Vol. 1, *Testo;* vol. 2, *Introduzione generale e ai singoli vangeli. Commento* (Padua: Messaggero, 1990, paper 28,000 L, 35,000 L) 333 pp., 558 pp. Bibliography. Indexed. ISBN: 88-250-0060-X (vol. 1), -0057-X (vol. 2).

The first volume in this project is a synopsis of the four Gospels [see *NTA* 28, p. 315], providing the Italian text of each Gospel in turn (Mt, Mk, Lk, Jn) with its parallels. This edition (10th) seeks to be even more precise in representing Q material, minor agreements, and dubious textual readings. The second volume [see *NTA* 33, p. 389] presents for each Gospel an introduction and comments on individual passages. This edition (3rd) features a new 36-page general introduction to the Gospels: their nature, their formation, the Synoptic problem, etc.

J. Rius-Camps, *De Jerusalén a Antioquía. Génesis de la Iglesia cristiana. Comentario lingüístico y exegético a Hch 1-12* (Córdoba: Ediciónes El Almendro, 1989, 2,802 Ptas.) 390 pp. Bibliography. Indexed. ISBN: 84-86077-76-1.

After treating Acts 1:1-14 under the heading "prolegomena," this linguistic and exegetical commentary on Acts 1–12 first considers the constitution and manifestation of the church of Jerusalem: restoration of the new Israel (1:15-26), investiture with the Holy Spirit (2:1-47), manifestation of the community before Israel (3:1–5:16), and official recognition of the community (5:17-42). Then it deals with the constitution and manifestation of the church of Antioch: constitution of the Hellenist community (6:1–7:60), the gestation of a new church (8:1–11:26), the manifestation of the "Christian" church (11:27-30), and Peter's recognition of the community of John "Mark" (12:1-25). The two appendixes treat (1) the structure of Lk 1–2 and Acts 1–12, and (2) the Western text and the theology of Acts. The second part of Acts was treated by Rius-Camps in *El camino de Pablo a la misión de los paganos* (1984).

J. Robbins, *Prodigal Son/Elder Brother. Interpretation and Alterity in Augustine, Petrarch, Kafka, Levinas,* Religion and Postmodernism (Chicago—London: University of Chicago Press, 1991, $24.95) viii and 182 pp. Indexed. LCN: 90-19722. ISBN: 0-226-72110-8.

Robbins, assistant professor of English and comparative literature at State University of New York in Buffalo, examines various interpretations of the parable of the prodigal son (Lk 15:11-32) with particular attention to the elder brother and his significance for understanding the relation between Judaism and Christianity. The four main chapters in her study concern the prodigal son and elder brother in light of Augustine's *Confessions,* Petrarch reading Augustine ("The Ascent of Mont Ventoux"), F. Kafka's parables, and alterity and the Judaic in the works of E. Levinas. She contends that the double bind in which Christianity finds itself vis-à-vis Judaism (the Judaic is at once indispensible and excessive) is represented by the relationship between the prodigal son and the elder brother.

F. Rohrhirsch, *Markus in Qumran? Eine Auseinandersetzung mit den Argumenten für und gegen das Fragment 7Q5 mit Hilfe des methodischen Fallibilismusprinzips,* Monographien und Studienbücher 362 (Wuppertal: Brockhaus, 1990, paper DM 29.80) viii and 152 pp. Bibliography. Indexed. ISBN: 3-417-29362-6.

Based on a licentiate thesis prepared at the University of Eichstätt, this volume argues that J. O'Callaghan's identification of 7Q5 as Mk 6:52-53 cannot be falsified. After reflecting on the relevance of presuppositions in the discussion about 7Q5 and in science in general, it applies K. Popper's principle of fallibility to the debate about 7Q5: the Qumran fragment, its dating, the reconstructed text, reasons for identifying it as Mk 6:52-53, problems that speak against the identification, K. Aland's objections, and alternative proposals.

A. Sand, *Das Matthäus-Evangelium,* Erträge der Forschung 275 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1991, paper DM 37) viii and 196 pp. Bibliography. Indexed. ISBN: 3-534-10878-7.

Sand, professor of NT exegesis and theology at the Ruhr-Universität in Bochum and author of *Das Evangelium nach Matthäus* (1986), begins his survey of Matthean research in the 20th century with literary questions: sources; author, addressees, circumstances of composition;

language and style; genres and forms; author's intention; and outline and structure. Then he takes up theological questions: God, Jesus of Nazareth, the community, and present and future. Finally he deals with hermeneutical questions: history of influence, the Sermon on the Mount, anti-Jewish polemic, Matthew and Paul, and Mt as a catechetical handbook.

J. SAUER, *Rückkehr und Vollendung des Heils. Eine Untersuchung zu den ethischen Radikalismen Jesu,* Theorie und Forschung 133, Philosophie und Theologie 9 (Regensburg: Roderer, 1991, paper DM 168) xii and 1009 pp. Bibliography. ISBN: 3-89073-512-6.

Prepared as a doctoral dissertation under the direction of H. Stegemann and accepted in 1990 by the theological faculty at Göttingen, this volume investigates those ethical teachings of Jesus in the Synoptic Gospels that are often described as radical, rigorous, or extreme. After surveying various scholarly explanations and outlining a methodology for dealing with both radicalism and authenticity, the book presents exegetical analyses of the pertinent texts on twelve issues: marriage; critique of families; homelessness; love of enemies, forgoing revenge, and related matters; the "sword" sayings; self-mutilation; criticism of riches, the call to poverty, freedom from care; criticism of fasting; Sabbath conflicts; criticism of oaths; criticism of the Temple; and purity. Sauer concludes that the historical Jesus envisioned a return to the ideal state of creation (Genesis 1–2) and thus the return of the salvation of the *Urzeit.*

H.-M. SCHENKE, *Apostelgeschichte 1,1–15,3 im mittelägyptischen Dialekt des Koptischen (Codex Glazier),* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 137 (Berlin: Akademie Verlag, 1991, paper DM 128) xvi and 251 pp. and 18 plates. Bibliography. Indexed. ISBN: 3-05-000563-7.

The Glazier Codex of Acts (G. 67) is a small parchment codex of fourteen quires containing Acts 1:1–15:3 in the so-called Middle Egyptian (or Oxyrhynchite) dialect of Coptic. The codex is important because of its relatively old age and its admirable state of preservation, its rare dialect (P. Kahle's Middle Egyptian), and its text type (the famous and disputed "Western" text). The 91-page introduction presents a detailed analysis of the codicology, handwriting and quality of the copy, language, translation, and text type. The center of the book is the Coptic text and a German translation on facing pages, with notes below. Also included are various indexes (Coptic words and forms, conjugations, Greek words, proper names), an appendix, an English summary, and photographs of portions of the text.

J. SCHÜLING, *Studien zum Verhältnis von Logienquelle und Markusevangelium,* Forschung zur Bibel 65 (Würzburg: Echter, 1991, paper DM 39) 252 pp. Bibliography. Indexed. ISBN: 3-429-01368-2.

The revised version of a doctoral dissertation accepted in 1987 by the department of Evangelical theology and Catholic theology and their teaching at the Justus-Liebig Universität in Giessen, this investigation of the relation between Q and Mk first examines four common traditions: the sending of messengers (Lk 10:4-11/Mk 6:7-13), John the Baptist (Lk 3:3-7, 16-17; 7:18-35/Mk 1:2-15), the Beelzebul controversy (Lk 11:14-20/Mk 3:27-29), and discipleship (Lk 14:26-27/Mk 8:35–9:1). Then in a systematic evaluation it considers the literary independence of Mk and Q, tradition-historical differentiations, and the composition of these texts. Schüling concludes that Mk and Q, though literarily independent, reflect a common preaching movement.

F. F. SEGOVIA, *The Farewell of the Word. The Johannine Call to Abide* (Minneapolis, MN: Fortress, 1991, $27.95) xvi and 341 pp. Bibliography. Indexed. LCN: 91-28047. ISBN: 0-8006-2486-6.

Segovia, associate professor of NT and early Christian literature at Vanderbilt Divinity School in Nashville, TN, views Jesus' farewell speech in the Fourth Gospel as both an artistic and a strategic whole, with a unified literary structure and development, as well as unified strategic concerns and aims. After a survey of scholarship and methodological observations, he examines the major units (apart from chap. 17) that make up the farewell speech: "Yet a little while I am with you!" (13:31–14:31); "Abide in me! Abide in my love!" (15:1-17); "The world will hate you" (15:18–16:4a); "It is better for you that I leave" (16:4b-33). He concludes with a synchronic and diachronic reading of the discourse.

G. R. SELBY, *Jesus, Aramaic & Greek* (Doncaster, UK: Brynmill, 1989, £12) v and 120 pp. ISBN: 0-907839-40-1.

Selby contends that the hypothesis that Jesus spoke only Aramaic and that the Greek of the Gospels suggests an Aramaic background is fatally flawed. After clarifying the background of the Aramaic hypothesis, he explains the basis of the hypothesis (with particular attention to the work of J. Jeremias), proposes that Jesus and his disciples were bilingual in Greek and Aramaic, argues that the Gospels confirm their bilingualism, suggests that the Septuagint was used in the synagogue at Nazareth, and shows that Greek was the dominant language among Jesus' followers in the post-resurrection period. The four appendixes concern the Greek of the NT, analogies and experiments in bilingualism, Aramaic words in the Gospels, and the word εφφαθα (Mk 7:34).

R. SHEAFFER, *The Making of the Messiah. Christianity and Resentment* (Buffalo, NY: Prometheus, 1991, $19.95) 192 pp. Indexed. LCN: 91-27091. ISBN: 0-87975-691-8.

Taking his starting point from *Toledot Yeshu,* Sheaffer contends that Jesus was born illegitimate, that he was hanged on a tree as a heretic and blasphemer, and that the resurrection tradition was the result of purposeful embellishment and mythologizing. The eight chapters concern immaculate fornication, the birth of Christianity from the spirit of resentment, the "cruci-fiction," the "virgin birth," the post-resurrection appearances, the first God to claim a monopoly, esthetic objections to Christianity, and the blessed of Christ.

J. B. SHELTON, *Mighty in Word and Deed. The Role of the Holy Spirit in Luke-Acts* (Peabody, MA: Hendrickson, 1991, paper $11.95) xii and 196 pp. Bibliography. Indexed. LCN: 91-32845. ISBN: 0-943575-44-3.

Based on a doctoral dissertation directed by J. Drane and accepted by the University of Stirling in Scotland, this investigation of Lk-Acts gives particular emphasis to the theme of Spirit-inspired witness. It considers the Holy Spirit's roles in the infancy witnesses, John the Baptist, Jesus' baptism, temptation, inauguration of his public ministry, miracles, prayer and praise, sayings about blasphemy and witness, and farewell address and ascension. Then it discusses the Spirit's roles according to Acts in believers and in their proclaiming the gospel. The appendix deals with Jesus, John, the Spirit, and the new age. Shelton is associate professor of NT in the department of theology and missions at Oral Roberts University in Tulsa, OK.

R. STRELAN, *Crossing the Boundaries. A Commentary on Mark,* Chi Rho Commentary (Adelaide: Lutheran Publishing House, 1991, paper) 233 pp., 2 maps. Bibliography. ISBN: 0-85910-584-9.

Strelan, a tertiary chaplain at the University of Queensland, contends that the categories "clean" and "unclean" posed a major problem for Mark's readers and that Mark presented Jesus as the clean one who associates with the unclean. After a thirteen-page introduction to the Gospel, he provides an exposition of each pericope: the beginning of the gospel of Jesus Christ (1:1-8), Jesus comes clean (1:9-11), the unclean tests Jesus (1:12-13), etc.

G. THEISSEN, *The Gospels in Context. Social and Political History in the Synoptic Tradition,* trans. L. M. Maloney (Minneapolis, MN: Fortress, 1991, $29.95) xvi and 320 pp., 6 figs., 8 tables. Bibliography. Indexed. LCN: 91-22432. ISBN: 0-8006-2499-8.

The English version of *Lokalkolorit und Zeitgeschichte in den Evangelien* [*NTA* 33, p. 392], this volume deals with social and political history in the small units of the Synoptic tradition (the beginning of the sayings-tradition in Palestine, crossing boundaries in the narrative tradition), in the large units of the Synoptic tradition (the great eschatological discourse and the threat to the Jerusalem Temple in A.D. 40, the passion story and the Jerusalem community in A.D. 40-50), and in the structuring genres of the Synoptic tradition (the sayings-source and Palestinian perspectives in the mid-1st century A.D., the Gospels and their provenance). Theissen is professor of NT at the University of Heidelberg.

J. TIMMER, *The Kingdom Equation. A Fresh Look at the Parables of Jesus* (Grand Rapids: CRC Publications, 1990, paper $8.95) 102 pp. Illustrated. Bibliography. LCN: 90-33643. ISBN: 0-930265-87-4.

Timmer, pastor of Woodlawn Christian Reformed Church in Grand Rapids, describes the Gospel parables as "kingdom equations," i.e. metaphors that equate something from our familiar world with the surprising kingdom of God. After chapters on parables and the kingdom, he treats particular parables (Mk 4:3-8; Mt 13:44; Lk 11:5-8; 15:11-32; 14:16-24; 16:19-31; 10:30-36; 16:1-8a; 18:10-14) and reflects on Jesus as parable.

G. VOIGT, *Licht – Liebe – Leben. Das Evangelium nach Johannes,* Biblisch-theologische Schwerpunkte 6 (Göttingen: Vandenhoeck & Ruprecht, 1991, paper DM 38) 296 pp. ISBN: 3-525-61287-7.

After a 21-page introduction to the art and origin of the Fourth Gospel, this volume provides an exposition for each pericope: the Prologue (1:1-18), the witness of the Baptist (1:19-34), discovering Jesus (1:35-51), wedding (2:1-12), the new Temple (2:13-25), the new human being (3:1-21), etc. Voigt views the Fourth Gospel as the precipitate of preaching in the church and on mission in which an eyewitness's experience of Jesus' integral humanity ("flesh") and divine glory has been distilled. Voigt's expositions of 1 and 2 Corinthians were described in *NTA* 35, pp. 253-254.

J. WENHAM, *Redating Matthew, Mark and Luke. A Fresh Assault on the Synoptic Problem* (London—Sydney: Hodder & Stoughton, 1991, paper £9.95) xxviii and 319 pp. Indexed. ISBN: 0-340-54619-0.

This investigation of the internal and external evidence pertaining to the Synoptic problem considers the relations among the various Gospels (Lk to Mk, Lk to Mt, Mt to Mk), ancient testimonies to the various Gospels (Mt, Mk, Lk), how and when the Gospels were written, and their relation to the Jesus tradition. Wenham concludes that an oral tradition (the Jerusalem catechesis) was used independently by the Evangelists with some measure of successive dependence. He argues for the following dates of composition: ca. A.D. 40 for Mt, ca. 45 for Mk, ca. 54 for Lk, and ca. 62 for Acts.

C. ZETTNER, *Amt, Gemeinde und kirchliche Einheit in der Apostelgeschichte des Lukas,* Europäische Hochschulschriften, Reihe 23: Theologie 423 (Frankfurt—Bern—New York—Paris: Lang, 1991, paper $65.80) lviii and 434 pp. Bibliography. ISBN: 3-631-43818-4.

Prepared as a doctoral dissertation under the direction of G. Schneider and accepted in 1991 by the Catholic theological faculty of the Ruhr-Universität in Bochum, this volume investigates the relation between office, community, and church unity in the major parts of Acts: the twelve apostles and Peter at the beginning of the church (1:15–5:42); the church grows, and Jerusalem remains its center-point (6:1–15:35); and the way to the world-wide mission (15:36–19:20; 19:21–28:31). It gives particular attention to Acts 1:15-26; 6:1-7; 9:1-30 parr.; and 20:17-38. Zettner draws general conclusions about terminology, individual office-holders, the origin and basis of office, office and sacrament, office and gospel, office and community, office and charism, and the concept of the church (as a whole and on local levels). He contends that Luke was especially concerned with establishing the orthodoxy of the Christian community against the charge that it had fallen away from its origins in the people of God.

K. Aland (ed.), *Text und Textwert der griechischen Handschriften des Neuen Testaments. II. Die paulinischen Briefe.* Band 1, *Allgemeines, Römerbrief und Ergänzungsliste;* Band 2, *Der 1. und der 2. Korintherbrief,* Arbeiten zur neutestamentlichen Textforschung 16-17 (Berlin—New York: de Gruyter, 1991, DM 280 each) xvii and 625 pp. and 181* pp., v and 819 pp. ISBN: 3-11-013442-X (vol. 1), -013443-8 (vol. 2).

The three "pilot" volumes in this project for gathering the data for assessing the textual character of the Greek NT manuscripts dealt with the catholic epistles [*NTA* 32, p. 249]. These two volumes initiate the four-volume treatment of the fourteen (including Hebrews) Pauline epistles. The first volume presents a list of Greek manuscripts, an overview of the content and textual character of the manuscripts, a list of lacunae and supplements, and a general introduction placing the lists and data in context. Then it provides the manuscript data for Romans according to this outline: introduction; descriptive list of manuscripts; singular readings, marginal readings, and corrections; results of the collation (verse-by-verse); and the main list. Also included is a 181-page booklet that gives statistical information about each manuscript for each Pauline letter. The second volume follows the same order of presentation for the textual data for 1 and 2 Corinthians, respectively. The volumes were prepared in collaboration with A. Benduhn-Mertz, G. Mink, and H. Bachmann.

R. Bailey, *Paul the Preacher* (Nashville, TN: Broadman, 1991) 130 pp. Bibliography. Indexed. LCN: 90-20084. ISBN: 0-8054-6035-7.

Bailey, professor of preaching at Southern Baptist Theological Seminary in Louisville, KY, and author of *Jesus the Preacher* (1990), describes Paul as perhaps the first self-conscious Christian rhetorician, the one who made the gospel comprehensible to most of the known world of his day. The seven chapters in his study of Paul the preacher concern Paul as the one who "secularized" the gospel, Paul as God's Ulysses, Paul's theology of preaching (revelation to proclamation), the urbanization of the gospel, Paul's rhetoric, his sermons in Acts, and homiletic lessons from Paul.

A. J. Blasi, *Making Charisma. The Social Construction of Paul's Public Image* (New Brunswick—London: Transaction Publishers, 1991, $29.95) x and 170 pp., 7 tables. Bibliography. Indexed. LCN: 90-44868. ISBN: 0-88738-400-5.

Blasi, associate professor of sociology at Muskingum College in New Concord, OH, contends that Paul's charisma emerged as much (or more) from the dynamics of early Christianity's institutionalization as from Paul's person. After discussing the social construction of charisma, he considers the actual Paul, what Luke knew about Paul, Luke's changing of Paul's image, Paul the legend, the reality behind the image, and reconceptualizing charisma. He concludes that the construction of Paul's charisma that has had an enduring historical impact presented the apostle as a sober institutionalizer who implemented a sacred tradition by means of human social structures.

E. A. Castelli, *Imitating Paul. A Discourse of Power,* Literary Currents in Biblical Interpretation (Louisville, KY: Westminster/Knox, 1991, paper $15.95) 176 pp. Bibliography. Indexed. LCN: 91-30010. ISBN: 0-664-25234-6.

Based on a doctoral dissertation directed by B. L. Mack and accepted by the Claremont Graduate School in California, this volume argues that the notion of μίμησις in Paul's letters functions as a strategy of power; that is, it articulates and rationalizes as true and natural a particular set of power relations within the social formation of early Christian communities. After reflecting on imitation in relation to problems of power, ideology, and interpretation, it introduces the work of M. Foucault whose analyses of "regimes of truth" and "technologies of power" provide the interpretive lens for the study. Then it sketches the history of the notion of μίμησις in antiquity, presents close readings of Pauline texts that invoke the idea of imitation (1 Thess 1:6; 2:14; Phil 3:17; 1 Cor 4:16; 11:1), and examines the reading effects of Paul's discourse.

B. Corsani, *Lettera ai Galati,* Commentario storico ed esegetico all'Antico e al Nuovo Testamento, Nuovo Testamento 9 (Genova: Marietti, 1990, 75,000 L) 493 pp. Bibliographies. Indexed. ISBN: 88-211-6715-1.

In his 35-page introduction Corsani, professor of NT on the Waldensian faculty in Rome, discusses the place of Galatians in the Pauline corpus and its text; the addressees; the purpose; form, style, and literary analysis; and history of interpretation. Then he presents for each pericope in the preamble (1:1-12), the three major parts (1:13–2:21; 3:1–5:12; 5:13–6:10), and the epilogue (6:11-18) a bibliography, an Italian translation, and a verse-by-verse exposition. Five excursuses (on Paul's conversion or vocation, Gal 3:28 in ecumenical reflection, υἱός and υἱὸς θεοῦ, gospel and ethical exhortations, paraenetic catalogues) are included.

A. Dalbesio, *Quello che abbiamo udito e veduto. L'esperienza cristiana nella Prima lettera di Giovanni,* Supplementi alla Rivista Biblica 22 (Bologna: Dehoniane, 1990, paper 38,000 L) 267 pp. Bibliography. Indexed. ISBN: 88-10-30210-9.

Prepared as a doctoral dissertation directed by F. Manns and accepted in 1987 by the Studium Biblicum Franciscanum in Jerusalem, this investigation of Christian religious experience according to 1 John first considers the concepts of experience and of religious experience, and surveys the theme of religious experience in the OT and NT. Then after reflecting on the criteria for evaluating authentic Christian experience according to 1 John, it treats the theme under the following headings: the ecclesial structure of Christian experience, the phenomenology of Christian experience and the spiritual senses, the basis of Christian experience in faith and in love, and the certainties of the believer. Four excursuses are included.

M. Ebner, *Leidenslisten und Apostelbrief. Untersuchungen zu Form, Motivik und Funktion der Peristasenkataloge bei Paulus,* Forschung zur Bibel 66 (Würzburg: Echter, 1991, paper DM 56) xvi and 414 pp. Bibliography. Indexed. ISBN: 3-429-01393-3.

Prepared as a doctoral dissertation under the direction of H.-J. Klauck and accepted in 1991 by the Catholic theological faculty at Würzburg, this examination of Paul's lists of his sufferings unfolds according to the following outline: the apostolic way of life as an affront (1 Cor 4:8-16), Paul's discretion as a minister of Christ (2 Cor 11:23-29), the "weaknesses" of Paul according to 2 Cor 12:10, the "treasure" of the believer (2 Cor 4:7-12), the "credentials" of the apostle (2 Cor 6:4-10), friendship and autarchy (Phil 4:10-20), and trials as the crucial test (Rom 8:31-39). An excursus deals with the peristasis-catalogue in 2 Cor 11:23-29 and the "labors of Heracles." Ebner concludes that by recounting his sufferings as an apostle Paul also strengthened the basis of his own apostleship in his confrontations with the Corinthian opponents.

P. Ellingworth, *The Epistle to the Hebrews,* Epworth Commentaries (London: Epworth, 1991, paper £6.95 or $12.95) xiv and 144 pp. Bibliography. ISBN: 0-7162-0474-6. Distributed in the USA by Trinity Press International.

This brief commentary on Hebrews aims to explain what the letter meant in its own time and to help present-day readers to explore what it may mean for them in their very different situations. After a six-page introduction and a two-page annotated bibliography, it presents an exposition for each pericope: God has spoken by his Son (1:1-4), the Son and the angels (1:5-14), the great salvation (2:1-4), the Son and the sons (2:5-18), Jesus is greater than Moses (3:1-6), etc. Ellingworth is a translation consultant with the United Bible Societies and holds honorary posts in the University of Aberdeen and of Edinburgh.

D. B. GARLINGTON, *'The Obedience of Faith.' A Pauline Phrase in Historical Context,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 38 (Tübingen: Mohr-Siebeck, 1991, paper DM 114) xiv and 337 pp. Bibliography. Indexed. ISBN: 3-16-145506-1.

The revision of a doctoral dissertation directed by J. D. G. Dunn and submitted to the University of Durham in 1987, this volume seeks to set the historical context in which Paul's motto ὑπακοὴ πίστεως in Rom 1:5 [see §§ 35-743; 36-278] assumed its polemical and apologetical significance by examining its roots in the OT Apocrypha: Sirach, Wisdom, 1–2 Maccabees, Tobit, Judith, Susanna, etc. Then it discusses Rom 1:5 within the opening paragraph of the letter under the heading "'the obedience of faith' and the new people of God." Garlington concludes that in Jewish sources faith's obedience was commitment to the whole of the Mosaic covenant and its laws, and that Paul's declaration in Rom 1:5 was tantamount to a manifesto that faith's obedience and therefore Israel's identity, privileges, and responsibilities were a possibility apart from the assumption of Jewish ethnico-theological distinctives.

D. GEORGI, *Theocracy in Paul's Praxis and Theology,* trans. D. E. Green (Minneapolis, MN: Fortress, 1991, paper $8.95) xi and 112 pp. Indexed. LCN: 91-6581. ISBN: 0-8006-2468-8.

After discussing theocracy in ancient Israel, this investigation of the concept of sovereignty considers Paul's approach to political praxis with reference to his Damascus experience (the realization of the conversion of God) and 1 Thessalonians (God joins the people). Next it treats Paul's alternative utopia with reference to Galatians (the cross as parody), 1 Corinthians (the corporate identity of Christ), 2 Corinthians (the secrets of power), and Philippians (a disguised affront). Finally under the heading "God turned upside down" it deals with Romans (Jewish missionary theology and Roman political theology) and concludes with observations on sovereignty and solidarity. Georgi, professor of NT at the University of Frankfurt, contends that Paul set forth radically democratized models of theocratic concepts that challenged the assumptions on which the Roman empire was based. The German original appeared in J. Taubes (ed.), *Theokratie* (1987).

R. GIESRIEGL, *Die Sprengkraft des Geistes. Charismen und apostolischer Dienst des Paulus nach dem 1. Korintherbrief,* Hochschulschriften Forschungen 2 (Thaur: Österreichischer Kulturverlag, 1989, paper DM 42; Innsbruck: Wort und Welt) 362 pp. Bibliography. Indexed. ISBN: 3-85395-141-6 (Ö), 3-85373-119-8 (WW).

Developed out of a doctoral dissertation directed by W. Beilner and accepted in 1970 by the Paris-Lodron-Universität Salzburg, this volume first discusses Paul's critique of Corinthian enthusiasm through pneumatology. Next it considers the charisms as the basis of Christian community life and the charisms of the Corinthian community. Then it reflects on various aspects of Paul's ministerial identity: apostle, witness to the resurrection, proclaimer of the gospel, suffering apostle, and founder and leader of the Corinthian community. Finally it deals with Paul's apostolic ministry on behalf of the Corinthian community: remembering and interpreting the Lord's word and the kerygma, developing the kerygma theologically, representing the will of Christ, clarifying questions and giving advice, and caring for unity.

G. GLASSNER, *Vision eines auf Verheissung gegründeten Jerusalem. Textanalytische Studien zu Jesaja 54,* Österreichische Biblische Studien 11 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1991, paper öS 262) ix and 278 pp. Bibliography. Indexed. ISBN: 3-85396-082-0.

The revision of a doctoral dissertation directed by N. Füglister and accepted in 1990 by the University of Salzburg, this exegetical investigation of Isaiah 54 grew out of questions raised by Gal 4:21-31. After textual and literary observations, the volume provides a German translation and preliminary interpretation for each verse in Isaiah 54, presents a structural analysis (gross structure, microstructures, structures of the text as a whole), and looks at the "horizon" of the text. Glassner, a Benedictine monk of Melk in Salzburg, concludes with reflections on the relation between Isaiah 54 and Gal 4:21-31.

F. Godet, *Survol des épîtres de Paul,* Publications Evangéliques en Réimpression Limitée Emmaüs 17 (St.-Légier: Emmaüs, 1991, paper 26 SFr) 261 pp.

This volume presents Godet's discussions of the content of the thirteen Pauline epistles originally published in his *Introduction au Nouveau Testament. Introduction particulière. I. Les épîtres de Saint Paul* (1893). The presentations appear in the traditional order of biblical books (Romans, 1 Corinthians, 2 Corinthians, etc.).

O. Hofius, *Der Christushymnus Philipper 2,6-11. Untersuchungen zu Gestalt und Aussage eines urchristlichen Psalms,* Wissenschaftliche Untersuchungen zum Neuen Testament 17 (2nd ed.; Tübingen: Mohr-Siebeck, 1991, DM 78) ix and 170 pp. Indexed. ISBN: 3-16-145672-6.

This volume consists of an essentially unaltered reprint (in pp. 1-102) of the work first published in 1976 [*NTA* 21, pp. 93-94] as well as a new supplement (pp. 103-136) and a German translation of Phil 2:6-11 (p. 137). The supplement deals with the structure of the Christ-hymn, "the name above all names" (v. 9b), the triad in v. 10b ("in heaven and on earth and under the earth"), and "upholding all" (Heb 1:3b).

A. F. Ide, *Battling with Beasts. Sex in the Life and Letters of St. Paul: The Issue of Homosexuality, Heterosexuality and Bisexuality* (Garland, TX: Tangelwüld, 1991, paper $12) 121 pp. Illustrated. Indexed. LCN: 91-28455. ISBN: 0-934667-09-8.

Ide, the author of *Zoar & Her Sisters* (1991), contends that Paul viewed himself as inferior because of his one-time life as a gay male and tried to compensate by being argumentatively superior and condemning all human sexuality. In developing this thesis he treats Paul's character and thinking, pertinent Pauline texts (Rom 1:26-27; 1 Cor 6:9-10; 2 Corinthians; 1 Tim 1:10), and the nature of the Bible.

H.-J. Klauck, *Der erste Johannesbrief,* Evangelisch-Katholischer Kommentar zum Neuen Testament 23/1 (Zurich: Benziger, 1991, paper; Neukirchen-Vluyn: Neukirchener, DM 102) xi and 363 pp. Bibliographies. Indexed. ISBN: 3-545-23122-4 (B), 3-7887-1377-1 (N).

In his 37-page introduction to 1 John Klauck, professor of NT at Würzburg, deals with textual tradition, attestation and canonization, language and style, literary criticism, structure, etc. Then he provides for each pericope a bibliography, translation, literary analysis, verse-by-verse exposition, history of influence, and summary. After dealing with the prologue about the Word of life (1:1-4), he treats divine community and divine knowledge (1:5–2:17), before the claim of the last hour (2:18–3:24), faith and love at the test-bench (4:1–5:12), and the epilogue about eternal life (5:13-21). The conclusion considers the history of interpretation and influence, use in worship, and theological perspectives. The five excursuses interspersed throughout the commentary discuss the "we" form, the language of immanence, love for the brothers and sisters, the Johannine comma, and the question of early catholicism in 1 John.

H.-J. Klauck, *Die Johannesbriefe,* Erträge der Forschung 276 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1991, paper DM 39) xix and 186 pp. Bibliographies. Indexed. ISBN: 3-534-10008-5.

Prepared in connection with the commentary on 1 John for the Evangelisch-Katholischer Kommentar, this volume reviews scholarship on the Johannine epistles on the following topics: the text, attestation and canonization, language and style, literary integrity and source-theories, structure and genre, authorship and chronological order, the opponents and history-of-religions context, circumstances of composition, and history of interpretation and theology. Klauck is professor of NT exegesis on the Catholic theological faculty at Würzburg.

H.-J. Klauck, *1. Korintherbrief. 2. Korintherbrief* (Leipzig: St. Benno-Verlag, 1990, DM 29.80) 235 pp. Bibliographies. ISBN: 3-7462-0508-5.

This volume combines Klauck's introductions to and commentaries on 1 Corinthians and 2 Corinthians [*NTA* 29, p. 215; 31, p. 107] published in the Neue Echter Bibel series in 1984 and 1986, respectively.

W. Kraus, *Der Tod Jesu als Heiligtumsweihe. Eine Untersuchung zum Umfeld der Sühnevorstellung in Römer 3,25-26a,* Wissenschaftliche Monographien zum Alten und Neuen Testament 66 (Neukirchen-Vluyn: Neukirchener, 1991, DM 72) x and 342 pp. Bibliography. Indexed. ISBN: 3-7887-1395-X.

Prepared as a doctoral dissertation under the direction of A. Strobel and J. Roloff and accepted in 1990 by the theological faculty at the University of Erlangen-Nürnberg, this investigation of Jesus' death as the consecration of a new temple in Rom 3:25-26a discusses tradition and redaction in Rom 3:21-26, the key concept of ἱλαστήριον (lexicographical data), the vicarious atoning death of the martyrs as the horizon for understanding Rom 3:25-26, the relation of Rom 3:25-26 to cultic atonement (the application of blood as consecration rite), atonement at Yom Kippur in early Jewish sources, sins and their atonement in the Jewish tradition, understanding the pre-Pauline tradition, the Pauline reception of the tradition, the origin of the tradition, and the meaning of Jesus' death for the earthly and heavenly temple in Hebrews.

W. L. Lane, *Hebrews 1-8,* Word Biblical Commentary 47A (Dallas: Word, 1991, $24.99) clvii and 211 pp. Bibliographies. ISBN: 0-8499-0246-0.

After general bibliographies for Hebrews, the volume presents a 111-page introduction to the writer, intended audience, circumstances and date of composition, integrity, genre, literary structure, purpose and plan, conceptual background, importance and appropriation of the OT text, relation to Judaism, Christology, relation to the theology of the Hellenistic church, and recognition. Then it presents the commentary for the first eight chapters under the following headings: the revelation of God through his Son (1:1–2:18), the high priestly character of the Son (3:1–5:10), and the high priestly office of the Son (5:11–10:39). For each pericope it provides a bibliography, translation, notes, literary analysis, verse-by-verse comments, and explanation. Lane is professor of biblical studies at Seattle Pacific University.

A. T. Lincoln, *Paradise Now and Not Yet. Studies in the Role of the Heavenly Dimension in Paul's Thought with Special Reference to His Eschatology* (Grand Rapids: Baker, 1991, paper $14.95) xi and 277 pp. Bibliography. Indexed. LCN: 91-24344. ISBN: 0-8010-5672-1.

The paperback edition of a work published in hardcover in 1981 by Cambridge University Press [*NTA* 26, p. 207], this volume examines how the concept of heaven functions in various Pauline letters: the heavenly Jerusalem (Galatians), heavenly existence (1 Corinthians), the heavenly house and the third heaven (2 Corinthians), the heavenly commonwealth (Philippians), heavenly-mindedness (Colossians), and heavenly life in the church at worship (Ephesians). Lincoln is lecturer in biblical studies at the University of Sheffield.

G. Marconi, *La lettera di Giacomo,* Commenti Biblici (Rome: Borla, 1990, paper 35,000 L) 265 pp. Bibliography. Indexed. ISBN: 88-263-0787-3.

After a 22-page introduction to the letter of James (textual problems, historical problems, the primacy of the text, structure, literary genre, poetic paraenesis), this volume presents for each pericope the Greek text, an Italian translation, and a structural and literary analysis: the added "prescript" (1:1); weakness as the occasion for asking and for fidelity (1:2-12); the otherness of God (1:13-18); etc. E. Rasco has provided a two-page preface. Marconi is the author of several recent articles on James [§§ 32-294; 33-298; 34-315, 791, 1315].

R. R. MELICK, *Philippians, Colossians, Philemon,* New American Commentary 32 (Nashville, TN: Broadman, 1991, $22.95) 384 pp., map. Indexed. LCN: 91-6497. ISBN: 0-8054-0132-6.

Based on the New International Version, this volume inaugurates a series of commentaries that seek to enable pastors, teachers, and students to read the Bible with clarity and proclaim it with power. Melick, professor of NT and Greek at Mid-America Baptist Seminary in Memphis, TN, provides an introduction and exposition for each of the three epistles. He treats Philippians as follows: salutation (1:1-2), explanation of Paul's concerns (1:3–2:30), exhortations to Christian living (3:1–4:9), expression of thanks for support (4:10-20), and conclusion (4:21-23). Then he discusses Colossians: salutation (1:1-2), Christ's preeminence in Christian theology (1:3–3:4), Christ's preeminence in Christian living (3:5–4:6), and conclusion (4:7-18). Finally he deals with Philemon: salutation (vv. 1-3), prayer of thanksgiving for Philemon (vv. 4-7), plea for acceptance of Onesimus (vv. 8-22), and conclusion (vv. 23-25).

L. MORRIS, *The First and Second Epistles to the Thessalonians,* New International Commentary on the New Testament (rev. ed.; Grand Rapids: Eerdmans, 1991, $27.95) xvi and 278 pp. Indexed. LCN: 91-6677. ISBN: 0-8028-2168-5.

The revised version of a work first published in 1959 [*NTA* 5, p. 114] takes account not only of recent exegetical works but also studies in early Christian sociology. After a thirty-page general introduction (the founding of the church at Thessalonica, occasion and purpose of the letters, date, authenticity, relationship), it presents an exposition of 1 Thessalonians: greeting (1:1), prayer of thanksgiving (1:2-4), reminiscences (1:5–2:16), Paul's relationship to the Thessalonians (2:17–3:13), etc. Then it treats 2 Thessalonians: greeting (1:1-2), prayer (1:3-12), the parousia (2:1-12), etc. Morris is the author of the commentary on John's Gospel in the series.

P. T. O'BRIEN, *The Epistle to the Philippians. A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1991, $39.95) xli and 597 pp. Bibliography. Indexed. LCN: 91-26336. ISBN: 0-8028-2392-0.

In his 37-page introduction O'Brien, author of *Introductory Thanksgivings in the Letters of Paul* (1977) and *Colossians, Philemon* (1982), deals with the city of Philippi and its people, as well as Paul's letter to the Philippians. Then he presents a commentary on the Greek text of Philippians according to the following outline: salutation (1:1-2), thanksgiving and joyful intercession (1:3-11), the priority of the gospel for Paul (1:12-26), conduct worthy of the gospel (1:27–2:18), news about Timothy and Epaphroditus (2:19-30), warning against Judaizers (3:1-21), final exhortations (4:1-9), Paul's thanks for the Philippians' gift (4:10-20), and final greetings (4:21-23). Six excursuses are included in the exposition.

R. POUSSEUR AND J. DE MONTALEMBERT, *Le cri de l'Apocalypse* (Paris: Centurion, 1990, paper 90 F) 162 pp. Bibliography. ISBN: 2-227-31089-8.

After discussing the world in which Revelation was written, this volume presents the text in the form of a drama. Then it considers the light that Revelation sheds on life, death, and fidelity. Finally it reflects on the book's approaches to creation and to the future. Pousseur is a priest of the diocese of Soissons, and de Montalembert is a priest of the diocese of Meaux. D. Labille has provided a three-page preface.

H. PROBST, *Paulus und der Brief. Die Rhetorik des antiken Briefes als Form der paulinischen Korintherkorrespondenz (1 Kor 8–10),* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 45 (Tübingen: Mohr-Siebeck, 1991, paper DM 99) xii and 407 pp. Bibliography. Indexed. ISBN: 3-16-145678-5.

The revised version of a doctoral dissertation directed by J. Roloff and accepted in 1985 by the theological faculty at the University of Erlangen, this volume argues that 1 Corinthians 8–10 exhibits the form of an ancient letter and should be regarded as a unified segment within the letter. It first offers methodological observations on literary criticism, form- and style-critical analysis of Pauline texts, and the form of the ancient letter. Then it presents detailed exegeses of the various parts of 1 Corinthians 8–10 (8:1-13; 9:1-18; 9:19–10:17; 10:18–11:1) and discusses the passage in the context of the letter as a whole and in relation to Romans 14–15.

M. N. RALPH, *Discovering the First Century Church. The Acts of the Apostles, Letters of Paul and the Book of Revelation,* Discovering the Living Word 2 (New York—Mahwah, NJ: Paulist, 1991, paper $12.95) vii and 329 pp., 9 maps. LCN: 91-15112. ISBN: 0-8091-3254-0.

The complement to Ralph's *Discovering the Gospels* [*NTA* 35, p. 245], this volume deals with questions that come to the mind of students as they read Acts, Paul's letters and 2 Peter, and Revelation. It presents the pertinent material in the form of short articles accompanied by questions for review and discussion. It treats such topics as the nature of Acts, legends about Judas, Paul's conversion, whether Philippians is one letter or three, Paul's metaphors for church in 1 Corinthians, Paul's moral teaching in Romans, the convention of pseudonymity, conventions of apocalyptic literature, Babylon as a type of Rome, and whether apocalyptic writing can be true. A fourteen-page glossary is included.

D. A. RENWICK, *Paul, the Temple, and the Presence of God,* Brown Judaic Studies 224 (Atlanta: Scholars Press, 1991, $54.95) xiv and 179 pp. Bibliography. Indexed. LCN: 91-21322. ISBN: 1-55540-615-7.

Based on a doctoral dissertation directed by P. Achtemeier and accepted by Union Theological Seminary in Virginia, this investigation of Paul's views regarding the Temple and God's presence first discusses Paul the Pharisee and the quest for God's presence in Paul's Judeo-Christian heritage. Then after establishing the outline of Paul's argument in 2 Cor 2:14–3:18, it provides an exegesis of each major part (2:14-17; 3:1-11; 3:12-18) and concludes that in this text Paul described his apostleship and Christian life in terms of God's presence.

C. J. ROETZEL, *The Letters of Paul. Conversations in Context* (3rd ed.; Louisville, KY: Westminster/Knox, 1991, paper $14.95) 217 pp. Bibliography. Indexed. LCN: 91-11977. ISBN: 0-664-25201-X.

The first edition of this introduction to Paul's epistles was described in *NTA* 20, p. 247. For this edition the chapter on Paul and his world has been expanded, and supplementary bibliographies have been added for each chapter. Changes in language and references have been made in all chapters. This edition, like the second, includes a discussion of the early interpreters of Paul. Roetzel is professor of religion at Macalester College in St. Paul, MN.

J. ROHDE, *Der Brief des Paulus an die Galater,* Theologischer Handkommentar zum Neuen Testament 9 (Berlin: Evangelische Verlagsanstalt, 1989, DM 32) xxiii and 284 pp. Bibliography. Indexed. ISBN: 3-374-00464-4.

Replacing the commentary by A. Oepke in the series, this volume first provides a 29-page introduction to Paul's letter to the Galatians: the history of the Galatians; the Galatian communities; occasion, date, and general character of the letter; Paul's opponents; textual tradition; and influence throughout history. Then it presents a commentary on the letter according to the following outline: introduction (1:1-10), the Pauline gospel—the gospel of Christ (1:11–2:21), the agreement of Paul's gospel with the promise of the old covenant (3:1–4:31), Paul's gospel as the gospel of freedom (5:1–6:10), and the epistolary conclusion written in Paul's own hand (6:11-18). Six excursuses are interspersed throughout the commentary.

E. SCHLARB, *Die gesunde Lehre. Häresie und Wahrheit im Spiegel der Pastoralbriefe*, Marburger Theologische Studien 28 (Marburg: Elwert, 1990, paper DM 48) 387 pp. Bibliography. Indexed. ISBN: 3-7708-0932-7.

The slightly revised version of a doctoral dissertation directed by D. Lührmann and accepted in 1990 by the Evangelical theological faculty at Marburg, this volume first considers the historical setting of the Pastorals and the opponents confronted in them, with particular attention to the language and style used by the opponents and to the threat posed by the false teachers and their "false" behavior. Then it discusses the Pastorals' response to the opponents' heresy in doctrine and life: the understanding of revelation, doctrine and the claim of truth, and the place of "teaching" and "educating." Schlarb concludes with observations on various aspects of the confrontation: formal and linguistic, content, personal (the figure of Paul), and sociological.

R. SCHNACKENBURG, *Ephesians. A Commentary*, trans. H. Heron (Edinburgh: T. &. T. Clark, 1991, $49.95) 356 pp. Bibliography. Indexed. ISBN: 0-567-09556-8.

The English version of *Der Brief an die Epheser* [*NTA* 27, p. 221], this volume consists of an introduction to Ephesians (literary form, author and addressees, relation to Colossians, date and circumstances of composition), a detailed commentary on the text, an essay on the epistle's influence throughout history, and observations on its meaning today. Schnackenburg is emeritus professor of NT on the Catholic theological faculty at the University of Würzburg.

W. SCHRAGE, *Der erste Brief an die Korinther*. 1. Teilband, *1Kor 1,1-6,11*, Evangelisch-Katholischer Kommentar zum Neuen Testament 7/1 (Zurich: Benziger, 1991, paper; Neukirchen-Vluyn: Neukirchener, DM 118) x and 436 pp. Bibliographies. ISBN: 3-545-23121-6 (B), 3-7887-1378-X (N).

In his seventy-page introduction Schrage, professor of NT on the Evangelical theological faculty at the University of Bonn, discusses the Corinthian community, Corinthian theology, and 1 Corinthians as a letter. Then after dealing with the salutation (1:1-3) and thanksgiving (1:4-9), he comments on the first two major parts of the letter: the division of the community on the basis of "superior" wisdom—the cross and wisdom (1:10–4:21), and concrete misunderstandings in the community and the apostle's evaluation of them (5:1–6:20). For each pericope he provides a bibliography, translation, literary analysis, exposition, summary, and history of interpretation and influence. There is an excursus on the Corinthian "parties."

D. M. SMITH, *First, Second, and Third John*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1991, $17.95) viii and 164 pp. Bibliography. LCN: 91-3484. ISBN: 0-8042-3147-8.

In his 26-page general introduction Smith, professor of NT at the Divinity School, Duke University, in Durham, NC, deals with the nature of the Johannine letters, understanding and interpreting them, questions of authorship, audience and purpose, composition and structure, use in the church, and relation to the Fourth Gospel and the NT generally. Then he provides commentaries based on the RSV for 1 John, 2 John, and 3 John, respectively. In accord with the format of the series Smith deals both with what the ancient texts say and with their meaning for faith and life today. Interspersed throughout the expositions are reflections on specific topics: the language of 1 John, the Johannine letters as pastoral epistles, spiritual authority in the Johannine community, John's opponents, and authority and church office in the Johannine letters.

R. W. WALL, *Revelation*, New International Biblical Commentary 18 (Peabody, MA: Hendrickson, 1991, paper $9.95) xv and 295 pp. Bibliography. Indexed. LCN: 91-32871. ISBN: 0-943575-49-4.

Wall, professor of biblical studies at Seattle Pacific University, contends that Revelation is an apocalyptic-prophetic epistle written to encourage the whole community of faith to focus its faith and life on the triumph of a sovereign God's reign that has now been disclosed through the exaltation of God's Christ. After a 49-page general introduction, he provides an exposition according to the following general outline: prologue (1:1-3), greetings to the seven churches (1:4–3:22), thanksgiving for God's reign—the ground of Christian faith (4:1-11), sermon on the history of God's salvation—an exhortation to Christian faithfulness (5:1–22:6a), and the epistolary benediction (22:6b-21). Wall observes that, since Revelation was written by John for the church, its ongoing interpretation must continue to make sense of what John wrote in ways that address the concerns of the church.

D. WAY, *The Lordship of Christ. Ernst Käsemann's Interpretation of Paul's Theology*, Oxford Theological Monographs (Oxford: Oxford University Press, Clarendon Press, 1991, $79) xiv and 336 pp. Bibliography. Indexed. LCN: 90-24241. ISBN: 0-19-826742-8.

Prepared as a doctoral dissertation under the direction of R. Morgan and accepted in 1987 by the University of Oxford, this volume first situates Käsemann's interpretation of Paul's theology in its theological and historical-critical context. Then it examines Käsemann's approaches to the lordship of Christ in his early work (1933-50), the apocalyptic character of Paul's theology, God's righteousness and the justification of the ungodly, and the lordship of Christ in the church and in the Christian life. Way, tutor in NT at Salisbury and Wells Theological College, concludes that the underlying consistency of Käsemann's interpretation of Paul's theology rests on the dialectic of gift and power and on the constant search for a unifying interpretation of Paul. He notes that Käsemann put forward a view of Paul that was basically indebted to K. Barth and offered a correction of R. Bultmann.

H.-F. WEISS, *Der Brief an die Hebräer*, Kritisch-exegetischer Kommentar über das Neue Testament 13 (Göttingen: Vandenhoeck & Ruprecht, 1991, DM 220) 801 pp. Bibliography. Indexed. ISBN: 3-525-51625-8.

In his 98-page introduction to Hebrews Weiss deals with its literary character, literary structure, basic concerns and goal, place in the history of early Christianity (historical, tradition-historical), place in the religious history of antiquity, history of reception in the early church, and text. Then he provides for each pericope a German translation, literary analysis, and exposition according to the following general outline: God's definitive address in his Son (1:1–4:13), the christological basis of the exhortation to faith (4:14–10:18), and the exhortation to faith (10:19–13:25). The twenty-page conclusion discusses Hebrews in present-day exegetical debate, the author's theological achievement, and its limits. Ten excursuses are interspersed throughout the commentary (on 1:14; 2:17-18; 3:12-19; 5:7-10; etc.).

W. T. WILSON, *Love without Pretense. Romans 12.9-21 and Hellenistic-Jewish Wisdom Literature*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 46 (Tübingen: Mohr-Siebeck, 1991, paper DM 74) xi and 262 pp. Bibliography. Indexed. ISBN: 3-16-145756-0.

The slightly revised version of a doctoral dissertation directed by H. D. Betz and accepted in 1990 by the department of NT and early Christian literature at the University of Chicago, this investigation of Paul's gnomic wisdom against the background of ancient sapiential traditions deals with issues raised by the comparative materials as well as the ethical, literary, and rhetorical characteristics of Rom 12:9-21. Its four chapters concern the gnomic saying in antiquity, the contexts and genres of gnomic wisdom, the literary composition of Rom 12:1-21, and the literary analysis of Rom 12:9-21. Wilson concludes that the argument of Rom 12:9-21 is carefully designed and contributes to the literary character of Romans in a unique way.

D. ZELLER, *Charis bei Philon und Paulus*, Stuttgarter Bibelstudien 142 (Stuttgart: Katholisches Bibelwerk, 1990, paper DM 39.80) 215 pp. Bibliography. Indexed. ISBN: 3-460-04421-7.

Zeller, professor of the study of Hellenistic religion at Mainz and author of *Der Brief an die Römer* (1985), first discusses χάρις in Greek antiquity and among Greek-speaking Jews.

Next he investigates Philo's uses of χάρις: mythological reminiscences, the realm of creation, God's mercy with sinners, the individual's way to perfection, and grateful confession as the highest virtue. Then after surveying NT uses of χάρις, he focuses on Paul's designation of his apostleship as χάρις, compares Paul's usage to Philo's, and discusses Paul's references to χάρις in relation to the justification of the godless, Israel's homecoming, the life of Christians, and praise and thanks, respectively.

BIBLICAL THEOLOGY

R. CANTALAMESSA, *Gesù Cristo il Santo di Dio,* Dimensioni dello Spirito 23 (Turin: Paoline, 1990, paper 20,000 L) 171 pp. Indexed. ISBN: 88-215-1909-0.

Presented first as Advent meditations for the papal household in Rome, the seven chapters in this volume concern these topics: the holiness in the humanity of Christ, faith in the humanity of Christ today, the divinity of Christ in John's Gospel, the divinity of Christ and the proclamation of eternity, Jesus Christ as a person, love for Jesus, and faith in the divinity of Christ today.

W. V. CROCKETT AND J. G. SIGOUNTOS (EDS.), *Through No Fault of Their Own? The Fate of Those Who Have Never Heard* (Grand Rapids: Baker, 1991, paper $15.95) 278 pp. Bibliography. Indexed. LCN: 91-28526. ISBN: 0-8010-2562-1.

Written by evangelical scholars, the twenty-one articles in this volume discuss the fate of those who have never heard the gospel under four headings: theological questions (four), biblical exegesis (nine), missiological issues (six), and concluding remarks (two). The articles most pertinent to the NT are by F. W. Schmidt on Jesus and the salvation of the Gentiles, C. H. Pinnock on "no other name under heaven" (Acts 4:12), D. L. Bock on Athenians who have never heard (Acts 17:16-34), A. B. Spencer on finding God in creation (Romans 1), D. Moo on whether people are saved apart from the gospel (Romans 2), S. McKnight on eternal consequences or eternal consciousness, Crockett on whether God will save everyone in the end, and Sigountos on whether early Christians believed pagan religions could save.

J. W. DOUGLASS, *The Nonviolent Coming of God* (Maryknoll, NY: Orbis, 1991, paper $13.95) xvi and 236 pp. Indexed. LCN: 91-23942. ISBN: 0-88344-753-3.

The fourth in a series of books by Douglass on the theology of nonviolence, this volume investigates Jesus' hope for transformation at the end of his and our worlds, and so seeks to discern Jesus' own eschatology of nonviolence. Its five chapters concern beginning at the end of the line; the new humanity; transformation or annihilation; the transformation of power; and Jesus, Jerusalem, and the end of the world. Douglass explores the parallels between the situation of Jesus and our situation today, and contends that the choice then—as now—was between nonviolence and nonexistence.

J. D. G. DUNN, *The Partings of the Ways. Between Christianity and Judaism and their Significance for the Character of Christianity* (London: SCM, 1991, paper; Philadelphia: Trinity Press International, $29.95) xvi and 368 pp. Bibliography. Indexed. LCN: 91-30878. ISBN: 0-334-02508-7 (SCM), 1-56338-022-6 (TPI).

Based on lectures given in 1990 at the Gregorian University in Rome, this volume explores how Christianity began as a renewal movement breaking through the boundaries first within and then around the Judaism of the 1st century A.D. After surveying how this development has been treated from F. C. Baur to E. P. Sanders, it deals with the four pillars of Second Temple Judaism (monotheism, election, covenant and Torah, Temple), Jesus and the Temple, the Stephen affair, Temple and cult in early Christianity, Jesus in relation to covenant and Torah, Paul and covenantal nomism, the Israel of God, Jesus and the one God, one God and one Lord, whether Christianity is monotheist, and the parting of the ways. The appendix treats unity and diversity in the church from a NT perspective. Dunn concludes that, though there were several partings, the Christian affirmation of Jesus as the divine Word/Wisdom-become-flesh represented a particularly crucial parting between early Christianity and mainstream Judaism.

G. R. EWALD, *Jesus and Divorce. A Biblical Guide for Ministry to Divorced Persons* (Waterloo, Ont.—Scottdale, PA: Herald, 1991, paper $9.95 or $12.50 Can.) 176 pp. Bibliography. Indexed. LCN: 91-75419. ISBN: 0-8361-3572-5.

This volume first discusses Jewish marriage customs and patriarchy, Jewish law on divorce, and the Pharisees and Jesus. Next after proposing Jesus as the model of caring for sinners, it considers Mt 5 as the context for Mt 19, and presents exegeses of Mt 5:27-32 and Mt 19:3-12, as well as studies of pertinent texts in the NT epistles. It also provides chapters on practical applications of Scripture, the gospel and divorce, the church's witness in marriage, the church's ministry in divorce and remarriage, and the church's educational objectives in these areas. Ewald concludes that Jesus did not arrive at the legal position of the Pharisees, set before all a high standard of marriage without compromise, was forgiving and accepting of sinners, did not dispute against the right to remarriage following divorce, and did contradict the right of the male to divorce for any cause. W. M. Swartley has supplied a three-page foreword.

J. A. FITZMYER, *A Christological Catechism. New Testament Answers* (2nd ed.; New York—Mahwah, NJ: Paulist, 1991, paper $9.95) ix and 189 pp. Bibliography. Indexed. LCN: 91-21329. ISBN: 0-8091-3253-2.

The first edition of this book was described in *NTA* 27, p. 108. This edition includes five more questions: the apocryphal Gospels, the historicity of the NT infancy narratives, the temptation accounts, Jesus' omniscience, and whether Jesus founded the church. It also makes minor revisions in the formulations of other questions and answers, and updates the discussions and seeks to make them more practical.

C. GIRAUDO, *La struttura letteraria della preghiera eucaristica. Saggio sulla genesi letteraria di una forma. Toda veterotestamentaria, bᵉraka giudaica, anafora cristiana,* Analecta Biblica 92 (Rome: Pontificio Istituto Biblico, 1989, paper 58,000 L) xxiii and 388 pp., folding chart. Bibliography. Indexed. ISBN: 88-7653-092-4.

The reprint of a work described in *NTA* 26, p. 212, this investigation of the OT and Jewish roots of Christian eucharistic prayers explores the connections between historical and hortatory material in key OT texts, between praise and petition in Jewish and Jewish-Christian *bĕrākôt,* and between anamnesis and epiklesis in early Christian liturgies.

P. GRELOT, *Un Jésus de comédie augmenté de Un Paul de farce. Lecture critique de trois livres récents* (Paris: Cerf, 1991, paper 50 F) 141 pp. ISBN: 2-204-04430-X.

This book first provides a critical examination of two volumes by G. Messadié on Jesus: *L'homme qui devint Dieu.* Vol. 1, *Le roman;* vol. 2, *Les sources* (1988-89). Then it presents a detailed critique of Messadié's recent book on Paul entitled *L'incendiaire, vie de Saül, apôtre* (1991). Grelot concludes that the three books have no value.

P. HOFFMANN, *Das Erbe Jesu und die Macht in der Kirche. Rückbesinnung auf das Neue Testament,* Topos Taschenbücher 213 (Mainz: Matthias-Grünewald-Verlag, 1991, paper DM 9.80) 153 pp. Bibliography. ISBN: 3-7867-1588-2.

Hoffmann, professor of NT at the University of Bamberg, reflects on the church in the NT and its significance for the church today. After discussing the dangerous and endangered inheritance of Jesus of Nazareth, he considers the crisis involved in "domesticating" that inheritance, and examines the beginnings of the hierarchical structure of the church as well as the alternative presented by the Pauline community at Corinth. Then he enters into critical dialogue with E. Drewermann on the topic of clericalism and concludes by sketching the transition from the church of priests to the church of people.

C. S. KEENER, . . . *And Marries Another. Divorce and Remarriage in the Teaching of the New Testament* (Peabody, MA: Hendrickson, 1991, paper $9.95) xii and 256 pp. Bibliography. Indexed. ISBN: 0-943575-46-X.

With particular attention to the cultural background of the NT marriage and divorce texts, this volume analyzes the pertinent passages (Mt 5:32; 19:9; 1 Corinthians 7; 1 Tim 3:2) and discusses Jesus' teachings on anger and lust as models for reading the divorce teaching, as well as the debate between Jesus and the Pharisees about the sinfulness of divorce. Also included are three appendixes, 73 pages of endnotes, and a 28-page bibliography. Keener, who serves on the staff of Orange Grove Baptist Church in Durham, NC, contends that under certain circumstances Scripture allows divorce and remarriage.

R. A. KERESZTY, *Jesus Christ. Fundamentals of Christology,* ed. J. S. Maddux (New York: Alba House, 1991, paper $19.95) xix and 439 pp. Indexed. LCN: 91-25302. ISBN: 0-8189-0621-9.

Kereszty, novice master at the Cistercian Abbey of Our Lady of Dallas and adjunct professor of theology at the University of Dallas, states his presupposition in the following way: When the crucified Jesus rose from the dead, he remained with his church in the Spirit and will continue to do so until the end of time. He first treats biblical Christology under these headings: method, the death and resurrection of Jesus, the beginning of the gospel, Jesus and the kingdom, the kingdom and the death of Jesus, and the understanding of the mystery of Christ in the apostolic church. Then he provides a selective history of Christology (patristic, medieval, Reformation, 20th-century Protestantism) and a systematic treatment (sin as alienation, the mystery of the incarnation, the humanity of the Son, redemption as assumption of humankind into trinitarian communion).

H. KLEIN, *Leben neu entdecken. Entwurf einer Biblischen Theologie,* Calwer Taschenbibliothek 23 (Stuttgart: Calwer, 1991, paper DM 29.80) 246 pp. Bibliography. Indexed. ISBN: 3-7668-3138-0.

Klein, professor of NT at the University of Hermannstadt in Romania, focuses on the theme of the life given by God in both Testaments. He treats the OT material under the following headings: God who gives life; God gives life; God threatens life; and God gives new life. Then he deals with the NT according to a similar outline: God who gives new life; God gives new life; the threat of new life; and the victory of new life. Finally he reflects on the similarities and differences of the OT and NT approaches to the theme of life, and their significance for developing a comprehensive biblical theology.

D. A. LANE, *Christ at the Centre. Selected Issues in Christology* (New York—Mahwah, NJ: Paulist, 1991, paper $8.95) 167 pp. Bibliography. Indexed. LCN: 90-22888. ISBN: 0-8091-3242-7.

The complement to the author's *The Reality of Jesus. An Essay in Christology* [*NTA* 21, p. 211], this volume examines six issues in Christology: Jesus and the reign of God, the theological meaning of the reign of God, the revelation of a crucified God on the cross of Jesus, the resurrection as a gift, the structures of the paschal mystery and its significance for Christian life today, and the human and cosmic significance of the incarnation. Lane is director of studies at the Mater Dei Institute in Dublin.

P. LAPIDE, *Jesus, das Geld und der Weltfrieden,* GTB Siebenstern 1435 (Gütersloh: Mohn, 1991, paper DM 26.80) 155 pp. ISBN: 3-579-01435-8.

The seventeen essays in this volume appear under three headings: What has that to do with Jesus? (six), living with the Bible (six), and perspectives for dealing with the present (five). The topics include Jesus and mammon, the "better righteousness," whether Jesus broke the Law, whether angels are superfluous today, whether religions promote world peace, and religion and tolerance.

V. Liberti (ed.), *I laici nel popolo di Dio. Esegesi biblica,* Studi Biblici (Rome: Dehoniane, 1990, paper 35,000 L) xv and 348 pp. Indexed. ISBN: 88-396-0320-4.

The thirteen papers in this volume were prepared for the 1988 sessions of the Studio Biblico Teologico Aquilano against the background of the synod on the laity (1987) and the Marian Year (1988). The articles most pertinent to the NT are by J. L. Ska on priestly people and covenant people in the OT and NT, A. Vanhoye on Christ's priesthood and the laity in Hebrews, C. Buzzetti on the crowd in the Synoptic Gospels, M. L. Rigato on female figures in Jn, U. Vanni on the practice of the priesthood of Christians in the light of 1 Peter, R. Penna on Christianity and laity in Paul's theology, S. Cipriani on Paul's "co-workers," and S. Garofalo on Mary of Nazareth as a pilgrim of faith.

E. Lohse, *Theological Ethics of the New Testament,* trans. M. E. Boring (Minneapolis, MN: Fortress, 1991, paper $12.95) viii and 236 pp. Bibliographies. Indexed. LCN: 91-19232. ISBN: 0-8006-2506-4.

The English version of *Theologische Ethik des Neuen Testaments* [*NTA* 33, p. 122], this outline of NT ethics deals both with the context (OT-Jewish and Greek-Hellenistic, christological grounding, late antiquity) and with the content (kingship of God, new righteousness, everyday life, new creation in the life of the believer, worldliness of faith, law and commandment, endurance in suffering). The bibliographies have been expanded and adapted for English-speaking readers.

A. Meinhold and R. Lux (eds.), *Gottesvolk. Beiträge zu einem Thema biblischer Theologie* (Leipzig: Evangelische Verlagsanstalt, 1991, paper DM 69) 246 pp. Indexed. ISBN: 3-374-00978-6.

Of the fourteen articles in this volume those most pertinent to NT studies are by W. Wiefel on the "saints" in the NT, Lux on the inheritance of the powerless (Mt 5:5 and its prehistory), G. Haufe on the Christian and the state according to the NT, H. Seidel on songs of praise in heaven and on earth, C. Schuppan on the movement in Antioch (a narrative approach to Acts 11:26), W. Trilling on the people of God and world responsibility in the NT, and P. von der Osten-Sacken on the move from people of God to peoples of God.

F. Mildenberger, *Biblische Dogmatik. Eine Biblische Theologie in dogmatischer Perspektive.* Band 1, *Prolegomena: Verstehen und Geltung der Bibel* (Stuttgart—Berlin—Cologne: Kohlhammer, 1991, paper DM 34) 281 pp. Indexed. ISBN: 3-17-011081-0.

Mildenberger, professor of systematic theology at the University of Erlangen, defines as the presupposition and goal of scientific theology simple talk about God. In this first volume in a three-volume project he considers the place of biblical exposition in historical scholarship and church usage, God's word as ground and light of the world, biblical discourse in relation to time and divine revelation, and the nature of Scripture and dogmatic theology. The second volume will be entitled *Ökonomie als Theologie,* and the third volume will be *Theologie als Ökonomie.*

J. F. O'Grady, *Disciples and Leaders. The Origins of Christian Ministry in the New Testament* (New York—Mahwah, NJ: Paulist, 1991, paper $9.95) vii and 137 pp. LCN: 91-27034. ISBN: 0-8091-3269-9.

The seven chapters in this volume concern faith statements on Jesus and the church, the origin of Jesus, the resurrection, Jesus' ministry of preaching the reign of God, the ministry of the disciples and the apostles, the development from community to communities and from churches to church, and the ministry of Jesus and the church today. The appendix treats the Petrine function (the ministry of the bishop of Rome). O'Grady is professor of biblical theology and chairman of the theology department at Barry University in Miami, FL.

Perspectives on Christology. Essays in Honor of Paul K. Jewett, ed. M. Shuster and R. Muller (Grand Rapids: Zondervan, 1991, paper $14.95) xxvii and 302 pp., frontispiece. Bibliography. Indexed. LCN: 90-48201. ISBN: 0-310-39731-6.

The fifteen articles honoring professor Jewett appear under four headings: Scripture and Christology (three), the person of Christ—historical perspectives (four), the person of Christ—contemporary and literary views (four), and ethics and Christology (four). Those most pertinent to the NT are by P. A. Guelich on the "Christ" of Mark's Gospel; D. A. Hagner on Paul's Christology and Jewish monotheism; C. Brown on the Pontifical Biblical Commission's statement on Scripture and Christology; V. Grounds on psychological evaluations of Jesus; Shuster on the temptation, sinlessness, and sympathy of Jesus (Heb 4:15); R. J. Mouw on Jesus and political authority; and V. P. Cruz on the beatitudes of Revelation—eschatology and ethics. Also included are a photograph of the honoree, personal appreciations by D. Loeding and R. P. Meye, a biographical note, and an introduction.

J. Piper and W. Grudem (eds.), *Recovering Biblical Manhood and Womanhood. A Response to Evangelical Feminism* (Wheaton, IL: Crossway Books, 1991, paper $19.95) 566 pp. Indexed. LCN: 90-20258. ISBN: 0-89107-586-0.

The twenty-two contributors to this volume are united in the desire to help Christians to recover a noble vision of manhood and womanhood as God created them to be. The articles most pertinent to the NT are by J. A. Borland on women in Jesus' life and teaching; T. R. Schreiner on head coverings, prophecies, and the Trinity (1 Cor 11:2-16); D. A. Carson on the role of women in 1 Cor 14:33b-36; S. L. Johnson on "neither male nor female" in Christ (Gal 3:28); G. W. Knight on husbands and wives as analogies of Christ and the church (Eph 5:21-33; Col 3:18-19); D. Moo on what it means not to teach or have authority over men (1 Tim 2:11-15); Grudem on wives like Sarah and the husbands who honor them (1 Pet 3:1-7); and Grudem on κεφαλή ("head") in recent research.

G. Ravasi, *L'acqua e la luce. Lezionario biblico del battesimo. Commento* (Casale Monferrato: Piemme, 1990, 25,000 L) 224 pp. ISBN: 88-384-1434-3.

This volume provides expositions of biblical texts used in connection with the rite of Christian baptism: OT (Exod 17:3-7; Ezek 36:24-28; 47:1-9, 12), Psalms (23, 27, 34, 63), NT Epistles (Rom 6:3-5; 8:28-32; 1 Cor 12:12-13; Gal 3:26-28; Eph 4:1-6; 1 Pet 2:4-5, 9-10), and Gospels (Mt 22:35-40; 28:18-20; Mk 1:9-11; 10:13-16; 12:28-34; Jn 3:1-6; 4:5-14; 6:44-47; 7:37-39; 9:1-7; 15:1-11; 19:31-35). The appendix provides the text of the baptismal ceremony.

J. Reumann, *Variety and Unity in New Testament Thought,* Oxford Bible Series (Oxford—New York: Oxford University Press, 1991, cloth $55, paper $19.95) xiv and 330 pp. Bibliography. Indexed. LCN: 90-19671. ISBN: 0-19-826201-9 (cloth), -826204-3 (paper).

Reumann, professor of NT and Greek at the Lutheran Theological Seminary in Philadelphia, first discusses unity and pluralism in NT studies today: whether there is a center to the NT, the NT canon and techniques of modern scholarship, and ways proposed toward NT unity. Next he considers the major voices in emerging Christian faith: Jesus, the Gospels, and Paul. Then he deals with the many other voices of faith in the NT canon: the various letters from the Pauline school, 1 Peter, Hebrews, James, Johannine letters, Revelation, Jude and 2 Peter, and Acts. Finally he reflects on the oneness of the many in NT faith.

J. Reumann (ed.), *The Promise and Practice of Biblical Theology* (Minneapolis, MN: Fortress, 1991, paper $12.95) x and 214 pp. Indexed. LCN: 91-18794. ISBN: 0-8006-2495-5.

Five essays in this volume explain current and new perspectives in biblical theology: G. Strecker on the Law in the Sermon on the Mount and the Sermon as law, P. Trible on feminist hermeneutics and biblical theology, D. J. Harrington on the Jewishness of Jesus as an approach to Christology, J. A. Sanders on canon as shape and function, and U. Mauser on whether historical criticism is the liberator or foe of biblical theology. Five articles deal with the practice of biblical theology: R. Bornemann on moving toward a biblical theology, R. B. Robinson on narrative theology and biblical theology, R. Kysar on preaching as biblical theology, R. G. Hughes on preaching the parables, and M. A. Krych on biblical theology and Christian education. Reumann has provided a 31-page introduction ("Whither biblical theology?") and a 24-page afterword ("Putting the promise into practice?").

J. R. Sachs, *The Christian Vision of Humanity. Basic Christian Anthropology* (Collegeville, MN: Liturgical Press, 1991, paper $6.95) 112 pp. Bibliography. LCN: 91-12957. ISBN: 0-8146-5756-7.

Giving particular attention to pertinent biblical texts, Sachs, assistant professor of systematic theology at Weston School of Theology, explains the basic concepts of a Christian anthropology under the following headings: creation in God's image, the gift of human freedom, the individual in community, humanity (male and female), body and soul, sin, grace (the gift of God's life), the mystery of death, resurrection of the body, our final destiny, and Christian living.

A. Salas (ed.), *Conseguir la libertad,* Biblia y Fe, Revista de Teología Bíblica, vol. 17, no. 51 (Madrid: Escuela Bíblica, 1991, paper) 144 pp. ISSN: 0210-5209.

Of the six articles in this fascicle those most pertinent to biblical studies are by C. Mielgo on the biblical (OT) experience of captivity and freedom, J. Rodríguez Carballo on "the truth will set you free" (Jn 8:32), and Salas on the process and gift of liberation in the primitive Christian community. The other contributors are R. M. Grãcio das Neves, B. Bennàssar, and A. Garrido.

U. Schnelle, *Neutestamentliche Anthropologie. Jesus - Paulus - Johannes,* Biblisch-Theologische Studien 18 (Neukirchen-Vluyn: Neukirchener, 1991, paper DM 39.80) ix and 197 pp. Bibliography. Indexed. ISBN: 3-7887-1394-1.

After methodological observations on NT anthropology, Schnelle, professor of NT at the University of Erlangen, considers the portrait of the human being in Jesus' preaching: creaturehood, God's will, sin, acceptance, and the new human reality. Next he treats Pauline anthropology: the world as God's creation, God's new reality in Jesus Christ, death, πνεῦμα, faith, σῶμα, σάρξ, etc. Then he deals with Johannine anthropology: incarnation, faith, predestination, dualism, eschatology, etc. Finally he reflects on NT anthropology and people today.

Schöpfung und Neuschöpfung, Jahrbuch für Biblische Theologie 5 (Neukirchen-Vluyn: Neukirchener, 1990, paper DM 68) 297 pp. Indexed. ISBN: 3-7887-1363-1.

The six exegetical studies on the theme of creation and new creation in this volume are by J. Jeremias on creation in Genesis 1–3 and other OT texts; B. Janowski on temple and creation in the Priestly writing; H. Merklein on the saving function of the judgment according to John the Baptist, Jesus, and Paul; E. Grässer on the groaning of the creature (Rom 8:19-22) and the search for a biblical ethic for the protection of animals; J. Roloff on new creation in the book of Revelation; and J. Maier on Torah and creation in Judaism. There are also articles by J. Panagopoulos on creation and new creation in Greek patristic writings, and I. Gruenwald on creation teachings in Jewish mysticism. Papers by O. Bayer, H. Jorissen, and J. Hübner deal with the theme from the perspective of systematic theology. Four reports and reviews are included.

L. and W. Schottroff, *Die kostbare Liebe zum Leben. Biblische Inspirationen,* Kaiser Taschenbücher 104 (Munich: Kaiser, 1991, paper DM 16.80) 142 pp. ISBN: 3-459-01913-1.

The ten biblical expositions in this volume seek to contribute to developing liberation theology in the German context. The seven chapters by L. Schottroff concern the power to heal (Mk 9:14-29); cucumbers, melons, onions, and leeks (Numbers 11); "give me to drink"

(Jn 4); the new heaven and new earth promised to us; God and suffering—solidarity rather than ideology; my brother in the mass-grave; and renouncing power and the ministry of reconciliation. W. Schottroff deals with Israel in the wilderness (Numbers 11); Jeremiah and Ezekiel as calling to repentance; and "raised up from the ruins" (Amos 6:1-14).

W. SCHOTTROFF, *Das Reich Gottes und der Menschen. Studien über das Verhältnis der christlichen Theologie zum Judentum,* Abhandlungen zum christlich-jüdischen Dialog 19 (Munich: Kaiser, 1991, paper DM 78) 235 pp., 6 plates. Bibliography. ISBN: 3-459-01881-X.

The six essays in this volume explore the problematic relation of Christian theology to Judaism. They concern the history of Jewish religious studies at the German universities (1987); M. Buber as a Jewish humanist, Christians, and National Socialism; Israel's prophets as seen by Buber and L. Ragaz; F. Rosenzweig and the Bible; theology and politics according to E. Hirsch, with particular attention to his understanding of the OT (1987); and the theological biography of H. Braun—the strengths and limits of a liberal theology. A bibliography of Schottroff's publications is included.

M. SHERMIS AND A. E. ZANNONI (EDS.), *Introduction to Jewish-Christian Relations* (New York—Mahwah, NJ: Paulist, 1991, paper $13.95) v and 275 pp. Bibliographies. Indexed. LCN: 91-23524. ISBN: 0-8091-3261-3.

Of the ten articles in this volume the three most pertinent to biblical studies are by Zannoni on the challenge of Hebrew Scriptures in Jewish-Christian relations, M. Cook on confronting the impact of the NT on Jewish-Christian relations, and J. T. Pawlikowski on Jesus as a Pharisee and the Christ. The other papers are by M. B. McGarry on the Holocaust, R. A. Everett on the land, M. C. Athans on anti-Semitism and anti-Judaism, P. L. Culbertson on the theology of religious pluralism, S. Seltzer on interdating and intermarriage, S. Heschel on feminism, and Shermis on education.

R. STRUNK, *Tor ins Weite. Vom Geheimnis des Glaubens* (Stuttgart: Quell, 1991, DM 38) 303 pp. ISBN: 3-7918-1990-9.

Strunk, a pastor in Stuttgart, understands faith as an experience and a journey. After reflecting on faith, he discusses experiences related to faith and asks whether the controversy between James and Paul was a verbal dispute only. Then he examines various aspects of faith: its insights, places, times, crises, and blessings.

J. E. M. TERRA (ED.), *Bíblia e justiça social,* Revista de Cultura Bíblica, vol. 15, nos. 59-60 (São Paulo: Edições Loyola, 1991, paper) 172 pp.

Of the fifteen articles in this fascicle those most pertinent to the NT are by Terra on God as the foundation of human rights according to Paul and John, J. Ratzinger on the origin and nature of the church, Terra on the church as the new people of God, and E. S. Schulz on the characteristics of the heart in the NT. Terra has also contributed articles on social justice in the OT, rights and justice in the OT, and violence in the Bible.

J. E. M. TERRA (ED.), *Temas Bíblicos,* Revista de Cultura Bíblica, vol. 15, nos. 57-58 (São Paulo: Edições Loyola, 1991, paper) 159 pp.

Under the heading "biblical themes" this fascicle [see *NTA* 35, p. 400] presents articles by V. Notter on whether the Magi, the star, and the infanticide (Mt 2:1-18) are legend or history, L. I. J. Stadelmann on law and justice in the ancient Middle East, J. B. Kipper on the social message of the post-exilic prophets, Stadelmann on the mission of God's people in the exodus, and Terra on commentaries on the Synoptic Gospels in Portuguese.

G. Theissen, *The Open Door. Variations on Biblical Themes,* trans. J. Bowden (Minneapolis, MN: Fortress, 1991, paper $11.95) xii and 191 pp. LCN: 91-3143. ISBN: 0-8006-2561-7.

The English version of *Die offene Tür* [*NTA* 35, p. 260], this volume presents sermons and meditations that interpret by retelling the biblical text, adapting themes, changing perspectives, or challenging ways in which the Bible is understood. The NT "variations" concern Jesus as exorcist (Mt 12:22-30), religious prejudices (Mt 15:21-28), the sign language of baptism (Mt 28:18-20), help as a representation of God (Mk 9:14-29), etc. Theissen is professor of NT at the University of Heidelberg.

E. H. van Olst, *The Bible and Liturgy,* trans. J. Vriend (Grand Rapids: Eerdmans, 1991, paper $13.95) xii and 159 pp. LCN: 91-13550. ISBN: 0-8028-0306-7.

The English version of *Bijbel en liturgie,* this volume contends that the structure of celebration is a given that comes with Scripture itself. It first considers the liturgical structure of the Bible, with particular attention to remembrance, images and symbols, and the Sabbath and the festivals. Next it discusses the Bible in the liturgy of the synagogues and churches throughout history. Then it examines anthropological assumptions about revelation and experience, human beings and their bodies, corporeality and expression, creative imagination, and intellect and feeling. It concludes with suggestions about liturgical celebration throughout the year in light of the Bible. Van Olst is professor of philosophical anthropology at the Free University in Amsterdam.

THE WORLD OF THE NEW TESTAMENT

M. Adinolfi, *Ellenismo e Bibbia. Saggi storici ed esegetici,* Sacra Scrittura (Rome: Dehoniane, 1991, paper 22,000 L) 200 pp. Indexed. ISBN: 88-396-0375-1.

The eight studies in this collection concern extrabiblical anticosmism (anthropological and metaphysical dualism) and biblical anthropocosmism, the term εἰκών in Plutarch's *De Iside et Osiride,* Socrates in Plato's *Apology* and Peter in Acts 4–5 with regard to religious liberty, Paul's dreams in Acts and Herodotus, the diatribe of Musonius Rufus about women and marriage in light of the Pauline letters, civil authorities in Epictetus' diatribe in the light of 1 Peter, the Stoic deontology of Hierocles and the household code of 1 Peter, and μετάνοια in *Tabula of Cebes* in the light of 1 Peter. Also included are appendixes on Tarsus as the homeland of the Stoics and ancient evidence for λόγος σπερματικός. Adinolfi is professor of Sacred Scripture at the Antonianum in Rome and the Studium Biblicum Franciscanum in Jerusalem.

Alexandria. The Journal of the Western Cosmological Traditions 1 (Grand Rapids: Phanes, 1991, paper $15) 378 pp. Illustrated. ISBN: 0-933999-95-X.

Of the fifteen articles in the first fascicle of this journal devoted to research on Western cosmological traditions, those most pertinent to the NT world are by L. Irwin on harmony and mediation in the Orphic mystery, R. C. Hogart on hymns of Orpheus, G. Shaw on embodying the stars (Iamblichus and the transformation of Platonic paideia), F. R. Levin on aspects of ancient Greek music, A. Versluis on "gnosticism" ancient and modern, and S. Ronan on Hekate's iynx as an ancient theurgical tool.

C. K. Barrett, *Texte zur Umwelt des Neuen Testaments,* ed. C.-J. Thornton, Uni-Taschenbücher 1591 (2nd ed.; Tübingen: Mohr-Siebeck, 1991, paper DM 39.80) xxxiv and 413 pp. Bibliography. Indexed. ISBN: 3-16-145619-X.

The German version of Barrett's anthology entitled *The New Testament Background. Selected Documents* [*NTA* 6, p. 156; 32, p. 260] includes not only the additional material contained in the second English edition (1987) but also the "God-fearers" inscription from Aphrodisias, the *Monumentum Ephesenum,* part of 4QMMT, and two Hekhalot texts.

G. C. Benelli, *La gnosi. Il volto oscuro della storia,* Uomini e religioni 58 (Milan: Mondadori, 1991, paper 14,000 L) 361 pp. Bibliography. ISBN: 88-04-34354-0.

This volume examines gnosticism as an intellectual current in Western history from the 2nd century A.D. to modern times, with particular attention to its efforts at dealing with the origin of evil. The first chapter (pp. 15-149) deals with the doctrines of the ancient gnostics according to the Nag Hammadi documents and other sources, and with the origins of gnosticism. The remaining four chapters appear under the following headings: from Byzantium to Montsegur, utopia and disenchantment, the fire in the ghetto, and stories of yesterday and today.

P. Bilde et al. (eds.), *Religion and Religious Practice in the Seleucid Kingdom,* Studies in Hellenistic Civilization 1 (Aarhus: Aarhus University Press, 1990, 211 DKr or $35) 269 pp. Illustrated. Bibliography. Indexed. ISBN: 87-7288-322-7.

The eleven papers in this volume treat various aspects of religious life from Alexander the Great to the mid-2nd century B.C.: J. Friedman on culture and identity in imperial worlds; P. Briant on the Seleucid kingdom, the Achaemenid empire, and Near Eastern history in the first millennium B.C.; J. Teixidor on interpretations and misinterpretations of the East in Hellenistic times; S. Isager on kings and gods in the Seleucid empire—a question of landed property in Asia Minor; L. Hannestad and D. Potts on temple architecture in the Seleucid kingdom; J. Zahle on religious motifs on Seleucid coins; B. Hjerrild on the survival and modification of Zoroastrianism in Seleucid times; Bilde on Atartagis/Dea Syria—the question of the Hellenization of her cult in the Hellenistic-Roman period; N. Hyldahl on the Maccabean rebellion and the question of "Hellenization"; S. J. D. Cohen on religion, ethnicity, and "Hellenism" in the emergence of Jewish identity in Maccabean Palestine; and B. Otzen on crisis and religious reaction in Jewish apocalypticism. Also serving as editors with Bilde were T. Engberg-Pedersen, Hannestad, and Zahle.

G. Boccaccini, *Middle Judaism. Jewish Thought, 300 B.C.E. to 200 C.E.* (Minneapolis, MN: Fortress, 1991, $24.95) xxvii and 289 pp. Bibliography. Indexed. LCN: 91-19199. ISBN: 0-8006-2493-9.

Boccaccini, researcher in the department of oriental studies at the University of Turin, first explains the designation "Middle Judaism" (Judaisms [and Christianities] between the 3rd century B.C. and the 2nd century A.D.) and provides an annotated bibliographic survey of its study from Josephus to 1990. Then he shows how a history of Middle Judaism should be written with respect to some specific works: Ben Sira, Qohelet, and apocalyptic; Daniel and *1 Enoch* 83–90; and *Letter of Aristeas.* Finally he presents research on the following topics: Philo of Alexandria (a Judaism in philosophical categories); James, Paul (and Jesus)—early Christianity and early Christianities; the memorial value of worship in Middle Judaism; Flavius Josephus (the betrayed memory); and boundless salvation (Jews and Gentiles in Middle Judaism).

D. Börner-Klein, *Eine babylonische Auslegung der Ester-Geschichte. Der Midrasch in Megilla 10b-17a,* Judentum und Umwelt 30 (Frankfurt—Bern—New York: Lang, 1991, paper $58.80) ix and 293 pp. Bibliography. ISBN: 3-631-43489-8.

The shortened and revised version of a doctoral dissertation directed by G. Stemberger and accepted in 1990 by the University of Vienna, this volume explores whether the Esther-midrash in the Babylonian Talmud (*b. Megilla* 10b-17a) should be considered as a conglomerate of different expositions or as a redactionally unified commentary. After presenting a German translation of the text, it discusses the biblical motifs woven into the exposition, examines in detail the parallel traditions in rabbinic literature, takes up some text-critical issues, considers the methods of biblical interpretation found in the text, reflects on its redaction (composition and conception, literary unity), and asks whether it is a typical Diaspora-midrash. Börner-Klein concludes that a redactor has purposefully gathered individual rabbinic traditions about Esther and worked them into a literary unity.

N. BROX, *Der Hirt des Hermas,* Kommentar zu den Apostolischen Vätern 7 (Göttingen: Vandenhoeck & Ruprecht, 1991, DM 168) 589 pp. Bibliography. Indexed. ISBN: 3-525-51674-6.

The first full-scale commentary on *Shepherd of Hermas* since that of M. Dibelius in 1923, this volume first presents a 62-page introduction to the work: title, tradition, and division of the text; Hermas' person, rank, and authority; place, time, and addressees; composition and authorship; genre; language; etc. Then it provides a German translation and verse-by-verse exposition for the five Visions, twelve Mandates, and ten Similitudes. Finally in an 83-page series of excursuses it deals with fifteen topics: oppression, persecution, and martyrdom; repentance; Christology; the level place; simplicity; angels; eschatology; ethics; etc.

A. CAMERON, *Christianity and the Rhetoric of Empire. The Development of Christian Discourse,* Sather Classical Lectures 55 (Berkeley—Los Angeles—Oxford: University of California Press, 1991, $39.95) xv and 261 pp., frontispiece, 16 figs. Bibliography. Indexed. LCN: 90-39376. ISBN: 0-520-07160-3.

In her 1986 Sather Classical Lectures Cameron, professor of Late Antique and Byzantine studies at the University of London, King's College, seeks to show that a large part of early Christianity's effectiveness in the Roman empire lay in its capacity to create its own intellectual and imaginative universe, and to show how its own literary devices and techniques in turn related to changing contemporary circumstances. The six lectures appear under the following headings: how many rhetorics? (the legacy of separation); showing and telling (the power of signs); stories people want; the power over the past (accommodation and appropriation); the rhetoric of paradox (the other side of Christian discourse); and toward a new representation (the implications of Christianization).

D. M. CARR, *From D to Q. A Study of Early Jewish Interpretations of Solomon's Dream at Gibeon,* SBL Monograph Series 44 (Atlanta: Scholars Press, 1991, cloth $44.95, paper $29.95) xii and 257 pp. Bibliography. Indexed. LCN: 91-32848. ISBN: 1-55540-528-2 (cloth), -529-0 (paper).

This revised doctoral dissertation suggests that the Jewish interpretations of the story of God's appearance to Solomon at Gibeon exemplify an interpretive flexibility that corresponds with the contemporary methodological pluralism in biblical scholarship. It discusses the redaction history of 1 Kgs 3:2-15, the pre-Deuteronomistic *Vorlage,* interpretation in redaction, interpretation in histories of Israel (2 Chr 1:1-13; Josephus, *Ant.* 8:21-25), and interpretations in instructions (Qoh 1:12–2:26; Wisdom 6–9; Lk 12:22-31). It concludes with reflections on the adaptability, stability, and intertextuality in the process of interpreting Solomon's dream. Carr is assistant professor of OT at Methodist Theological School in Delaware, OH.

J. H. CHARLESWORTH (ED.), *Graphic Concordance to the Dead Sea Scrolls* (Tübingen: Mohr-Siebeck, 1991, DM 248; Louisville, KY: Westminster/Knox, $150) xxxi and 529 pp. Bibliography. Indexed. LCN: 91-29356. ISBN: 3-16-145797-8 (M-S), 0-664-21969-1 (W/K).

Prepared in connection with the Princeton Theological Seminary Dead Sea Scrolls Project, this "graphic" concordance is based on what editors of Qumran sectarian texts published before 1990 (including *Damascus Document* and *Temple Scroll)* claim to have seen on leather, papyrus, or copper. It takes account of 223 texts and over 3,500 fragments, and contains more than 59,000 individual entries (lines according to linguistic forms). Each entry is given in its attested form with several words of context. Charlesworth prepared the concordance in association with R. E. Whitaker, L. G. Hickerson, S. R. A. Starbuck, and L. T. Stuckenbruck. The data sets from which the concordance was generated will soon be available in CD-ROM format.

D. Correns, *Gittin (Scheidebriefe). Text, Übersetzung und Erklärung nebst einem textkritischen Anhang,* Die Mischna III, 5 (Berlin—New York: de Gruyter, 1991, paper DM 158) x and 188 pp. Bibliography. Indexed. ISBN: 3-11-012464-5.

The 26-page introduction to tractate *Gittin* treats its name and place in the Mishnah, the history of divorce and the writ, the relation of the Mishnah tractate to the Tosefta tractate, and the formula of the writ of divorce. Then the volume presents on facing pages the Hebrew text of *m. Gittin* (based on the Kaufmann manuscript) and a German translation, along with an extensive commentary below. The text is divided into seven parts: delivery of the writ (1:1–2:1), its preparation (2:2–4:1), modifications for the "good order of the world" (4:2–5:9), related matters (6:1–7:2), conditions (7:3–8:4), the remarriage of the woman (8:5–9:4), and various statements (9:5-10). Correns's edition of tractate *Ta'anit* was described in *NTA* 34, p. 129.

J. Cottin, *Jésus-Christ en écriture d'images. Premières représentations chrétiennes,* Essais Bibliques 17 (Geneva: Labor et Fides, 1990, paper 24 SFr) 158 pp. Illustrated. Bibliography. ISBN: 2-8309-0604-7.

After a brief introduction to early Christian iconography, the volume discusses the various ways in which Christ was portrayed: the Christ evoked (shepherd, open book), the Christ invoked (the person at prayer, Jesus encountered), the Christ acclaimed (two men for one power, the empty throne), and the pagan Christ (the song of Orpheus, the unconquered sun). Then it considers treatments of the cross: the imperial cross (symbol of a victory, victory of a symbol), the triumphal cross (a cross without the crucified one, a crucified one without the cross), the human being and the cross (at the center of the person, at the center of the universe), and the cross in history (a confession of faith in an image, an additional gospel). Cottin is a pastor of the Reformed church of France.

F. Culdaut et al., *A la naissance de la parole chrétienne. Tradition et Écritures au deuxième siècle,* Suppléments aux Cahiers Évangile (Paris: Cerf, 1991, paper 90 F) 204 pp. Bibliography. Indexed. ISSN: 0222-9706.

This volume presents 177 texts with introductions and comments that express the concerns and achievements of the Christian church in the 2nd century A.D. The texts are treated under four major headings: recourse to the Scriptures (Apostolic Fathers, Justin), the Apocrypha and canonicity, at the risk of interpretation (various ways, Apologists, Celsus, gnostics, Irenaeus), and the gospel at the risk of history (apocalyptic, Acts of the Martyrs). Culdaut prepared the work in collaboration with J. Caillot, J.-D. Dubois, A. Faivre, C. Faivre, M. Fedou, D. Noël, E. Norelli, M.-J. Pierre, and L. Villey.

J. W. Dale, *Judaic Baptism. ΒΑΠΤΙΖΩ. An Inquiry into the Meaning of the Word as Determined by the Usage of Jewish and Patristic Writers* [1869] (Wauconda, IL: Bolchazy-Carducci, 1991, paper $25; Phillipsburg, NJ: Presbyterian & Reformed Publishing Co.; Huntsville, AL: Loewe Belfort Projects) 400 pp. LCN: 91-22764. ISBN: 0-86516-247-6 (B-C), 0-87552-231-9 (P&R).

This reprint of a work published in 1869 defines Judaic baptism as a baptism that is distinctively Jewish, and as including "all baptisms of whatever kind spoken of by Jewish writers, as well as those facts and observances recorded in the Jewish Scriptures, which are declared by Patristic writers, to be baptisms." After replying to criticisms of *Classic Baptism* [*NTA* 34, p. 129], it deals with Judaic baptisms described by Jewish writers (Josephus, Philo, Sirach), the OT (as interpreted by patristic writers), the Apocrypha (2 Macc 1:19-36; Judith 12:7-9), the NT, and Josephus (on John's baptisms). R. H. Countess has provided a two-page introduction to this edition.

K. P. Darr, *Far More Precious than Jewels. Perspectives on Biblical Women,* Gender and the Biblical Tradition (Louisville, KY: Westminster/Knox, 1991, paper $15.95) 223 pp., frontispiece. Bibliography. Indexed. LCN: 91-4516. ISBN: 0-664-25107-2.

After outlining three different approaches to biblical interpretation (critical, rabbinic, feminist), this volume applies these methods to four biblical women: Ruth ("more than seven sons"), Sarah ("more than the stars of the heavens"), Hagar ("more than a possession"), and Esther ("more than just a pretty face"). Darr is assistant professor of Hebrew Bible at Boston University School of Theology.

E. Dassmann, *Kirchengeschichte I. Ausbreitung, Leben und Lehre der Kirche in den ersten drei Jahrhunderten,* Kohlhammer Studienbücher Theologie 10 (Stuttgart–Berlin–Cologne: Kohlhammer, 1991, paper DM 29.80) 284 pp. Indexed. ISBN: 3-17-010620-1.

Intended for beginning students and other interested readers, this volume discusses the spread, life, and teaching of the early Christian communities in the first three centuries A.D. The material is treated under nine major headings: beginnings, Gentile mission, separation of the church from the synagogue, religious milieu, external opposition, internal threats, theological clarifications, worship and life, and mission and spread. The book is part of a 25-volume series of textbooks covering all areas of Catholic theology (biblical studies, church history, systematics, moral theology, etc.).

T. Dowley, *Brunnen Bibelatlas* (Giessen: Brunnen, 1991, paper DM 7.80) 32 pp., 30 maps. Indexed. ISBN: 3-7655-5730-7.

The German version of *The Student Bible Atlas* (1989), this booklet contains thirty maps pertinent to both OT and NT. The NT maps concern Jesus' ministry in Galilee and Jerusalem, the Roman empire, and Paul's missionary journeys. There are several relief maps as well as two maps of modern archaeological sites.

T. Engberg-Pedersen, *The Stoic Theory of Oikeiosis. Moral Development and Social Interaction in Early Stoic Philosophy,* Studies in Hellenistic Civilization 2 (Aarhus: Aarhus University Press, 1990, 162 DKr or $27) 278 pp. Bibliography. Indexed. ISBN: 87-7288-323-5.

Engberg-Pedersen, research professor at the University of Copenhagen, seeks to determine the logical content and wider systematic role of the Stoic theory of moral development and social interaction (οἰκείωσις) within Stoicism. After discussing the Stoic notion of τέλος (in comparison with Aristotle's eudaimonistic approach), he examines two classic passages (Diogenes Laertius, 7:85-89; Cicero's *De finibus* 3:16-21) in an effort to relativize the role of natural teleology in Stoic ethics. Then he considers the role of οἰκείωσις in relation to other topics in Stoic ethics: the sage's relation to "natural goods," the determination of the τέλος as not just knowledge but also virtue, the unity of the virtues, the distinction between καθήκοντα and κατορθώματα, the analysis of ὁρμή and passion, the explanation of passion and the doctrine of its cure, and the notion of freedom. He contends that rationality as found in the human individual is the core of the theory of οἰκείωσις.

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. 22, *David Amiran Volume* (Jerusalem: Israel Exploration Society, 1991, $40) xxii and 278 pp. Illustrated.

Dedicated to Professor Amiran on his 80th birthday, the twenty-three papers in Modern Hebrew and three in English in this volume deal with various aspects of Israel's geography and cartography—areas in which the honoree has been a guiding force. There are articles by S. Avitsur on the water supply in the land of Israel, Y. Goldreich and G. Gadoth on temporal and spatial changes of the center of the rainfall map of Israel, M. Har'el on Jewish settlements in Bokhara in Central Asia during mishnaic and talmudic times, and R. Rubin on maps of Jerusalem from the 15th to the 18th century. An appreciation of Amiran's scholarly work (by A. Shachar) as well as a photograph of him and a list of his publications are also provided.

E. Giustolisi and G. Rizzardi (eds.), *Il vangelo di Barnaba. Un vangelo per i musulmani?,* Il Sestante. Testi e Fonti di Storia Religiosa (Milan: Istituto Propaganda Libraria, 1991, 64,000 L) vii and 805 pp. ISBN: 88-7836-344-8.

The 39-page introduction to this edition of *Gospel of Barnabas* contains preliminary information (manuscript, structure, outline), sections on Islam from the perspective of the gospel and on monastic spirituality, and critical observations (about Barnabas, Paulinism and anti-Paulinism, the manuscript, the Diatessaric structure). The main part of the volume presents on facing pages the Old Italian version of *Gospel of Barnabas* according to the 14th-15th century Vienna manuscript (edited by Giustolisi) and a Modern Italian translation with brief notes below (by Rizzardi).

R. A. Greer, *Broken Lights and Mended Lives. Theology and Common Life in the Early Church* (University Park, PA: Pennsylvania State University Press, 1991, paper $12.95) xiv and 237 pp. Bibliography. Indexed. LCN: 85-21823. ISBN: 0-271-00786-9.

Greer, professor of Anglican studies at Yale Divinity School and author of *Fear of Freedom* (1989), maintains that theology in the early church was always directly or indirectly concerned with the common life of Christians. Under "broken lights" he treats the following topics: the victory that sums up God's purposes, the leaven and the Lamb, and the pilgrim and the holy city. Then under "mended lives" he deals with these matters: the family, hospitality, alien citizens—a marvelous paradox, the city set on a hill, and the collapse of the West. This is a paperback edition of a work published in 1986.

J. G. Griffiths, *Atlantis and Egypt. With Other Selected Essays* (Cardiff, UK: University of Wales Press, 1991, £39.95) xiv and 326 pp. Indexed. ISBN: 0-7083-1071-0.

Griffiths, professor emeritus of classics and Egyptology at the University of Wales in Swansea, has organized his collected essays under four headings: the Greco-Roman world (eight), the Judeo-Christian tradition (ten), the religion of Egypt (six), and varia (six). The topics include Xenophon of Ephesus on Isis and Alexandria (1978), Egypt and the rise of the synagogue [§ 31-1361], Isis and "the love of the gods" [§ 22-981], Isis and ἀγάπη [§ 29-1196], the disciple's cross [§ 15-164], Zealot and para-Zealot [§ 18-423], Tacitus (5.13.2) and the Dead Sea scrolls (1970), Tacitus and the Qumran *Hodayot* (1979), whether Damaris (Acts 17:34) was an Egyptian [§ 9-599], wisdom about tomorrow (1960), apocalyptic in the Hellenistic era (1983), the history of the title βασιλεὺς βασιλέων (1953), some claims about xenoglossy in ancient languages [§ 31-209], and allegory in Greece and Egypt (1967).

B. Grossfeld, *The Two Targums of Esther. Translated, with Apparatus and Notes,* The Aramaic Bible 18 (Collegeville, MN: Liturgical Press, 1991, $65) xiv and 237 pp. Bibliographies. Indexed. LCN: 91-28820. ISBN: 0-8146-5454-1.

In his twenty-five page introduction Grossfeld, professor of Hebrew and Aramaic at the University of Wisconsin in Milwaukee, argues that the two targums of Esther were composed in Galilean Aramaic in the 7th century A.D. and that both have an early common origin in *Targum Rabbati*. Next he presents for *First Targum of Esther* an English translation based on MS Madrid 116-Z40 (Villa-Amil No. 5) along with textual and explanatory notes below. Then he provides for *Second Targum of Esther* an English version based on MS Sassoon 282 along with textual and explanatory notes. Also included are a list of Greek loanwords in *Second Targum* and an appendix containing twelve tables.

T. Hägg, *The Novel in Antiquity* (Berkeley—Los Angeles: University of California Press, 1991, paper $14.95) 276 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 82-45906. ISBN: 0-520-07638-9.

The revised paperback edition of the work described in *NTA* 30, p. 248, this volume discusses the ideal Greek novel, the social background and first readers, the literary pedigree, the development from historical novel to medieval "popular book," the new heroes (apostles, martyrs, saints), the Roman comic novel, and the renaissance of the Greek novel. Hägg is professor of classical philology at the University of Bergen.

D. M. HAY (ED.), *Both Literal and Allegorical. Studies in Philo of Alexandria's* Questions and Answers on Genesis and Exodus, Brown Judaic Studies 232 (Atlanta: Scholars Press, 1991, $59.95) xiii and 256 pp. Bibliography. Indexed. LCN: 91-30913. ISBN: 1-55540-632-7.

The seven articles in this volume concern various aspects of Philo's *Questions and Answers on Genesis and Exodus:* E. Hilgert on texts and translations, J. R. Royse on *Questions* on Exodus 1:6, A. Terian on the priority of the *Questions* among Philo's exegetical commentaries, D. T. Runia on secondary texts in Philo's *Questions,* Hay on references to other exegetes, G. E. Sterling on whether Philo's *Questions* are prolegomena or afterthought, and A. Méasson and J. Cazeaux on the relation of *Questions on Genesis* to the treatises.

Heirs of the Septuagint. Philo, Hellenistic Judaism and Early Christianity. Festschrift for Earle Hilgert, ed. D. T. Runia, D. M. Hay, and D. Winston, Studia Philonica Annual 3 (Atlanta: Scholars Press, 1991, $74.95) 397 pp., frontispiece. Bibliography. Indexed. ISBN: 1-55540-625-4.

This volume honoring Professor Hilgert is also volume 3 of *Studia Philonica Annual.* It contains articles by B. L. Mack on wisdom and apocalyptic in Philo; Hay on Philo's view of himself as an exegete; R. Hamerton-Kelly on allegory, typology, and sacred violence; J. Laporte on the high priest in Philo; H. Weiss on Philo on the Sabbath; Winston on aspects of Philo's linguistic theory; R. Radice on the theory of the ideas as the thoughts of God; M. Alexandre on the art of periodic composition in Philo; L. L. Grabbe on Philo and haggada; J. R. Royse on Philo, κύριος, and the Tetragrammaton; J. Riaud on the Therapeutae of Alexandria in the light of Philo's *Life of Moses* 2:67; J. Neusner on the Mishnah's philosophical method; P. Borgen on Jn 5:1-18 and an analogous controversy in Philo; J. Cazeaux on the rhetoric in 2 Peter; D. R. Schwartz on new and old wine in Acts 2; T. H. Tobin on Christ as the goal of the Law (Rom 10:4); J. P. Martín on Philo and Augustine; Runia on Philo in five letters of Isidore of Pelusium; A. Terian on strange interpolations in Philo's *Questions on Exodus;* and A. Mendelson on Philo in the works of C. Kingsley and F. Warner. Also included are a photograph of the honoree, a personal appreciation of him by C. S. Dudley and M. M. Mitchell, the annotated Philo bibliography for 1987-88 (by Runia, Radice, and P. A. Cathey), and the provisional bibliography for 1989-91.

Jahrbuch für Antike und Christentum 33 · 1990 (Münster: Aschendorff, 1991, cloth DM 98, paper DM 88) 283 pp., frontispiece, 2 plates, 24 figs. ISBN: 3-402-08534-8 (cloth), -08535-6 (paper).

The one article in this fascicle [see *NTA* 35, p. 127] most pertinent to the NT world is by O. Hiltbrunner on why some Jews and early Christians did not want to be called φιλάνθρωποι [§ 36-622]. The other major articles are by V. Buchheit, K. Schäferdiek, M. Durst, G. Wirth, L. V Rutgers, C. Jäggi, D. Piguet-Panayotova, G. Steigerwald, and J. Engemann. Also included are ten book-reviews and two reports. The volume is dedicated to B. Kötting on his 80th birthday.

Loyalitätskonflikte in der Religionsgeschichte. Festschrift für Carsten Colpe, ed. C. Elsas and H. G. Kippenberg (Würzburg: Königshausen & Neumann, 1990, paper DM 48) ix and 386 pp., frontispiece. Bibliographies. Indexed. ISBN: 3-88479-505-8.

Of the twenty-seven articles prepared to honor Professor Colpe on his 60th birthday, those most pertinent to the NT world are by J. Neusner on Judaism's politics of hierarchization, K. Berger on loyalty as the problem of NT hermeneutics, H. D. Betz on the NT and Greek-Hellenistic tradition, I. P. Culianu on the system of gnosticism and a vision of history (loyal to history), B. Gladigow on conflicts of orientation and loyalty in Greek religion, J. J. Collins on deferred eschatology in the Jewish Diaspora (Nebuchadnezzar and the kingdom of God), Kippenberg on secret books of revelation and conflict of loyalty in ancient Judaism, Elsas on arguments for rejecting the ruler cult in Jewish and gnostic tradition, P. Nagel on the typology of suffering in Manichaeism, K. Rudolph on the problem of conflicts of loyalty in gnosticism, H.-M. Schenke on the conflict between Jesus' disciples and the Baptist community in light of the Fourth Gospel, and H. J. W. Drijvers on Adam and the true prophet in the Pseudo-Clementines. A bibliography of Colpe's publications is included.

K. W. LUCKERT, *Egyptian Light and Hebrew Fire. Theological and Philosophical Roots of Christendom in Evolutionary Perspective,* SUNY Series in Religious Studies (Albany, NY: State University of New York Press, 1991, cloth $49.50, paper $16.95) viii and 347 pp., 11 figs. Bibliography. Indexed. LCN: 91-11980. ISBN: 0-7914-0967-8 (cloth), -0968-6 (paper).

Luckert, professor of history of religions at Southwest Missouri State University, examines the relations among ancient Egyptian religion, the Hebrew tradition, Greek philosophy, and early Christianity. He contends that ancient Egyptian civilization and its concomitant religiosity provided Hebrew religious tradition with its raison d'être, that Egyptian theology furnished Greek philosophers (beginning with the Ionians and ending with the Neoplatonists) with their ontological presuppositions, and that Hebrew and Egyptian religion assisted by Neoplatonism contributed content and structure to orthodox Christian theology.

H. O. MAIER, *The Social Setting of the Ministry as Reflected in the Writings of Hermas, Clement and Ignatius,* Dissertations SR 1 (Waterloo, Ont.: Wilfrid Laurier University Press, 1991, paper $25) viii and 230 pp. Bibliography. ISBN: 0-88920-995-2. Distributed in the USA by Humanities Press, Atlantic Highlands, NJ.

Prepared as a doctoral dissertation under the direction of M. Wiles and presented to the University of Oxford, this volume argues that the church meeting in households provided the social setting for the development of leadership structures in some early churches. After discussing the traditional Greco-Roman household as well as pagan and Jewish groups organized along household lines, it examines the evidence for house churches and house-church leadership in the Pauline corpus, *Shepherd of Hermas, 1 Clement,* and the letters of Ignatius, respectively.

B. MCGINN, *The Foundations of Mysticism,* The Presence of God: A History of Western Christian Mysticism 1 (New York: Crossroad, 1991, $39.50) xxii and 494 pp. Bibliography. Indexed. LCN: 91-23931. ISBN: 0-8245-1121-2.

The first volume in this four-volume history and theology of Western Christian mysticism begins with a treatment of the historical roots: the Jewish matrix, the Greek contemplative ideal, Jesus as the presence of God on earth, mystical elements in early Greek Christianity, and the monastic turn and mysticism. Then it deals with the birth of Western mysticism, with particular attention to early Latin mysticism and to Augustine as the founding father. A 79-page appendix discusses various approaches (theological, philosophical, and comparativist and psychological) to the study of mysticism. McGinn is professor of historical theology and the history of Christianity at the Divinity School of the University of Chicago.

J. MCRAY, *Archaeology and the New Testament* (Grand Rapids: Baker, 1991, $39.95) 432 pp., 32 figs., 8 maps, 5 tables. Illustrated. Indexed. LCN: 91-11663. ISBN: 0-8010-6267-5.

McRay, professor of NT at Wheaton College Graduate School in Illinois, seeks to provide an introduction to the current study of archaeology as it relates to the NT period. After explaining the role and method of archaeological excavation, he treats the architecture of NT times (city layouts and civic structures, religious and domestic structures), the building program of Herod the Great (Jerusalem and elsewhere), archaeology and the life of Christ (Galilee and Judea), and archaeology and the church (cities in Asia Minor, Macedonian cities and Athens, Corinth and Rome, ancient documents). L. T. Geraty has provided a two-page foreword.

G. R. S. Mead, *The Hymns of Hermes* (Grand Rapids: Phanes, 1991, paper $7) 83 pp., frontispiece. LCN: 91-27216. ISBN: 0-933999-17-8.

After general comments about Hermetic gnosis and the place of Hermes Trismegistus in it, this booklet provides English translations and interpretations for hymns of Hermes: "A Triple Trisagion," "A Hymn to All-Father God," "The Secret Hymnody," "A Hymn of Grace for Gnosis," and "A Song of Praise to the Aeon." A 20-page introduction by S. A. Hoeller places Mead's work (1863-1933) in the context of research over the past hundred years.

Mémorial Jean Starcky. Vol. 1, *Textes et études qumrâniens,* ed. É. Puech and F. García Martínez, Revue de Qumran 57-58 (Paris: Gabalda, 1991, paper 620 F) ix and 314 pp., 6 plates. Bibliography. ISSN: 0035-1725.

This memorial volume honoring the late Professor Starcky (1909-88) contains a three-page foreword by the editors, a photograph of Starcky, a nine-page biographical sketch by Puech, and a bibliography of Starcky's publications between 1937 and 1989. Then it provides editions of three Qumran texts: Puech on *Testament of Qahat* (4QTQah), M. S. Smith on 4Q462 (narrative) fragment 1, and J. Trebolle Barrera on 4QJudges^{b}. The sixteen remaining studies are by M. O. Wise on 4QFlorilegium and the temple of Adam, J. M. Baumgarten on the seductress in 4Q184, A. Caquot on 4QMess Ar 1 i 8-11, S. A. White on special features of four manuscripts (4QDeut$^{a, c, d, g}$), E. Tov on Deuteronomy 12 and 11QTemple 52–53, M. Weinfeld on God versus Moses in *Temple Scroll* (see Jn 12:48-49), M. Delcor on the feast of Tabernacles in *Temple Scroll* and *Jubilees,* L. H. Schiffman on the law of vows and oaths (Num 30:3-16) in *Zadokite Fragments* and *Temple Scroll,* G. J. Brooke on the Messiah of Aaron in *Damascus Document,* J. Maier on CD 5:2-5 (from Eleazar to Zadok), M. A. Knibb on CD 7:9b–8:2a and 19:5b-14, P. Grelot on the ancient priestly practice of sacrifices in Aramaic *Testament of Levi,* E.-M. Laperrousaz on the Teacher of Righteousness and the Jerusalem Temple, P. R. Davies on communities at Qumran and the case of the missing "teacher," García Martínez on traditions common to *4 Ezra* and Qumran manuscripts, and A. Catastini on the development of the OT text from Qumran to the Masoretic text. The second volume honoring Starcky will contain seven articles.

L. Moraldi, *Vangelo arabo apocrifo dell'Apostolo Giovanni da un Manoscritto della Biblioteca Ambrosiana,* Di fronte e attraverso 285, Biblioteca di cultura medievale (Milan: Jaca Book, 1991, paper 29,000 L) 217 pp. Bibliography. ISBN: 88-16-40285-7.

Based on an Arabic manuscript in the Ambrosian Library in Milan (ms E 96 sup), the Italian version of the *Arabic Apocryphal Gospel of the Apostle John* appears according to the following general outline: creation of the universe; the intervention of God; Jesus, nature, and Jewish society; Jesus and his disciples; Jesus' slow departure from his disciples; good-bye to Jerusalem, greeting to the disciples, air of sadness; passion, death, and resurrection; bafflement and mystery; and the community of believers. Also included are a 26-page introduction to the text and notes below the translation. The Arabic version was based on a Syriac original from an Egyptian monastery in the early 8th century A.D. Moraldi is the author of *Le Apocalissi gnostiche* (1987) and *I Vangeli gnostici* (1988).

C. Müller-Kessler, *Grammatik des Christlich-Palästinisch-Aramäischen.* Teil 1, *Schriftlehre, Lautlehre, Formenlehre,* Texte und Studien zur Orientalistik 6 (Hildesheim—Zurich—New York: Olms, 1991, paper DM 58) xxxiv and 342 pp., 14 plates, map. Bibliography. Indexed. ISBN: 3-487-09479-7.

Christian-Palestinian Aramaic is extant in inscriptions and manuscripts dating from the 5th to the 8th century A.D. as well as literary sources from the 10th and 11th centuries. After an introduction to Christian-Palestinian Aramaic and its extant sources, this grammar treats orthography (script, doubling of consonants, diacritical signs, etc.), phonology (phonetic structure, sound changes, accents and phonetics in words and sentences), and morphology (pronouns, nouns, numerals, particles, verbs). Also included are a 64-page index of words and photographs of fourteen texts. The work is based on a doctoral dissertation that was awarded the Ernst Reuter Prize at the Free University of Berlin in 1989.

J. NEUSNER, *The Bavli's One Statement. The Metapropositional Program of Babylonian Talmud Tractate Zebahim Chapters One and Five,* South Florida Studies in the History of Judaism 30 (Atlanta: Scholars Press, 1991, $69.95) xxviii and 254 pp. Indexed. LCN: 91-29535. ISBN: 1-55540-637-8.

With this volume Neusner begins the process of identifying what the authors of the Babylonian Talmud wished to say in the substrate of their discourse: the metapropositions that hold together and impart cogency to the numerous propositions, in detail, of which their document is composed. He first defines a metapropositional statement, describes Bavli's one voice and one statement as the literary-rhetorical foundation of an inquiry into its metapropositional repertoire, and calls the composite the building block of talmudic discourse. Then he considers the metapropositional program of *b. Zebaḥim* 1 and deals with analogical-contrastive thinking and the problem of dialectical thought in *b. Zebaḥim* 5. He concludes with comments on the need for listening to the Bavli's own statement.

J. NEUSNER, *The Bavli's One Voice. Types and Forms of Analytical Discourse and their Fixed Order of Appearance,* South Florida Studies in the History of Judaism 24 (Atlanta: Scholars Press, 1991, $89.95) xxix and 536 pp. Indexed. LCN: 91-12742. ISBN: 1-55540-604-1.

This volume deals with the problem of who speaks through the Babylonian Talmud: Is it the voice of the penultimate and ultimate authorship, or does it resonate with the voices of a variety of authors and authorships? After presenting a structured English translation of tractate *Temura* in the Babylonian Talmud, it proposes the hypothesis that the Babylonian Talmud is "a set of well-crafted composites, which are formulated and then ordered in conformity to a few rules of composite making, which we may readily identify." Then it tests this hypothesis with reference to ten other tractates (*Sukka, Keritot, ʿArakin,* etc.) and concludes that the Bavli throughout speaks in a single and singular voice. Two appendixes are included.

J. NEUSNER, *The City of God in Judaism and Other Comparative and Methodological Studies,* South Florida Studies in the History of Judaism 23 (Atlanta: Scholars Press, 1991, $74.95) xii and 353 pp. Indexed. LCN: 91-32494. ISBN: 1-55540-586-X.

The eighteen chapters in this volume concern the documentary method in studying formative Judaism; the social setting of holy writing; the intellectual setting of holy writing; the philosophical Judaism of the Mishnah, Tosefta, and tannaitic midrash compilations; the religious Judaism of the Talmud of the Land of Israel, *Genesis Rabba,* and *Leviticus Rabba;* the categorical reformation of Judaism as a religion; from philosophy to religion; the City of God in the social order according to the rabbis and Augustine; how "eternity" is to be understood in the theology of Judaism; history in Judaism; the rehabilitation of taxonomic logic in *Sifra* and the Judaic concept of how through the Torah we enter into the mind of God; whether Judaism is a biblical religion; *Judaism in the Matrix of Christianity;* whether the Babylonian Talmud is a system or a tradition; the importance of an analytical reference system in translating rabbinic documents; H. Maccoby's red cow and Neusner's [see § 35-450]; D. Boyarin's version of midrash; and what Judaism teaches about religion in general.

J. NEUSNER, *Judaism in the Matrix of Christianity,* South Florida Studies in the History of Judaism 8 (Atlanta: Scholars Press, 1991, $64.95) lxxxv and 148 pp. Indexed. LCN: 91-3565. ISBN: 1-55540-607-6.

The first edition of this work was described in *NTA* 31, p. 257. This printing contains a new 21-page preface and a new 46-page introduction that place this book in the context of Neusner's other research.

J. Neusner, *The Rules of Composition of the Talmud of Babylonia. The Cogency of the Bavli's Composite,* South Florida Studies in the History of Judaism 13 (Atlanta: Scholars Press, 1991, $59.95) xxiv and 253 pp. Indexed. LCN: 91-119. ISBN: 1-55540-538-8.

This volume seeks to show that the authorships of the Babylonian Talmud followed not only rules of language but also laws of composition. It first sets forth the theory under the following headings: the rules of composition and why they matter, the composite and the composition, and forms and compositions. Then it provides examples of this method of composition with reference to *b. ʿAboda Zara* 1 (classifying composites—the forms of Mishnah criticism), and *b. Baba Meṣiʿa* 2a-5b (the sequence of the forms of Mishnah composition). Three appendixes are included.

J. Neusner, *The Talmud. A Close Encounter* (Minneapolis, MN: Fortress, 1991, paper $12.95) xi and 186 pp. Indexed. LCN: 91-17994. ISBN: 0-8006-2498-X.

This introduction to the Babylonian Talmud deals with three basic questions: What is this? Why this, not that? So what? After explaining how to approach the Talmud, it describes the Talmud inductively, shows how to analyze the Talmud, and reflects on interpreting the Talmud (its place in history, and why it became Judaism). Neusner concludes that the Babylonian Talmud became the definitive form of Judaism because it accomplished the nearly perfect union of Scripture and Mishnah.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 25A, *Tractate Abodah Zarah Chapters 1-2;* vol. 25B, *Chapters 3-5,* Brown Judaic Studies 227-228 (Atlanta: Scholars Press, 1991, $59.95 each) xxv and 196 pp., xxv and 204 pp. Indexed. LCN: 91-4702. ISBN: 1-55540-594-0 (vol. 25A), -595-9 (vol. 25B).

Tractate *ʿAboda Zara* deals with the laws governing the relationship between Israelites and Gentiles, with special reference to Israelites' treating as absolutely taboo all that has been connected with Gentiles' cultic activity. After a five-page introduction to *ʿAboda Zara,* these volumes present structured translations of the Babylonian Talmud tractate along with comments that bring out the literary movement of the text. An appendix to the second volume replies to E. P. Sanders's *Jewish Law from Jesus to the Mishnah* [§ 36-507r]. This volume (and other volumes in the series) contains a preface by Neusner that explains the translation project and relates it to his other research.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 28C, *Tractate Zebahim Chapters 9-14,* Brown Judaic Studies 234 (Atlanta: Scholars Press, 1991, $64.95) xiv and 240 pp. Indexed. LCN: 91-14542. ISBN: 1-55540-606-8.

Tractate *Zebaḥim* deals with the laws governing the correct presentation of the blood and meat of sacrificial animals at the altar of the Jerusalem Temple. After a ten-page introduction to the tractate as a whole, this volume provides structured translations of folios 83a to 120b of the Bavli's *Zebaḥim* along with brief comments on the literary movement of the text. The two appendixes treat the transformation of Judaism between A.D. 200 and 400 ("from Mishnaic philosophy to talmudic religion"), and the social setting of "holy writing."

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 31A, *Tractate Bekhorot Chapters 1-4;* vol. 31B, *Chapters 5-9,* Brown Judaic Studies 219-220 (Atlanta: Scholars Press, 1990, $54.95, $59.95) xvi and 166 pp., xix and 196 pp. Indexed. LCN: 90-20470 (vol. 31A), 90-20469 (vol. 31B). ISBN: 1-55540-553-3 (vol. 31A), -554-1 (vol. 31B).

Tractate *Bekorot* deals with the laws governing the first born of the ass, clean cattle, and human beings. After a brief introduction to the tractate, these volumes provide structured translations for the Babylonian Talmud's treatment of these topics. Interspersed in the translations are brief comments that clarify the literary structure and logic of the text.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 33, *Temurah,* Brown Judaic Studies 218 (Atlanta: Scholars Press, 1990, $59.95) xvi and 221 pp. Indexed. LCN: 84-1439. ISBN: 1-55540-521-5.

The rule of substitution connected with the consecration of animals (see Lev 27:10) is the topic of tractate *Temura.* After a five-page introduction, this volume presents a structured translation of Bavli's *Temura* along with brief comments that explain the structure and movement of the text.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 34, *Tractate Keritot,* Brown Judaic Studies 223 (Atlanta: Scholars Press, 1991, $59.95) xvi and 202 pp. Indexed. LCN: 91-4700. ISBN: 1-55540-546-0.

Tractate *Keritot* deals with the violations of the law that are penalized by the punishment of extirpation, with premature death as the most severe punishment. After a four-page introduction to Bavli's *Keritot,* the volume provides a structured translation of the text along with brief comments on the literary movement of the text.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 36A, *Tractate Niddah Chapters 1-3;* vol. 36B, *Chapters 4-10,* Brown Judaic Studies 221-222 (Atlanta: Scholars Press, 1990, $54.95, $59.95) xvi and 189 pp., xvi and 236 pp. Indexed. LCN: 90-20472 (vol. 36A), 90-20471 (vol. 36B). ISBN: 1-55540-555-X (vol. 36A), -556-8 (vol. 36B).

Tractate *Niddah* deals with the uncleanness affecting a woman in her menstrual period, after childbirth (see Leviticus 12), by reason of flux (see Leviticus 15), and addresses the resolution of doubts concerning any of these sources of uncleanness. After a fourteen-page introduction to the tractate, these volumes present structured translations for the tractate *Niddah* in the Babylonian Talmud as well as brief explanations of the literary structure and logic of the text.

G. W. E. Nickelsburg and M. E. Stone, *Faith and Piety in Early Judaism. Texts and Documents* (Philadelphia: Trinity Press International, 1991, paper $14.95) xxi and 234 pp. Bibliographies. Indexed. LCN: 91-12033. ISBN: 1-56338-012-9.

The paperback edition of an anthology of Jewish texts from the 2nd century B.C. to the 1st century A.D. [*NTA* 27, p. 354]. The texts appear under six headings: sects and parties; Temple and cult; ideals of piety; deliverance, judgment, and vindication; the agents of divine deliverance; and Lady Wisdom and Israel.

D. K. Ogden, *Where Jesus Walked. The Land and Culture of New Testament Times* (Salt Lake City, UT: Deseret Book, 1991, $16.95) viii and 171 pp., 7 maps. Illustrated. Indexed. LCN: 91-11411. ISBN: 0-87579-530-7.

This volume seeks to identify and explain geographical features in the Gospels and other NT texts according to the following outline: geography, landscapes, and roads; regions and settlements in the Holy Land; surrounding nations; water resources and uses; climate, weather, and natural phenomena; minerals and ores; agriculture, horticulture, and viticulture; natural vegetation; livestock, herding, and fishing; animal life; trading and economy; and Jerusalem and the Temple. Ogden, now at Brigham Young University, guided professors and students through the Holy Land for many years.

The Old Testament in Syriac According to the Peshitta Version. Part 1, fascicle 2, *Leviticus—Numbers—Deuteronomy;* part 2, fascicle 1b, *Joshua* (Leiden: Brill, 1991, 240 gld.) xxix and 425 pp. ISBN: 90-04-09091-6.

The aims and procedures of the Leiden Peshitta project were described in *NTA* 17, p. 262 [see also 18, p. 402]. This volume takes as its base text MS 7a1 (= Milan, Ambrosian Library, MS B.21 Inferiore) and provides two apparatuses as well as indications about the availability and/or state of preservation of the manuscripts. The edition of Leviticus was prepared by D. J. Lane, Numbers by A. P. Hayman, Deuteronomy by W. M. van Vliet (on the basis of material collected and studied by J. H. Hospers and H. J. W. Drijvers), and Joshua by J. E. Erbes. For each book there is an introduction that describes the available manuscripts and other textual evidence. The fascicle containing Genesis and Exodus appeared in 1977.

C. Padilla, *Los milagros de la "Vida de Apolonio de Tiana." Morfología del relato de milagro y géneros afines,* Estudios de Filología Neotestamentaria 4 (Córdoba: Ediciones El Almendro, 1991, paper) 263 pp. Bibliography. ISBN: 84-86077-93-1.

Applying the framework developed by J. Peláez del Rosal in *Los milagros de Jesús en los Evangelios sinopticos* [*NTA* 30, p. 356], this volume investigates the morphology of the miracle stories and related genres in Philostratus' *Life of Apollonius of Tyana.* After describing the work's setting and delimiting the corpus of texts, it provides a functional analysis first of the miracle stories related to Apollonius and then of the narratives with structures parallel to the miracle stories. Padilla concludes by proposing a new classification for Apollonius' miracles (healings, as well as manifestations of wisdom, power, and knowledge) and by sketching the figure of Apollonius emerging from the accounts. The 77-page appendix presents the pertinent Greek texts in both syntagmatic and paradigmatic orders.

D. M. Parrott (ed.), *Nag Hammadi Codices III,*3-4 *and V,*1 *with Papyrus Berolinensis 8502,*3 *and Oxyrhynchus Papyrus 1081. Eugnostos and the Sophia of Jesus Christ,* Nag Hammadi Studies 27 (Leiden—New York: Brill, 1991, 145 gld. or $76) xxiii and 216 pp. Bibliography. Indexed. LCN: 91-19243. ISBN: 90-04-08366-9.

The four tractates in this volume are two versions of *Eugnostos* and two of *Sophia of Jesus Christ.* They are presented in parallel form because of the large amount of common material. Thus the Coptic texts and English translations of *Eugnostos* (NHC V and III) appear on the left-hand pages, and the two texts and translations of *Sophia* (NHC III, BG) are on the right-hand pages. Also included are a thirty-page introduction, a synopsis of the parallels, brief notes below the texts, three pages of endnotes, word indexes, and an appendix on the Greek fragments of *Sophia* in Papyrus Oxyrhynchus 1081. Parrott was the editor of *Nag Hammadi Codices V,*2-5 *and VI with Papyrus Berolinensis 8502,*1 *and* 4 [*NTA* 24, p. 320].

A. Piñero (ed.), *Orígenes del cristianismo. Antecedentes y primeros pasos* (Córdoba: Ediciones El Almendro, 1991; Madrid: Universidad Complutense) 476 pp. Indexed. ISBN: 84-86077-95-8 (EEA).

The initial nine chapters in this volume concern Palestine in the 1st century A.D. (by S. Ben-Ami), the religious framework of primitive Christianity (separate chapters by Piñero and J. Montserrat Torrents), the heritage of the Hebrew Bible (Piñero), the heritage of the Hebrew Bible in Mark's Gospel (M. Pérez Fernández), Jewish sects in Jesus' time (A. Oppenheimer), the Dead Sea scrolls and Christian origins (Y. Shavit), Jewish apocalypticism as the mother of Christian theology (F. García Martínez), and apocalyptic elements in the NT (Piñero). The next five chapters deal with the beginnings and evolution of primitive Christianity: Jesus and the kingdom, the primitive communities, and Jewish Christianity (J. Peláez); Paul and Diaspora Judaism (D. Mínguez); the Johannine circle, Hellenism, and gnosis (D. A. Black); ideological evolution within the NT (G. Puente Ojea); and the formation of the NT and the NT canon (Piñero). Piñero has provided a 54-page epilogue on the various perspectives in the book.

B. Pixner, *Wege des Messias und Stätten der Urkirche. Jesus und das Judenchristentum im Licht neuer archäologischer Erkenntnisse,* ed. R. Riesner (Giessen—Basel: Brunnen, 1991, paper DM 48) 435 pp., 7 plates, 80 figs. Bibliography. Indexed. ISBN: 3-7655-9802-X.

The twenty-five articles in this collection appear under five headings: the birth of the Messiah (two), the Messiah in Galilee (six), Essenes and Nazarenes (four), the Messiah in Jerusalem (six), and the community of the Messiah (seven). The topics include Mary in David's house [§ 35-1098], Tabgha (1990), the Qumran *Copper Scroll* [§ 29-343], the praetorium of Pilate (1987), the apostolic synagogue on Mount Zion [§ 34-1405], the Essene

Quarter and the early church, and Luke and Jerusalem (1984). Also included are a fourteen-page introduction by Riesner, a chronology of Jesus' public activity, and a bibliography of Pixner's publications.

P. PRIGENT, *L'image dans le judaïsme. Du IIe au VIe siècles,* Le Monde de la Bible 24 (Geneva: Labor et Fides, 1991, paper 35 SFr) 236 pp., 8 plates, 61 figs. Bibliographies. ISBN: 2-8309-0632-2.

The simplified version of *Le Judaïsme et l'image* [*NTA* 35, p. 269], this volume first traces the development of Jewish art up to ca. A.D. 135 and reviews rabbinic positions about artistic representation. Then it considers the synagogues and their symbolisms, biblical scenes and themes represented in synagogues, the motifs borrowed from paganism, the art-work at the Dura-Europos synagogue, the evidence of the manuscripts, and the Catacomb of the Via Latina. A four-page glossary of technical terms is included.

J. B. PRITCHARD (ED.), *The Harper Concise Atlas of the Bible* (New York: HarperCollins, 1991, $30) 151 pp. Illustrated. Bibliography. Indexed. ISBN: 0-06-270029-4.

For this concise edition of the atlas described in *NTA* 32, p. 273 much of the text has been rewritten to exclude some peripheral matters and to present others in shorter form. The process of condensing has been guided by the assumption that the Bible is of primary interest to users of the concise atlas. New maps have been produced to combine information formerly given on two or more maps. Also included are indexes of biblical references and personal names, as well as a short bibliography.

Proceedings of the Tenth World Congress of Jewish Studies. Jerusalem, August 16-24, 1989. Division A, *The Bible and Its World* (Jerusalem: World Union of Jewish Studies, 1990, paper $20) v and 418 pp., 12 figs. Bibliographies. ISSN: 0333-9068. Distributed by the Magnes Press, Jerusalem.

Of the thirty-four articles in English (one in French) in this volume those most pertinent to the NT field are by M. Augustin on the role of Simeon in Chronicles and in Jewish writings of the Hellenistic-Roman world, M. J. Bernstein on epithets of Moses in targumic literature, B. Grossfeld on MS Paris Heb. 110 of *Second Targum of Esther,* L. H. Schiffman on the prohibition of animal skins in *Temple Scroll* and 4QMMT, W. O. McCready on temple and *Temple Scroll,* S. Iwry on *Damascus Document,* M. A. Sweeney on Davidic typology in the forty-year war between the sons of light and the sons of darkness, A. Crown on whether the Qumran community or the Samaritans had a closer connection with the NT, E. G. Chazon on whether 4QDibre Ham-me'orot is liturgy or literature, J. Genot-Bismuth on an anthropological approach to the Qumran *tĕpîllîn,* L. J. Prockter on Torah as a fence against apocalyptic (Sir 3:17-24), N. G. Cohen on "contemporary" political overtones of Philo's *Special Laws* 4:151-159, and L. H. Feldman on Josephus' portrait of Jacob. Of the nineteen articles in the Hebrew section four deal with topics relevant to the NT era: E. Qimron on terminology for intention used in the legal texts of the Dead Sea scrolls, B. Nitzan on obligatory prayer in Qumran and in *kĕlal yiśrāʾel,* M. Bar-Ilan on the geographical origin of *The Words of Gad the Seer,* and J.-G. Kahn on the meaning of the confusion of tongues according to Philo.

Proceedings of the Tenth World Congress of Jewish Studies. Jerusalem, August 16-24, 1989. Division B, vol. 1, *The History of the Jewish People* (Jerusalem: World Union of Jewish Studies, 1990, paper $23) vi and 612 pp., 20 figs. Bibliography. ISSN: 0333-9068.

The papers in this volume, all in Modern Hebrew, most pertinent to the NT world are by S. Safrai on Jesus as a *hāsîd;* J. Patrich on the golden vine, the sanctuary portal, and its depiction on the Bar Kokhba coins; A. Oppenheimer on Tyre and Israel in the mishnaic and talmudic periods; M. Mach on the separation of Christianity from Judaism in light of the debate on biblical interpretation in the 2nd century A.D.; J. Schwartz on Gallus, Julian the Apostate, and anti-Christian polemic in *Pesikta Rabbati;* D. Adan-Bayewitz on an archaeological-archaeometric approach to talmudic archaeology; Z. Ilan on the excavations at the synagogues of Ma‘on and Anim in the southern part of the Hebron hills; D. Amit on a marble menorah from an ancient synagogue at Tel Ma‘on; and A. Negev on Oboda as a royal city and a center of cult.

A. RAPOPORT-ALBERT (ED.), *Essays in Jewish Historiography* (reprint; Atlanta: Scholars Press, 1991, $69.95) xvi and 190 pp. LCN: 91-17553. ISBN: 1-55540-561-4.

First published in 1988 as *Beiheft* 27 to *History and Theory* (Middletown, CT: Wesleyan University Press), this volume presents nine essays on various aspects of the history of Judaism portrayed through theories of history writing. The two articles most pertinent to the NT period are by S. J. D. Cohen on history and historiography in Josephus' *Against Apion*, and J. Neusner on Judaic uses of history in talmudic times. The other contributors are R. Chazan, B. Chiesa, L. Jacobs, R. Bonfil, N. Zemon Davis, Rapoport-Albert, and M. A. Meyer. Also included are a ten-page introduction by Neusner, and his review of M. A. Meyer (ed.), *Ideas of Jewish History* (1974).

K. S. SACKS, *Diodorus Siculus and the First Century* (Princeton, NJ: Princeton University Press, 1990, $29.95) xii and 242 pp. Bibliography. Indexed. LCN: 90-31253. ISBN: 0-691-03600-4.

Sacks, professor of history and classics at the University of Wisconsin at Madison and author of *Polybius on the Writing of History* (1981), argues that Diodorus himself, influenced by contemporary political and aesthetic considerations, was responsible for much of the non-narrative material and determined the overall shape and main themes of his *Bibliotheke*. He develops this thesis with reference to Diodorus' use of conventions in history writing (prologues, organizational markers, speeches, polemics), his approaches to the broad themes of historiography (character assessments, the power of fortune, the rise and fall of empires, human progress, universalism), and his attitude toward Rome and its effect on the shape and bias of his work.

P. SCHÄFER (ED.), *Übersetzung der Hekhalot-Literatur*. Band 4, *§§ 598-985*, Texte und Studien zum Antiken Judentum 29 (Tübingen: Mohr-Siebeck, 1991, DM 98) xlv and 208 pp. ISBN: 3-16-145745-5.

The previous two volumes of German translations of the Hekhalot literature were described in *NTA* 32, pp. 274-275 and 35, p. 132. This volume deals with pericopes §§ 598-985 in *Synopse zur Hekhalot-Literatur* [*NTA* 26, pp. 348-349], and provides the "macro-forms" of *Ḥarba de-Moshe*, *Merkaba Rabba*, and *Shi‘ur Qoma* as well as the remaining texts to the end. A 39-page introduction and textual notes are included. Schäfer prepared the volume in collaboration with K. Herrmann, L. Renner, C. Rohrbacher-Sticker, and S. Siebers. Volume one in the project (in preparation) will deal with §§ 1-80 (*3 Enoch*).

G. SCHÖLLGEN AND W. GEERLINGS, *Didache. Zwölf-Apostel-Lehre. Traditio Apostolica. Apostolische Überlieferung*, Fontes Christiani 1 (Freiburg—Basel—Vienna: Herder, 1991, cloth DM 53) 358 pp. Bibliography. Indexed. ISBN: 3-451-22201-9 (cloth), -22101-2 (paper).

After Schöllgen's nine-page introduction to the origin and development of early Christian church orders, this volume provides his seventy-page discussion of the content, origin, and textual tradition of *Didache*, as well as its Greek text with critical apparatus and German translation with notes below on facing pages. Then Geerlings presents a 66-page introduction to *Traditio Apostolica* (discovery and reconstruction, content) and the Latin (and Greek) text with critical apparatus and German translation with notes below on facing pages.

H. SHANKS ET AL., *The Dead Sea Scrolls After Forty Years* (Washington, DC: Biblical Archaeological Society, 1991, paper $7.95) x and 85 pp., 4 plates, map. Illustrated. LCN: 91-71320. ISBN: 0-9613089-7-4.

The four papers in this volume were prepared for a symposium held in October 1990 at the Smithsonian Institution in Washington, DC. They are by Shanks on the lasting excitement caused by the discovery of the Dead Sea scrolls, J. C. VanderKam on the implications of the scrolls for the history of Judaism and Christianity, P. K. McCarter on the mystery of *Copper Scroll,* and J. A. Sanders on the development of the biblical text. Discussions inspired by the papers are included.

I. SHATZMAN, *The Armies of the Hasmonaeans and Herod. From Hellenistic to Roman Frameworks,* Texte und Studien zum Antiken Judentum 25 (Tübingen: Mohr-Siebeck, 1991, DM 178) xv and 354 pp., 19 plates, 22 maps. Bibliography. Indexed. ISBN: 3-16-145617-3.

After discussing the military institutions characteristic of the Hasmonean state in relation to political developments, this volume describes on the basis of literary sources and archaeological findings the fortifications constructed by the Hasmoneans, and considers the confrontation between the Hasmonean state and the Nabatean kingdom. Then following a description of military and political events between 63 and 30 B.C. as the background for Herod the Great's rise to power, it deals with the size, structure, and nature of Herod's army in the period of the Augustan principate as well as the military installations he constructed in his realm, and treats Herod's relations with Jews, Greeks, and Nabateans. Shatzman concludes that the tactics and composition of the armies of the Hasmoneans and Herod bear witness to heavy Greek and Roman influence.

J. H. SIEBER (ED.), *Nag Hammadi Codex VIII,* Nag Hammadi Studies 31 (Leiden: Brill, 1991, 185 gld. or $103) xxxv and 301 pp. Bibliographies. Indexed. ISBN: 90-04-09477-6.

After B. Layton's three-page introduction to Nag Hammadi Codex VIII, this volume presents on facing pages the Coptic texts and English translations (with notes) of *Zostrianos* and *Letter of Peter to Philip.* For *Zostrianos* Layton prepared the Coptic text, and Sieber provided a 22-page introduction and the English version. For *Letter of Peter to Philip* (pp. 227-251) M. W. Meyer was responsible for the six-page introduction and English translation, and F. Wisse produced the edition of the Coptic text. Coptic, Greek, and proper-name indexes are supplied for each work.

M. S. SMITH, *The Origins and Development of the* Waw-*Consecutive. Northwest Semitic Evidence from Ugarit to Qumran,* Harvard Semitic Studies 39 (Atlanta: Scholars Press, 1991, $24.95) xiv and 100 pp. Bibliography. Indexed. LCN: 91-21323. ISBN: 1-55540-602-5.

This investigation of the history of the Hebrew *waw*-consecutive construction first examines its antecedents and grammatical origins with particular attention to the Amarna letters and the Ugaritic texts. Then it presents data and explanations for the development of the *waw*-consecutive in prose texts of the Hebrew Bible as well as North-West Semitic inscriptions. Finally it offers new data for the distribution of the *waw*-consecutive forms in the main Hebrew texts from Qumran: the Pesharim, *Rule of the Community* and related texts, *War Scroll, Temple Scroll,* and 4QMMT.

A. STEINSALTZ, *The Talmud. The Steinsaltz Edition. A Reference Guide* (New York: Random House, 1989, $45) ix and 323 pp. Illustrated. Indexed. LCN: 89-42911. ISBN: 0-394-57665-9.

Prepared in connection with the English edition of the Steinsaltz Talmud, this guide aims to foster understanding of the principles and ways of studying the Talmud, to clarify and provide precise understanding of a wide range of concepts, and to summarize general conceptual structures. Thus it provides beginners with information about the nature of the Babylonian Talmud, its historical background, its physical layout, language, guidelines for talmudic study, methodology, terminology, hermeneutical principles, halakic concepts and terms, weights and measures, rules governing halakic decision making, the Rashi script, and talmudic abbreviations.

D. STERN, *Parables in Midrash. Narrative and Exegesis in Rabbinic Literature* (Cambridge, MA—London: Harvard University Press, 1991, $34.95) xvi and 347 pp. Indexed. LCN: 91-2809. ISBN: 0-674-65447-1.

Stern, associate professor of postbiblical and medieval Hebrew literature at the University of Pennsylvania, investigates the midrashic parable (*māšāl*) in its conventional form as the King-parable in which the narrative's protagonist is a king symbolizing God. With particular attention to a group of twenty-four *měšālîm* drawn from *Lamentations Rabba,* he seeks to offer a full description of the *māšāl:* composition and exegetical technique, rhetoric, poetics, thematics, role in midrashic discourse, and place in the history of Hebrew literature. In the two appendixes he discusses nonparabolic narratives in rabbinic literature and provides the Hebrew texts of the *měšālîm* from *Lamentations Rabba.*

D. TRAKATELLIS, *The Transcendent God of Eugnostos. An Exegetical Contribution to the Study of the Gnostic Texts of Nag Hammadi,* trans. C. Sarelis (Brookline, MA: Holy Cross Orthodox Press, 1991, cloth $27.95, paper $19.95) xiv and 229 pp. Bibliography. Indexed. LCN: 91-32833. ISBN: 0-917651-87-1 (cloth), -89-8 (paper).

The English version of a doctoral dissertation written in Modern Greek [*NTA* 21, p. 355] and accepted by the Theological School at the University of Athens, this volume first offers basic historical, literary, theological, and bibliographic data related to *Eugnostos the Blessed.* Then it deals with the exegesis and analysis of the parts of *Eugnostos* that concern the transcendent God: the transcendent God in himself (71:13–73:17), and forefather and father (74:19–76:10). Finally it examines the theological and linguistic influences of ideas about transcendence in the philosophical section of *Eugnostos* on the theogonic exposition in the second section. The appendixes present (1) a transcription of the Coptic text, a Greek retroversion, and an English translation, and (2) a list of works in the Nag Hammadi codices and Berlin Codex 8502. Bishop Trakatellis is distinguished professor of Christian origins and biblical studies at Holy Cross Greek Orthodox School of Theology/Hellenic College in Brookline, MA.

P. W. VAN DER HORST, *Ancient Jewish Epitaphs. An introductory survey of a millennium of Jewish funerary epigraphy (300 BCE - 700 CE),* Contributions to Biblical Exegesis and Theology 2 (Kampen: Kok, Pharos, 1991, paper) 179 pp. Bibliography. Indexed. ISBN: 90-242-3307-0.

Van der Horst, professor of NT and the Jewish and Hellenistic milieu of early Christianity on the theological faculty of the University of Utrecht, seeks to introduce students of classical philology, ancient Judaism, and theology to the world of early Jewish funerary epigraphy. After dealing with general issues (sources, identification, dating, geographical spread), he treats the following topics: the languages; forms, formulas, and motifs; epithets; age at death; functions and professions; women; and death and afterlife. Finally he discusses the relevance of these epitaphs for the study of early Christianity and provides a small sample of ancient Jewish epitaphs in their original languages with translations and brief notes.

B. Z. WACHOLDER AND M. G. ABEGG (EDS.), *A Preliminary Edition of the Unpublished Dead Sea Scrolls. The Hebrew and Aramaic Texts from Cave Four,* vol. 1 (Washington, DC: Biblical Archaeological Society, 1991, $25) xiii and 118 pp. ISBN: 0-9613089-9-0.

Based on the concordance of nonbiblical texts from Qumran Caves 1-10 compiled in the late 1950s and early 1960s, this volume inaugurates a series of reconstructed versions of unpublished Hebrew and Aramaic writings from Qumran Cave 4. The first fascicle provides the fragments of *Damascus Document* found in eight manuscripts (4QD^{a-h}) as well as the remains of nine Essene calendars (4Q Mishmerot A-H and 4QS^{e}). In three appendixes the authors correlate the Cairo Geniza fragments of *Damascus Document* with the Cave 4 manuscripts, list the twenty-four priestly courses in 1 Chr 24:7-18, and provide the first six-year cycle according to the luni-solar calendar of Qumran.

J. J. Winkler, *Auctor & Actor. A Narratological Reading of Apuleius's* Golden Ass (Berkeley—Los Angeles—Oxford: University of California Press, 1991, paper $14.95) xiii and 340 pp., frontispiece. Bibliography. Indexed. LCN: 84-00182. ISBN: 0-520-07639-7.

The paperback edition of a work published in 1985, this narratological reading of Apuleius' *The Golden Ass* first investigates under the heading "truth" the interpretation of tales, the scrupulous reader, the contract, and the interlude (Socrates in motley). Then under "consequences" it discusses the duplicities of the *auctor/actor,* the prologue as conundrum, and the text's questions and the reader's answers. Finally under "conjectures" it deals with parody lost and regained, Isis and Aesop, and the gilding of the *Ass.* At the time of his death in 1990 Winkler was associate professor of classics at Stanford University.

U. Worschech, *Das Land jenseits des Jordan. Biblische Archäologie in Jordanien,* Studien zur Biblischen Archäologie und Zeitgeschichte 1 (Wuppertal—Zurich: Brockhaus, 1991, paper DM 29.80; Hamburg: Saatkorn-Verlag) 240 pp., 8 plates, 149 figs. Bibliography. Indexed. ISBN: 3-417-29801-6 (B), 3-8150-0821-2 (S-V).

Worschech, who teaches at Frankfurt and has directed an excavation project in Moab since 1983, presents this survey of the topography, archaeology, and history of the "land beyond the Jordan" in seven chapters: plateau, wadi valley, and depression; prehistoric burial chambers, stone artifacts and tools, and stone circles; cities, farmers, and nomads; Ammon, Moab, and Edom; kings and wars; great powers, small states, and vassals; and the end of the East Jordanian kingdoms and the beginning of the classical periods. The final chapter contains sections on Petra, the Nabateans, and Gerasa, with reference to the NT.

ADDITIONAL BOOKS RECEIVED

D. Cornell, *Beyond Accommodation. Ethical Feminism, Deconstruction, and the Law,* Thinking Gender (New York—London: Routledge, 1991, cloth $56.50, paper $14.95) ix and 239 pp. Bibliography. Indexed. LCN: 91-8554. ISBN: 0-415-90105-7 (cloth), -90106-5 (paper).

G. Galeota (ed.), *Roberto Bellarmino. Arcivescovo di Capua, teologo e pastore della Riforma Cattolica. Atti del Convegno Internazionale di Studi, Capua 28 settembre - 1 ottobre 1988* (2 vols.; Capua: Archidiocesi di Capua, 1990, paper) 929 pp. Illustrated. Bibliographies. Indexed.

A. Geyer and B. G. Green, *Lines in the Sand. Justice and the Gulf War* (Louisville, KY: Westminster/Knox, 1992, paper) 187 pp., 2 maps. Indexed. LCN: 91-35166. ISBN: 0-664-25301-6.

M. Ottosson, *Josuaboken. En programskrift för davidisk restauration,* Acta Universitatis Upsaliensis, Studia Biblica Upsaliensia 1 (Uppsala: Uppsala University, 1991, paper) 300 pp. Bibliography. Indexed. ISBN: 91-554-2782-0. Distributed by Almqvist & Wiksell International, Stockholm.

W. Reiser, *Hiob. Ein Rebell bekommt recht* (Stuttgart: Quell, 1991, paper DM 29.80) 208 pp. ISBN: 3-7918-1422-2.

T. Sternberg, *Orientalium more secutus. Räume und Institutionen der Caritas des 5. bis 7. Jahrhunderts in Gallien,* Jahrbuch für Antike und Christentum, Ergänzungsband 16 (Münster: Aschendorff, 1991, cloth DM 130, paper DM 120) 334 pp., 26 figs., 2 maps. Bibliography. Indexed. ISBN: 3-402-08529-1 (cloth), -08528-3 (paper).

LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston School of Theology

Lambrecht, Jan, S.J. (JL) Professor of New Testament, University of Louvain

Matthews, Christopher R. (CRM) Managing Editor

Pearson, Birger A. (BAP) Professor of Religious Studies, University of California, Santa Barbara, CA

Pilch, John (JP) Book Review Editor, *Biblical Theology Bulletin,* Catonsville, MD

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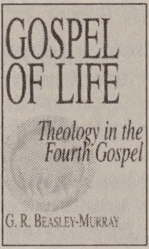

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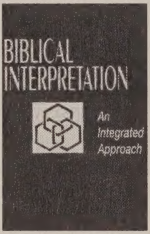

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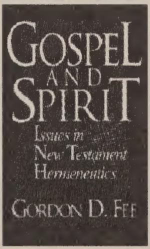

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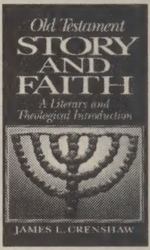

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

1101. R. D. Balge, "The Bible through the Ages: I. The Canon of Scripture," *Wisconsin Lutheran Quarterly* [Mequon, WI] 88 (4, '91) 280-293.

The article discusses the history of the OT canon, the debate about the OT Apocrypha, the history of the NT canon, and the NT Apocrypha and Pseudepigrapha. The canonical books themselves have the power to convince us of their authority. We know by faith that these books and only these books constitute the *norma normans.*—D.J.H.

1102. C. E. Carlston, "The Canon—Problems and Benefits," *Andover Newton Review* [Newton Centre, MA] 2 (1, '91) 33-43.

A slightly different form of the article published in *Bulletin of Christian Research Institute Meiji Gakuin University* [§ 35-509].—D.J.H.

1103. W. Moberly, "'Old Testament' and 'New Testament.' The Propriety of the Terms for Christian Theology," *Theology* 95 (763, '92) 26-32.

Contrary to J. F. A. Sawyer [§ 36-2], there is good reason to retain the terms "Old Testament" and "New Testament." Without appeal to the notion of dispensation—the coming of Christ changes things—there is no answer to the criticism that if Christians regard the Jewish Scriptures as authoritative, they should do what they say and not simply appropriate religious principles from them. The qualitative difference made by Christ is analogous to that made by the Sinai revelation to Moses vis-à-vis the patriarchal traditions.—D.J.H.

1104. R. Pritz, "New Testament Canon," *Jerusalem Perspective* [Jerusalem] 5 (1, '92) 10, 15.

It was not until A.D. 367 that Athanasius listed the twenty-seven books now accepted in the NT canon. The acceptance of the NT books as being from God was the result of a long process of testing. The main factors were these: written by an apostolic figure, and accepted by long usage among the churches.—D.J.H.

Interpretation

1105. J.-N. Aletti, "Exégèse biblique et sémiotique. Quels enjeux?" *RechSciRel* 80 (1, '92) 9-28.

Semiotics questions the ability of "classical" exegesis to have access to meaning, on the grounds that the latter reduces the text to the role of an object of knowledge. But is the opposition so clear-cut? The semiologist needs the literal sense and the narratological approach, and one should not radically oppose knowledge to desire. Theology needs the structural analyses that semiotics and synchronic exegesis provide. Nevertheless, theology is not limited to the interpretation of biblical discourse.—D.J.H.

1106. P. B. Boshoff and A. G. van Aarde, "Teorie en praktyk van die prediking in die Nuwe Testament: Walter Schmithals aan die woord (Theory and practice of preaching according to Walter Schmithals)," *HervTeolStud* 47 (4, '91) 901-919.

This investigation of what Schmithals understands by preaching and how he applies it in practice deals with the theory of preaching, meditation (reception of the sermon), and the role of the historical situation of the biblical text in preaching. Schmithals succeeds in creating unity between historical and dogmatic exegesis.—D.J.H.

1107. C. Bryan, "The Preachers and the Critics: Thoughts on Historical Criticism," *AnglTheolRev* 74 (1, '92) 37-53.

Historical criticism can neither create nor destroy faith. But faith may be illuminated by historical criticism, and within the church historical criticism proceeds in faith. Historical criticism forces us to pay attention to the text—to what it may originally have been intended to convey (as best we can understand it) over against what we might want it to convey, and to the situation in which it came to be written (so far as we can know it) over against the situation we might like to imagine.—D.J.H.

1108. S. Cowdell, J. Strugnell, and H. Munro, "Reading the Bible: A Symposium," *St Mark's Review* [Canberra] 147 ('91) 2-10.

This discussion among three Anglican priests at the University of Queensland critiques both the rationalistic type of NT interpretation favored by B. Thiering and the literal reading strategy of fundamentalists. Alternatives are considered that are more suitable to current critical opinion, literary theory, and theology.—C.R.M.

1109. F. E. Deist, "The Bible in discussion: Three recent South African publications on Scripture," *HervTeolStud* 47 (4, '91) 930-949.

The article discusses three recent South African books on Scripture: J. H. Van Wyk, *Die woord is waardevol* (1990); P. C. Potgieter, *Skrif, dogma en verkondiging* (1989); and I. J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa* (1989). These books come from different theological traditions (Reformed, Dutch Reformed, Methodist) and social circles (two by white authors, one by a black author). Whereas Van Wyk and Potgieter stress the objective divine nature of the Bible and its truths, Mosala emphasizes its thoroughly human nature.—D.J.H.

1110. D. A. deSilva, "The Meaning of the New Testament and the *Skandalon* of World Constructions," *EvangQuart* 64 (1, '92) 3-21.

We will not uncover the meaning of the NT or perform critical studies on this text unless we also hold up our (inherited) world-constructions to thoroughgoing criticism, particularly in light of the NT. For more than a generation large segments of NT scholarship have followed the naturalist, secularized course laid out by R. Bultmann and H. Braun. But if NT scholarship will take up the challenge of its critics, it may be that the supernatural will again be discovered and the naturalist world-construction will be modified.—D.J.H.

1111. B. Dieckmann, "Bultmann und Drewermann—Entmythologisierung und tiefenpsychologische Exegese: Gegensatz oder Weiterführung?" *UnaSanc* 46 (4, '91) 337-352.

Some important elements in E. Drewermann's depth-psychological exegesis make it the opposite of R. Bultmann's demythologization, whereas other elements render it a development. The relation between the two programs is examined with reference to the understanding of myth, the actuality of Scripture, the anthropological starting point, concept or symbol, grace and sin, attempts at reconciliation (Protestantism and Catholicism, Christianity and the Enlightenment), and self-understanding and literary style.—D.J.H.

1112. B. C. FREIN, "Fundamentalism and Narrative Approaches to the Gospels," *Bib TheolBull* 22 (1, '92) 12-18.

Although there is some willingness to use the methods of narrative criticism among fundamentalist exegetes, the intellectual presuppositions and results of narrative criticism are at odds with the basic tenets of fundamentalism. While narrative approaches to the Gospels seem to be a way of avoiding the historical-critical questions, this type of criticism in fact results in more difficult hermeneutical problems for interpreters who begin from a fundamentalist perspective.—D.J.H.

1113. R. A. HARRISVILLE, "Reading the Bible in the American Context," *WordWorld* 12 (2, '92) 165-172.

The article samples four moments in the history of American scholarly reading of the Bible: the advent of historical criticism, inerrancy and the American invention of the "original autographs," the malaise of the 1960s, and the "deregulation" of biblical studies. The uniqueness of American biblical scholarship may consist in the degree to which it is dependent on or independent of Europe.—D.J.H.

1114. E. E. JOHNSON, "What I Mean By Historical-Grammatical Interpretation and How That Differs From Spiritual Interpretation," *GraceTheolJourn* 11 (2, '90) 157-169.

A consistent, contextual interpretation of an OT text and an interpretation of OT texts based on the analogy of faith form the crux of historical-grammatical interpretation and determine how that differs from spiritual interpretation. Paul's interpretation of the OT in light of the Christ-event is not a reinterpretation. There is a continuity of meanings so that the Christ-event fills in with clarity the divinely intended sense.—D.J.H.

1115. U. H. J. KÖRTNER, "Lector in Biblia. Schriftauslegung zwischen Rezeptionsästhetik und vierfachem Schriftsinn," *WortDienst* 21 ('91) 215-233.

Reception-aesthetic interpretation of biblical texts focuses on the text (rather than the author's intention) and the reader's role in actualizing the text. H. Thyen's suggestion that this approach is similar to the fourfold sense of Scripture and spiritual exegesis of the patristic and medieval periods is questionable on many counts. The reception-aesthetical insight that the biblical text is actualized only through the reader need not be taken as contradicting the doctrine of *sola scriptura*.—D.J.H.

1116. J. KREMER, "Kein Wort Gottes ohne Menschenwort. Überlegungen zum 'Jahr mit der Bibel 1992,'" *StimmZeit* 210 (2, '92) 75-90.

After reflecting on what the "word of God" means today, the article discusses the Bible as the word of God in human speech, and considers the understanding of the Bible as "word of God" in the light of new approaches to studying language and communication. Then it draws consequences for reading the Bible as the word of God today, with particular attention to translation and to the ministerial function of biblical scholarship.—D.J.H.

1117. H. F. LAZENBY, "The Mythical Use of the Bible by Evangelicals," *JournEvang TheolSoc* 34 (4, '91) 485-494.

An interpretation that renders a biblical text personally significant on a religious level is mythical in nature because its truth is determined not by empirical evidence but by how it corresponds to or is coherent with the immediate ideas, needs, and experiences of the individual. To attempt an empirical validation of a mythical interpretation is to confuse personal significance with empirical validity and make them almost synonymous.—D.J.H.

1118. D. A. LEE-POLLARD, "Feminism and Spirituality: The Role of the Bible in Women's Spirituality," *Way* 32 (1, '92) 23-32.

A feminist rereading of Jn 4:1-42 challenges androcentric readings of the text. The article first discusses how women as embodied yet spiritual beings are able to read the Bible in the context of subjective experience. It also considers how women are to name God, particularly in the context of prayer. The model of dialogue is most helpful in understanding the Bible and spirituality from a feminist perspective. Women's spirituality involves not the rejection of biblical religion but rather an imaginative and radical rereading of the text.—D.J.H.

1119. J. H. LE ROUX, "Oor paradigmas en progressie in die teologie (On paradigms and progression in theology)," *SkrifKerk* 12 (2, '91) 276-291.

One of the main problems in South African biblical scholarship concerns the historical understanding of the Bible. The article considers the "paradigms" and "progress" in the work of three South African NT scholars: W. S. Vorster (on the way to a postcritical science), B. C. Lategan (accommodating the diachronic), and A. G. van Aarde (tolerating the diachronic).—D.J.H.

1120. T. LETIS, "Brevard Childs and the Protestant Dogmaticians: A Window to a New Paradigm of Biblical Interpretation," *Churchman* 105 (3, '91) 261-277.

Since the 19th century the academy's criteria of biblical interpretation have entered the church and subsumed the prerogatives of the ecclesiastical use of the Bible. Childs's canonical approach provides an opportunity once again to place both approaches with their different aims back within their own sovereign spheres. Childs provides an opportunity not to have to take sides in the struggle between the church and the academy.—D.J.H.

1121. N. LOHFINK, "Der weisse Fleck in *Dei Verbum*, Artikel 12," *TrierTheolZeit* 101 (1, '92) 20-35.

According to Vatican II's *Dei verbum* 12 the biblical interpreter should investigate what the sacred writers intended to say to people of their own time and what God wishes to say to us today through the biblical texts. This formulation needs to be rethought in the light of recent developments in biblical interpretation that focus on synchronic aspects of the texts, especially various forms of literary criticism.—D.J.H.

1122. T. LONGMAN, "What I Mean By Historical-Grammatical Exegesis—Why I am Not a Literalist," *GraceTheolJourn* 11 (2, '90) 137-155.

The article first explains historical-grammatical exegesis with reference to the OT: hearing as the original audience did, literary analysis, and application. Then it distinguishes this approach from the literal approach practiced in dispensationalist circles. Finally it responds to E. E. Johnson's defense of the dispensationalist approach [§ 36-1114].—D.J.H.

1123. G. Maier, "What is Spiritual Exegesis?" *EvangRevTheol* 16 (2, '92) 143-151.

Spiritual exegesis of Scripture is (1) already a widely accepted fact, (2) seeks to comprehend the word of the living God for us and for today, (3) lives on the acceptance of the interpretation that is placed in the text, (4) must remain a controlled exegesis, (5) must remain critical of the "spirit of the age," (6) must face the question of the exegete's authority, and (7) completes itself in the practice of obedience.—D.J.H.

1124. B. F. Meyer, "A Tricky Business: Ascribing New Meaning to Old Texts," *Gregorianum* 71 (4, '90) 743-761.

The triangular structure of reader, text, and referent remains indispensable to the theory and practice of interpretation. In "ascription" the text is considered as largely or partly indeterminate and open to determination. The object is the text as open to being invested with new meaning. N. Frye's *The Great Code* (1982) is a massive work of ascription in which the biblical text and its referential functions have lost their solid primacy.—D.J.H.

1125. D. Murray, "The Biblical Apostolate in Today's World," *DocLife* 41 (10, '91) 507-516.

In today's world Scripture is a witness to the transcendent, a sign of the continuity of faith, and a source of hope. The biblical apostolate must not only make texts available but also make the voice of God more fully audible in the lives of people.—D.J.H.

1126. P. A. Schouls, "John Locke and the Rise of Western Fundamentalism: A Hypothesis," *RelStudTheol* 10 (2-3, '90) 9-22.

There is a direct connection between Locke's hermeneutics determined by his epistemology and methodology, and the modern Western fundamentalist approaches to biblical infallibility or inerrancy. Locke's particular approach to revelation covers considerable distance on the road that led to fundamentalism.—D.J.H.

1127. J.-L. Ska, "La 'nouvelle critique' et l'exégèse anglo-saxonne," *RechSciRel* 80 (1, '92) 29-53.

Narrative analysis is heir to the "New Criticism" in many ways: Its background is linguistic and not historical, its emphasis is on epistemological questions, and it argues that meaning manifests itself progressively. This literary approach, however, is not equipped to distinguish between fact and fiction, nor to handle the theological intent of a narrative.—D.J.H.

1128. T. Stordalen, "Eksegese og systematikk. Til spørsmålet om teologiens enhet (Exegesis and systematic theology)," *TidsTeolKirk* 62 (2, '91) 113-129.

In a discussion of several attempts to reconcile historical, theological, and spiritual biblical interpretation [see §§ 35-38, 42, 1055], the article calls for a text model in which biblical scholars may fuse historical reconstruction and hermeneutical integration. H. G. Gadamer's model of *verstehen* is basic in regard to the content of texts. His reflection upon their form, however, needs to be supplemented with insights from P. Ricoeur's theory on text and metaphor. Tensions between historical, theological, and spiritual exegesis will not disappear, but some sort of coherence between them remains essential.—H.M.

1129. B. van Niekerk and A. G. van Aarde, "Holistiese verstaan teenoor analitiese verstaan in Bybelse hermeneutiek (Holistic interpretation compared to analytical interpretation in biblical hermeneutics)," *HervTeolStud* 47 (4, '91) 1042-1057.

A holistic approach to biblical hermeneutics can lead to a new, postcritical, macro-paradigmatic model. The article examines the consequences for hermeneutics and theology, compares the advantages and disadvantages of mechanism and holism, and discusses the relevance of Christianity amid changing visions of reality.—D.J.H.

1130. D. W. F. Wong, "The Loss of the Christian Mind in Biblical Scholarship," *Evang Quart* 64 (1, '92) 23-36.

Most evident in today's biblical scholarship are the absence of a ring of authority from the Bible and the loss of an adequate conception of truth and truth-seeking. Students of the Bible need to recover reverence and obedience.—D.J.H.

Textual Criticism

1131. R. D. Balge, "The Bible through the Ages: II. The Text of Scripture," *Wisconsin Lutheran Quarterly* [Mequon, WI] 89 (1, '92) 47-58.

The article first traces the history of the OT and NT texts, respectively, and then discusses the practice of textual criticism from Erasmus to the present. Very few variant readings affect the meaning of the Bible, and fewer still are at all important.—D.J.H.

1132. L. D. Jacobs, "Die tekskritiek van die Nuwe Testament (1): Die huidige metodologiese situasie (The textual criticism of the New Testament [1]: The current methodological situation)," *SkrifKerk* 12 (2, '91) 259-275.

This first installment focuses on methodology in NT textual criticism with particular attention to "Majority Text" methods, eclectic (radical and moderate) methods, statistical methods, and conjectural emendation. It concludes with a three-step process for dealing with a text of the Greek NT.—D.J.H.

1133. J. H. Petzer, "Westerse teks, Alexandrynse teks en die oorspronklike teks van die Nuwe Testament: Is daar 'n oplossing vir die probleem? (Western text, Alexandrian text and the original text of the New Testament – is there a solution to the problem?)," *HervTeolStud* 47 (4, '91) 950-967.

Traditional approaches to the problem of the so-called Western text in the Greek NT all work with the notion of local text-types. But at Münster a fresh approach that describes the earliest history of the NT text in terms of "qualitative" text-types is developing. This approach may be able to solve the riddle of the "Western" text.—D.J.H.

1134. T. J. Ralston, "The 'Majority Text' and Byzantine Origins," *NTStud* 38 (1, '92) 122-137.

There is value in using A. L. Farstad and Z. C. Hodges (eds.), *The Greek New Testament according to the Majority Text* (2nd ed., 1985) as a baseline for intra-Byzantine textual analysis. However, the theory that motivated the editors does not stand up to the rigor of a collation of texts in Lk 8–24. The relative positions of mss A, P, and W with respect to the Majority Text demonstrate development toward but not full realization of the Byzantine text-type. These uncials should be considered strands of a proto-Byzantine text that emerged from another pre-existing textual tradition prior to the 4th century, not a hypothetical early Byzantine archetype.—D.J.H.

1135. J. M. Ross, "Floating Words: Their Significance for Textual Criticism," *NTStud* 38 (1, '92) 153-156.

There are six cases in the Greek NT where longer passages thought to be additions to the text appear in different places in different manuscripts (Mt 23:14; Lk 22:43-44; 23:17; Jn 7:53–8:11; Rom 16:25-27; 1 Cor 14:34-35). While the occurrence of a single word in different places is a sign (though not a proof) of its spuriousness, the varying location of a longer passage is a pointer toward (though not a guarantee of) its genuineness.—D.J.H.

Textual Criticism, §§ 36-1252, 1320, 1322, 1326, 1331, 1376, 1378, 1391.

Biblical Linguistics and Philology

1136r. R. G. Hoerber, *Studies in the New Testament* [*NTA* 36, p. 254].

H. A. Moellering, "Fabulosa Farrago," *ConcJourn* 18 (1, '92) 50-58.—The range and variety of topics covered in this collection of Hoerber's articles is the reader's delight. Hoerber contends that Greek is basically one language from Homer to Modern Greek, and that the so-called Koine of the NT exhibits relatively few changes from classical Greek. His writings are a reminder that Hellenica are still relevant to NT study.—D.J.H.

1137. K. H. Jobes, "Distinguishing the Meaning of Greek Verbs in the Semantic Domain of Worship," *FilolNT* 4 (8, '91) 183-191.

Using the categories of proper synonymy, improper synonymy, and hyponymy, this article analyzes and organizes the semantic relationships of the eight Greek verbs for "worship" in the Greek NT and in the extant works of Josephus, Philo, and Epictetus. Three clusters of meaning emerge: worship as serving a deity by performing cultic acts in a religious vocation (λατρεύω, λειτουργέω, and possibly σεβάζομαι), worship as submitting to divine authority (προσκυνέω, γονυπετέω, κάμπτω γόνυ), and worship as the exercise of personal piety (εὐσεβέω, σέβομαι, and probably σεβάζομαι). These three clusters are related to one another by improperly synonymous contiguity.—D.J.H.

1138. I. Larsen, "Notes on the Function of γάρ, οὖν, μέν, δέ, καί, and τέ in the Greek New Testament," *NotesTrans* 5 (1, '91) 35-47.

The article presents basic guidelines and hypotheses about the use of γάρ, οὖν, μέν, δέ, καί, and τέ in the NT. The discourse function of these particles must correlate with the meanings that traditional Greek grammarians have attached to them. Each NT author must be studied separately in order to describe what is common to all and specific to each.—C.R.M.

1139. I. Larsen, "Quotations and Speech Introducers in Narrative Texts," *NotesTrans* 5 (1, '91) 55-60.

This article focuses on how quotations are introduced in the NT. Taking most of its examples from John, it focuses on verbs that commonly introduce a quote, speech introducers in the present tense, speech introducers in the imperfect tense, and referencing speakers and addressees.—C.R.M.

1140. I. Larsen, “Word Order and Relative Prominence in New Testament Greek,” *NotesTrans* 5 (1, ’91) 29-34.

The article examines word order within the phrase, within the clause, and within the sentence in order to illustrate the following principle of NT Greek word order: The more to the left an item occurs, the more prominent it is.—C.R.M.

1141. J. P. Louw, “How Do Words Mean—If They Do?” *FilolNT* 4 (8, ’91) 125-142.

The failure to distinguish between lexical and contextual meaning may be seen as the basic plight of our present lexicographical methodology. Meaning is not another word; meaning is a statement about semantic features and their range. How words mean is therefore not a matter of substituting another word but of defining what a word in and of itself contributes among all other contributors to one’s understanding of an utterance. From a semantic point of view words do not have (i.e. possess) meaning; they represent meaning.—C.R.M.

1142. D. S. New, “The Injunctive Future and Existential Injunctions in the New Testament,” *JournStudNT* 44 (’91) 113-127.

Rather than debating whether the “imperatival future” is a Hebraism, we should ask why this construction was used instead of the usual Greek constructions. In fact, the construction is better designated as the “injunctive future.” It applies to both positive commands and prohibitions, and indicates that the command is issued by one having authority such that the command has almost the force of a fact.—D.J.H.

1143. I. Nowell, “Bible Terms Today: Metanoia,” *BibToday* 30 (2, ’92) 68-72.

The two Hebrew words *šûb* (“turn”) and *niḥam* (“repent”) are bound up in the Greek word μετανοέω. In the NT μετάνοια is a gift of God and thus a call to joyous obedience.—D.J.H.

1144. S. Olofsson, “Consistency as a Translation Technique,” *ScandJournOT* 6 (1, ’92) 14-30.

To take consistency as a sign of the Septuagint’s literality can be misleading. One must also take account of the range of the Hebrew word, the resources and demands of the target language, the genre and other characteristics of the Hebrew text, the frequency of the Hebrew word, the translator’s knowledge of Hebrew, and the units on which the translation is based.—D.J.H.

1145. A. Piñero, “New Testament Philology Bulletin No. 8,” *FilolNT* 4 (8, ’91) 229-244.

This bulletin [see § 36-624] provides bibliographic information and in most cases a summary for ninety books and articles on various aspects of NT philology.—D.J.H.

1146. S. E. Porter, “Keeping up with Recent Studies. 17. Greek Language and Linguistics,” *ExpTimes* 103 (7, ’92) 202-208.

The article describes a few of the more recent advances in Greek linguistics. It first discusses lexis or the analysis of vocabulary with attention to competing definitions of meaning. Then it treats grammar, focusing on four schools of thought regarding the use of Greek verbs. The conclusion stresses the importance of clear thinking about Greek grammar for NT exegesis and offers guidelines for future research.—C.R.M.

1147. S. E. Porter and J. T. Reed, "Greek Grammar Since BDF: A Retrospective and Prospective Analysis," *FilolNT* 4 (8, '91) 143-164.

This assessment of F. Blass and A. Debrunner's grammar of the Greek NT on the thirtieth anniversary of its translation into English (1991) first criticizes its adherence to "classical" Greek standards, lack of a systematic approach to language structure, failure to develop a rigorous and explicit semantic terminology, and tendency to understand Greek by means of English (originally German) equivalency. In light of this critique and the possibility that BDF may be revised in the future, the article makes two proposals. The first considers verbal aspect as a semantic category that links morphology and semantics, as well as larger discourse units. The second refers to discourse analysis, which studies language at a wider level than that of the sentence, and its use in its social and cultural context.—C.R.M.

1148. K. Titrud, "The Overlooked Καί in the Greek New Testament," *NotesTrans* 5 (1, '91) 1-28.

After reviewing traditional definitions of καί and its function in the light of linguistics, the article examines the adverbial and conjunctive functions of καί. Highlighted topics include the construction καί . . . καί, distinguishing καί as an adverb from καί as a coordinating conjunction, and distinctions between καί and δέ and between καί and τέ.—C.R.M.

Biblical Translation

1149. M. R. Austin, "The Curse of the Metaphysical Capital," *ExpTimes* 103 (4, '92) 104-107.

Modern English translations of the Bible persist in imposing capital letters on such terms as "Christ," "Son of God," and "Son of Man," as well as such metaphors and images as "Spirit," "Father," "Lamb of God," and "Messiah," and personal and possessive pronouns when applied to Jesus or God. With particular attention to the translations of the Hebrew *rûaḥ* and Greek πνεῦμα, the article indicates the difficulties arising from the imposition of dogma by the "metaphysical" capital "S" for "Spirit."—D.J.H.

1150. K. Barnwell, "Choosing Illustrations for Scripture Publications," *NotesTrans* 4 (2, '90) 2-17.

Illustrations in Scripture publications should stimulate people to read the text and communicate cultural information. The article provides information about series of illustrations that are currently available, and draws attention to some important practical issues relating to the choice of illustrations.—D.J.H.

1151. K. Barnwell, "Final Checking of a New Testament," *NotesTrans* 4 (2, '90) 17-37.

The article provides guidelines and suggestions for the final checking of a NT translation: keeping track of progress, plans for publishing, plans for typesetting, data management, revising the text, polishing the manuscript, preparing supplementary material, other points to be decided, accuracy check and final reading, final approval, and typesetting.—D.J.H.

1152. K. Barnwell, "Procedures for Preparing Scriptures for Publication," *NotesTrans* 4 (2, '90) 38-44.

The article outlines the steps involved in preparing a NT translation for publication: advance preparation, preparing the manuscript, timing, and the checklist.—D.J.H.

1153. V. Bradley, "Assumptions Involved in Interpretive Decisions," *NotesTrans* 5 (3, '91) 23-34.

The article discusses assumptions about the biblical text, the process of transfer, and the function of the resulting text in the receptor language that are crucial in the task of translation. The scriptural text is a revelation of God, given through a human author whose written text is recorded in normal human language, the meaning of which is available to readers today.—D.J.H.

1154. V. Bradley, "Determining Limitations for Explication of Meaning," *NotesTrans* 5 (3, '91) 34-50.

The article deals with various aspects that a Bible translator must consider when expressing a given interpretation: linguistic and semantic considerations (lexical, grammatical, idiomatic and figurative), ambiguity (unintended, intended), adjustments for implicit information (historical, cultural), and sociolinguistic considerations (social, religious, outside).—D.J.H.

1155. R. Buth, "Inspiration, History and Bible Translation," *Jerusalem Perspective* [Jerusalem] 5 (1, '92) 3-7.

The purpose of the NT writers was not to record every detail in an exact chronology, and some kind of literary license must be permitted in one's view of how God inspired the Bible. The Bible translator must translate each text as it stands.—D.J.H.

1156. E. Cothenet, "Les Bibles en français," *EspVie* 102 (1-2, '92) 12-14.

On the basis of P.-M. Bogaert (ed.), *Les Bibles en français* (1991), the article discusses French translations of the Bible in the Middle Ages, the 16th century, the 17th and 18th centuries, and the modern period, respectively.—D.J.H.

1157. S. Doty, "The Contemporary English Version: A Review," *NotesTrans* 5 (4, '91) 48-55.

The Contemporary English Version (CEV) is a fresh, readable translation. But it lacks the careful exegesis that distinguished the Good News Bible. At many points the CEV is less clear, simple, and natural than the GNB is. It too often omits discourse links, and thus forces the reader to guess at relationships and the intended meaning. [The same issue (pp. 46-47) contains Doty's note on the 25th anniversary of *Good News for Modern Man* (1966).] —D.J.H.

1158. P. Ellingworth, "The Scope of Inclusive Language," *BibTrans* 43 (1, '92) 130-140.

The male orientation of modern translations of the Bible cannot be corrected by a blanket decision to eliminate as many occurrences of the word "man" as possible. Each case has to be examined on its merits, and this will often require fresh exegetical effort. Feminist pressure is likely to do more good than harm to Bible translations both by underlining the urgent need for more qualified women translators and by increasing male sensitivity to an important dimension of the text.—D.J.H.

1159. W. L. GARDNER, "Toward a Theology of Translation," *NotesTrans* 5 (3, '91) 15-22.

The New American Standard Bible is a good example of the positivist view of language and translation (with some adjustments made to modern English), and Today's English Version is a good example of the intuitionist view (though it is not entirely free). A balance between these two approaches must be sought when translating the Bible.—D.J.H.

1160. C. H. HARRISON, "Are Not Two Strouths for an Assar Bought? Notes on the Principles of Bible Translation," *NotesTrans* 5 (3, '91) 1-14.

Modern Bible translators regard the message of the Bible to be more important than its form. Examination of the problems posed by Mt 10:29a illustrates several kinds of meaningful functional equivalence and the value of this approach. Modern readers should not have to suffer with the vestiges of an ancient language when they read a translation.—D.J.H.

1161. H. H. HESS, "Hazards of Borrowing," *NotesTrans* 5 (3, '91) 50-56.

In Koine Greek ἄγγελος communicates four distinct meanings. Translators must also be sensitive to the further meanings "angel" may carry in receptor languages. There is relatively little borrowing from Hebrew in the Greek NT. Important OT concepts are translated rather than borrowed.—D.J.H.

1162. C. KACZOR, "Inclusive language and revealed truth," *HomPastRev* 92 (7, '92) 16-20.

Scripture never says that God is a mother. But it does say that God is a father, husband, and lover. God reveals himself in a male image because all human beings in relation to God are female. To say that Jesus was mistaken in calling God "Father" is to cast doubt on the incarnation.—D.J.H.

1163. I. LARSEN, "Boundary Features," *NotesTrans* 5 (1, '91) 48-54.

The article first examines features that help in determining paragraph boundaries in the Greek NT: conjunctions, special phrases, performatives; back reference; participant reference; rhetorical questions; and vocatives. Then it considers theme as the basic criterion for establishing boundaries and proposes section breaks for 1 John on the basis of theme criteria. —C.R.M.

1164. R. MCKERRAS, "Don't Put Out the Fire!" *NotesTrans* 5 (2, '91) 1-20.

English (and other) translations of the Bible have labored under too cautious and restricted a view of accuracy. The result has been dullness at best and total distortion at worst. Translators must strive to retain the communicative force in dealing with special meanings, understatements, sarcasm, humor, etc.—D.J.H.

1165. H. MINKOFF, "How Bible Translations Differ," *BibArchRev* 18 (2, '92) 66, 68, 70-71.

English-speaking students of the Bible have access to dozens of translations in hundreds of editions. To distinguish one from another, one must take into account content, text, style, religious orientation, study aids, and physical presentation. A chart on pp. 70-71 gives the chief characteristics of twenty-six study Bibles.—D.J.H.

1166. H. MINKOFF, "How to Buy a Bible," *BibRev* 8 (2, '92) 40-43.

English Bibles differ in content, textual basis, style, religious orientation, and physical appearance. A chart describing twenty-six study Bibles is included.—D.J.H.

Computer-Assisted Research

1167. M. C. SLOCUM, "Using FIESTA to Update a Published New Testament," *NotesTrans* 4 (2, '90) 45-48.

The FIESTA (Fast Interactive Editor of Scripture and Text Analysis) program is a powerful tool for checking and revising a NT translation for printing. The article explains the procedure followed in updating the Bachajón Tzeltal NT for Tzeltal Christians in southern Mexico.—D.J.H.

Scholars

1168. M. ARNOLD, "Bibliographia Cullmanniana 1972-1991," *RevHistPhilRel* 72 (1, '92) 113-118.

The article lists books and articles by O. Cullmann that were published between 1972 and 1991, as well as some items in preparation and several works about Cullmann.—D.J.H.

1169. B. BILLET, "KEXARITOMENE: Les '*Mélanges René Laurentin,*'" *EspVie* 102 (9, '92) 122-126.

This appreciation of Laurentin's life (1919-) and contribution to NT Mariology, and discussion of the 1990 *Festschrift* in his honor also appeared in *Ephemerides Mariologicae* [§ 35-1001].—D.J.H.

1170. F. M. CROSS, "Nahman Avigad: In Memoriam," *BibArchRev* 18 (3, '92) 46, 48, 78.

After sketching the late Professor Avigad's life (1905-92) and academic career, the article considers his contributions as an epigraphist and paleographer and as an archaeologist (especially in the Old City of Jerusalem). [The same issue (pp. 47, 49) contains H. Shanks's appreciation of Avigad as a scholar and a person.]—D.J.H.

1171. L. AND W. GASQUE, "Frederick Fyvie Bruce: An Appreciation," *AshTheolJourn* 23 ('91) 1-8. [See § 35-503.]

The article describes the personality and academic achievements of the late Professor Bruce (1910-90). A generation of teachers and pastors will remember Bruce as the one who almost singlehandedly revived and rehabilitated evangelical biblical scholarship.—D.J.H.

1172. G. F. GHIBERTI, "Biblische Exegese in Italien zwischen Vaticanum I und Vaticanum II," *NTStud* 38 (1, '92) 1-14.

This discussion of biblical scholarship in Italy in the late 19th and the 20th century up to Vatican II (1962-65) first provides historical background regarding academic developments and the various Popes. Then it traces developments in biblical studies in Italy from Vatican I to ca. 1900, from Modernism to World War II, and during the thirty years after the War, respectively.—D.J.H.

1173. P. GRIFFIN, "Schooled and Unschooled Biblical Exegetes in the African American Religious Experience, 1865-1900," *JournInterdenomTheolCent* 17 (1-2, '89-'90) 31-53.

From 1865 to 1900 a small but significant group of educated African American theologians waged battle to commit their churches to an educated biblical hermeneutic. The biblicism that the traditionalists insisted upon maintaining was a simple, uncritical "experiential" or heartfelt understanding of Scripture that eschewed any critical, academic analysis of biblical texts. The schooled biblical exegetes by and large failed to convince the majority of their Reconstruction and early 20th-century clerical colleagues to modify their unschooled, spirit-based biblicism. —D.J.H.

1174. M. HENGEL, "Bischof Lightfoot und die Tübinger Schule," *TheolBeitr* 23 (1, '92) 5-33.

After describing the shock caused by the radical Tübingen School in the 19th century (D. F. Strauss, F. C. Baur), the article considers J. B. Lightfoot's life (1828-89) and work as a historian, his way of confronting the Tübingen School, similarities and differences with Baur, the significance of the Apostolic Fathers for Lightfoot, his critical limitations and service along with the introduction of historical criticism into England, and his approach to the Fourth Gospel. Correctly understood, Lightfoot the historian, theologian, Christian, and bishop can be our teacher today.—D.J.H.

1175. E. JACOB, "Édouard Reuss, un théologien indépendant," *RevHistPhilRel* 71 (4, '91) 427-435.

Among the theologians of the Strasbourg School Reuss (1804-91) had the longest and most productive career. Influenced by the rationalist current in the early 19th century, Reuss freed himself from dogmatism to work out a biblical theology based on historical research and literary criticism. He taught both the OT and the NT, and made a synthesis of his work in his French translation of the Bible with introductions and notes. [The same issue contains a photograph of Reuss as well as articles by A. Caquot on his relation to E. Renan (pp. 437-442), J.-G. Heintz on his correspondence with K. H. Graf on the formation of the Pentateuch (pp. 443-457), and W. Westphal on his work as head of the Gymnase Protestant from 1859 to 1865 (pp. 459-471).]—D.J.H.

1176. B. JOASSART, "Le Père Lagrange et les Bollandistes," *Analecta Bollandiana* [Brussels] 109 (3-4, '91) 347-361.

The article shows chiefly on the basis of correspondence how the Bollandists gave M.-J. Lagrange their support when he embarked on a renewal of Catholic biblical studies. It gives particular attention to Lagrange's visit to the Bollandists on 28 September 1906.—D.J.H.

1177. V. KOPERSKI AND R. BIERINGER, "Jan Lambrecht the Exegete," *LouvStud* 17 (2-3, '92) 103-116.

After describing Lambrecht's scholarly career (1926-), the article discusses his scholarly interests (Mk, apocalyptic, parables, Sermon on the Mount, Paul) and pastoral concerns.

Then it considers his personal impact on colleagues and students, especially his doctoral students. [The same issue (pp. 117-130) contains a bibliography of Lambrecht's 201 books and articles published between 1952 and 1992.]—D.J.H.

1178. C. E. T. Kourie, "Leading lights in twentieth century Roman Catholic biblical scholarship: Marie-Joseph Lagrange (1855-1938)," *TheolEvang* 24 (3, '91) 37-43.

After reviewing Lagrange's life and career as a biblical scholar, the article looks at his work against the background of the Modernist crisis and at his many contributions to NT scholarship. Lagrange was able to do justice to the solidly based conclusions of the historical method and to maintain respect for tradition. His efforts bore fruit in the papal encyclical *Divino afflante spiritu* (1943).—D.J.H.

1179. D. Mazzoleni, "Padre Bellarmino Bagatti," *RivistArchCrist* 67 (1, '91) 125-127.

This appreciation of the life and achievements of the late Professor Bagatti (1905-90) gives particular attention to his work in the early Christian archaeology of the Holy Land.—D.J.H.

1180. G. Mercier, "Dom Augustin Calmet: Sa pensée sur Saint Joseph," *Cahiers de Joséphologie* [Montreal] 39 ('91) 77-93.

Calmet (1672-1757) was one of the most distinguished and productive Catholic exegetes of the 18th century. After describing his life and writings, the article focues on his views regarding Joseph in the NT: place of origin, occupation, genealogy, etc.—D.J.H.

1181. B. Montagnes, "Le Père Lagrange ou la miséricorde de la vérité," *Vie Spirituelle* [Paris] 146 (699, '92) 191-200.

In the person of M.-J. Lagrange (1855-1938) one can discern a figure of the mercy of truth, administered like the good Samaritan's balm rather than the inquisitor's cudgel. The article considers Lagrange's contributions to Catholic biblical scholarship under three headings: the truth as a task to be accomplished, the truth as something worth fighting for, and the truth as the exigency of an orthodoxy.—D.J.H.

1182. J. Neusner, "After Forty Years: Epilogue to a Career," *RelStudTheol* 10 (1, '90) 19-42.

In the past forty years (1950-90) it has become clear that in antiquity there was no single orthodox Judaism, only diverse Judaisms. The specific issue at stake in the author's own academic career has been demonstrating through the case of Judaism that religion is public and not personal. When we study religion, we analyze how people have identified urgent problems and solved them together. The field of religious studies has not yet attained institutionalization in well-composed departments.—D.J.H.

1183. A. Niccacci, "In memoriam: P. Virgilio Canio Corbo, O.F.M. (1918-1991)," *Rivist Bib* 40 (1, '92) 124-127.

This sketch of the life of the late Professor Corbo gives particular attention to his contributions to early Christian archaeology in the Holy Land (Shepherds' Field, Mount of Olives, Mount Nebo, Capernaum, Herodium, the Holy Sepulchre, and other sites).—D.J.H.

1184. C. Tuckett, "Barnabas Lindars, SSF," *JournStudNT* 44 ('91) 56.

The late Professor Lindars (1923-91) was one of that rare breed, now almost extinct, of biblical scholars who were able to take their place in international scholarship on both OT and NT.—D.J.H.

1185. D. van der Plas, "In memoriam professor dr. J. Zandee (1914-1991)," *NedTheol Tijd* 46 (1, '92) 51.

A sketch of the late Professor Zandee's life, with particular attention to his contributions to Egyptology and Nag Hammadi studies.—D.J.H.

Bulletins

1186. L. S. Cunningham, "The early days," *Commonweal* [New York] 119 (5, '92) 40-44.

Descriptions and evaluations of seven recently published books, all in English, on various aspects of the NT and early church.—D.J.H.

1187. D. J. Harrington, "Books on the Bible," *America* [New York] 166 (9, '92) 219-225.

Descriptions and evaluations of thirty-two recently published books, all in English, on various aspects of OT and NT study.—D.J.H.

1188. J.-D. Kaestli, "Nouveau Testament: Littérature-Théologie," *Bulletin de Bibliographie Biblique* [Laussane] 2 ('91) 1-75.

This fascicle lists articles and books published in various languages in 1989 and 1990 on the following topics: introduction to the NT, NT Greek, Christian archaeology, Jesus (the historical problem), NT literature, NT theology (by themes), canon, and text.—D.J.H.

1189. L. Monloubou and L. Walter, "Bulletin d'Écriture Sainte," *EspVie* 102 (15, '92) 209-215.

After Monloubou's reviews of three recent publications on the Psalms, this bulletin presents Walter's comments on three books: G. Labouerie, *Judith, espérance d'Israël* (1991); J.-P. Prevost, *Pour lire l'Apocalypse* (1991); and V. Mora, *La symbolique de la création dans l'évangile de Matthieu* (1991).—D.J.H.

1190. B. Szier, "Polska bibliografia biblijna za rok 1985/86" [Polish Biblical Bibliography for the Year 1985/86], *RoczTeolKan* 34 (1, '87) 105-115.

Bibliographic information for books and articles in Polish (some translations) on the OT and NT is presented according to the alphabetical order of the authors' names. Most items appeared in 1985 or 1986.—D.J.H.

1191. B. Szier, "Polska bibliografia biblijna za rok 1987/88" [Polish Biblical Bibliography for the Year 1987/88], *RoczTeolKan* 36 (1, '89) 73-84.

This list of books and articles in Polish (including translations) on various aspects of biblical study (OT and NT) appears according to the alphabetical order of the authors' names. Most items were published in 1987 or 1988, though some appeared earlier.—D.J.H.

GOSPELS–ACTS

Gospels (General)

1192. S. Bjerg, “Judas als Stellvertreter des Satans,” *EvangTheol* 52 (1, ’92) 42-55.

After reflecting on Judas’ role in betraying Jesus, the article considers Judas as the representative of evil, as a scapegoat for all, as sinner and saint at once, and as a tragic case for God. It concludes with observations on Judas’ final destiny.—D.J.H.

1193. J. R. Busto, “Exégesis y contemplación,” *Manresa* 64 (250, ’92) 15-23.

The Gospels can be read as historical, literary, and theological texts. Contemplation of Gospel episodes in the Ignatian tradition should focus on the theological dimensions, though without totally ignoring the other two aspects. This approach is exemplified with reference to the account of Jesus’ birth in Lk 2:1-14. [The same fascicle contains articles on contemplating the mysteries of Christ’s life by S. Arzubialde (pp. 5-14), L. González (pp. 25-41), J. Alonso (pp. 43-63), J. Centelles Vives (pp. 65-70), and Arzubialde (pp. 71-86).] —D.J.H.

1194. A. Feuillet, “La date de composition et les caractéristiques de chacun des quatre Évangiles,” *Divinitas* 36 (1, ’92) 3-18.

This discussion of the composition and distinctive features of the four Gospels gives particular attention to the apostolic figures standing behind or influencing their texts: Paul for Lk-Acts, Peter for Mk, the converted tax collector Levi-Matthew for Mt, and the beloved disciple for Jn.—D.J.H.

1195. A. Gill, “Contemporary Study of the Gospels. Part 1: Theological Analysis,” *St Mark’s Review* [Canberra] 147 (’91) 11-20.

After brief remarks on text, source, and form criticism, this examination of theological analysis (redaction criticism) discusses its terminology, beginning, and methodology. Then it offers examples of the process, outlines the characteristics of theological analysis, and reviews its strengths and weaknesses. Finally it provides an extended example of the way theological analysis works in Mt 8:18-27.—C.R.M.

1196. K. T. Hughes, “Framing Judas,” *Semeia* 54 (’91) 223-238.

Reflections on the “framing” of Judas with the help of artistic creations, quotations from various sources (ancient authors, theologians, modern literary critics), and attention to the pertinent biblical texts.—D.J.H.

1197. G. Mangatt, “The Family of Nazareth,” *Biblebhashyam* 17 (3, ’91) 181-195.

Though the Gospels only give fleeting glimpses, the family of Nazareth is the model and source of inspiration for Christian families of all time. The article treats the marriage of Mary and Joseph, the virginal conception of Jesus, Joseph’s doubt, Mary’s perpetual virginity, Jesus’ brothers and sisters, the conjugal bond between Mary and Joseph, Joseph’s paternal relationship with Jesus, the holy family’s obedience to God, and Jesus’ place in the holy family.—D.J.H.

1198. G. MURRAY, "The Gospels and History," *DownRev* 109 (377, '91) 290-296.

Whatever solution to the Synoptic problem one takes, it is necessary to attend to three stages in the Gospel tradition: Jesus, the apostles, and the Evangelists. The simple solution to the problems raised by the differences and apparent contradictions in the Gospels is to read what the Evangelists have written as divinely inspired interpretations of history, not just as history.—D.J.H.

1199. L. O. RICHARDS, "The Disappearing Disciple: Why is the Use of 'Disciple' Limited to the Gospels and Acts?" *EvangJourn* 10 (1, '92) 3-11.

The article first surveys the biblical and historical data on "disciple" in the NT in view of the constant use of the term in the Gospels, its infrequent use in Acts, and its absence from the NT epistles. Then it suggests reasons why the term disciple was abandoned by the church. Finally it describes the dynamic new process of nurture that replaced discipling in the early church.—C.R.M.

1200. H.-J. SCHULZ, "'Historisch-kritische' Evangelieninterpretation und 'formgeschichtliche' Überlieferungskritik: Ökumenische Chance oder Rückfall in die Zeit der Aufklärung? 2. Teil," *MünchTheolZeit* 42 (4, '91) 323-349.

This installment [see § 36-100] first discusses the treatment of form criticism in the Pontifical Biblical Commission's 1964 instruction on the historical truth of the Gospels, and shows how recent folklore study contradicts the basic concepts of form criticism. Next it considers the influence of rationalist presuppositions in dealing with issues such as the dating of the Synoptic Gospels, the relation between Acts and Paul, and the nature of the Fourth Gospel [see § 36-99]. Then it bids farewell to form criticism and welcomes the new approach to tradition represented by the Scandinavian and "new Tübingen" schools.—D.J.H.

Gospels General, § 36-1112.

Jesus

1201. H. D. BETZ, "Wellhausen's Dictum 'Jesus was not a Christian, but a Jew' in Light of Present Scholarship," *StudTheol* 45 (2, '91) 83-110.

In the present situation of NT scholarship concerning the historical Jesus, Wellhausen's famous dictum still stands: Jesus was not a Christian, but a Jew. However, the dictum can and should be interpreted historically as well as theologically in a variety of ways, not just one. Among the early interpretations of Jesus one can distinguish three basic approaches: Hellenistic, Jewish, and Christian.—D.J.H.

1202. M. J. BORG, "Portraits of Jesus in Contemporary North American Scholarship," *HarvTheolRev* 84 (1, '91) 1-22.

Five portraits of Jesus by North American scholars (E. P. Sanders, B. Mack, E. Schüssler Fiorenza, Borg, R. Horsley) published in the 1980s demonstrate the strength of the current resurgence in Jesus scholarship and disclose the central questions dominating the current discussion. They illustrate the range of options in contemporary Jesus scholarship, and point to eschatology and Jesus' relation to his social world as the likely focal points of Jesus research in the 1990s.—D.J.H.

1203. A. Buzzard, “The Kingdom of God in the Twentieth-Century Discussion and the Light of Scripture,” *EvangQuart* 64 (2, ’92) 99-115.

The confusion about the meaning of God’s kingdom in Jesus’ teaching arises from the failure to define the future kingdom and from the anti-eschatological bias held by so many commentators. The future kingdom was primary for Jesus; the present kingdom derived from it. Perhaps we have been guilty of gnosticizing Jesus’ gospel of the kingdom since we want a Jesus who is anything but a Jewish apocalyptic prophet announcing the still future end of the age and God’s coming kingdom on earth.—D.J.H.

1204. J. H. Charlesworth, “Jesus Research: A Paradigm Shift for New Testament Scholars,” *AusBibRev* 38 (’90) 18-32.

A new appreciation of Jesus as a Jew who belongs to the complex world of early Judaism (ca. 250 B.C. to A.D. 200) is the main reason for the paradigm shift in Jesus research. This shift has been abetted by the astounding increase in archaeological evidence for life in Palestine before A.D. 70, the growing appreciation of the sophistication of early Jewish theology, the recognition that “Son” was a title in early Judaism, and the awareness that what was once considered only background to the Gospels is now perceived as part of the foreground.—D.J.H.

1205. J. D. Crossan, “Open Healing and Open Eating. Jesus as a Jewish Cynic,” *BibRes* 36 (’91) 6-18.

This essay asks whether Jesus moved from an ecstatic vision of radical egalitarianism to a social program. It comments on matters of dress, place, commensality, healing, kingdom, and itinerancy in connection with *Gospel of Thomas* 64; Lk 10:(1), 4-11 par.; and Mk 6:7-13 parr. [see § 36-667]. Jesus may be described as a Jewish Cynic.—C.R.M.

1206. D. Doriani, “Jesus’ Use of *Amen,*” *Presbyterion* 17 (2, ’91) 125-126.

Jesus use of ἀμήν to introduce his teachings is evidence for his messianic self-consciousness and functions as an implicit claim to his deity.—D.J.H.

1207r. J. Gnilka, *Jesus von Nazaret. Botschaft und Geschichte* [*NTA* 35, p. 241].

R. Schnackenburg, “Zugang zu Jesus von Nazaret. Zum Jesus-Buch von Joachim Gnilka,” *MünchTheolZeit* 42 (4, ’91) 395-401.—After a chapter-by-chapter summary of Gnilka’s treatment of Jesus, the article makes observations on various topics: sources, relation between Jesus’ preaching and his action, ethical implications, etc. This work belongs in the history of life-of-Jesus research, but there is in it “ripe fruit.” Such a work has been lacking on the Catholic side, and it should enrich our thinking and discussion for a long time.—D.J.H.

1208. J. Guillet, “La chasteté de Jésus Christ,” *Christus* [Paris] 39 (154, ’92) 193-203.

The reprint of an article published in *Christus* in 1970 [§ 15-91].—D.J.H.

1209. J. P. Meier, “The Brothers and Sisters of Jesus in Ecumenical Perspective,” *Cath BibQuart* 54 (1, ’92) 1-28.

From a purely philological and historical point of view the most probable opinion is that the brothers and sisters of Jesus were his true siblings. This judgment arises first of all from the criterion of multiple attestation: Paul, Mark, John, Josephus, and perhaps Luke in Acts 1:14 speak independently of the "brother(s) of the Lord" (or of Jesus). The natural sense of "brother(s)" in all these passages, as judged by the regular usage of Josephus and the NT, is sibling. This interpretation of the NT was kept alive by at least some church writers up until the late 4th century. The concept of the hierarchy of truths suggests that this disputed question is not an insuperable roadblock on the path to Christian unity.—D.J.H.

1210r. J. P. MEIER, *A Marginal Jew* [*NTA* 36, p. 266; § 36-676r].
J. D. CROSSAN, *The Historical Jesus* [*NTA* 36, p. 420].

L. T. JOHNSON, "A marginal Mediterranean Jewish peasant," *Commonweal* [New York] 119 (8, '92) 24-26.—These two studies represent a conscious coming of age in the second quest for the historical Jesus. Meier deliberately sets himself the task of providing a consensus view; his approach is invariably irenic, discriminating, and fair. Crossan's reading of the evidence is unabashedly personal. His work shows how the combination of close textual analysis and cultural comparisons can yield an unexpectedly detailed picture. Although both authors are clearer than their predecessors concerning the methodological sophistication required for reconstructing the historical Jesus, they remain surprisingly ambiguous about the purpose of the task or the benefits derived from it.—C.R.M.

1211. B. F. MEYER, "'Phases' in Jesus' Mission," *Gregorianum* 73 (1, '92) 5-17.

The arrest of John the Baptist marked the end of the first phase in Jesus' mission and signalled the immediate opening of the second phase denominated by Jesus' independent proclamation of the reign of God. The third and last phase of Jesus' earthly mission belonged essentially to the esoteric tradition of his instruction of disciples. Jesus foresaw that repudiation of his mission to "all Israel" would bring his (expiatory) death. His task was to alert the disciples to the coming ordeal and to equip them for the task of proclaiming the reign of God.—D.J.H.

1212. M. PASCUZZI, "Rediscovering the Cultural Heritage of Jesus," *Catholic World* [Mahwah, NJ] 235 (1406, '92) 78-83.

Judaism shaped how Jesus and his disciples thought, spoke, and perceived reality. His typically Jewish approaches to life as a story, as rooted in the Scriptures, and as an act of hospitality have practical implications for Christian life today.—D.J.H.

1213. R. PRITZ, "Reconstructing the Words of Jesus," *Jerusalem Perspective* [Jerusalem] 5 (1, '92) 8-9.

The article comments on ancient copying and translating of the Hebrew Bible, the task of NT textual criticism, and arriving at the words of Jesus by translating the Greek speeches of the Gospels back into their Semitic original.—C.R.M.

1214. S. SAFRAI, "Did Jesus Wear a *Kippah*?" *Jerusalem Perspective* [Jerusalem] 5 (1, '92) 11.

Jesus did not wear a skullcap (*kîppâ*). This custom arose in Babylonia between the 3rd and 5th centuries A.D. among the non-Jewish residents, and passed from there to the Jewish community of Europe.—D.J.H.

1215. E. P. SANDERS, "Jesus: His Religious 'Type,'" *Reflections* [New Haven, CT] Winter-Spring ('92) 4-12.

Jewish eschatology frames Jesus' career, coming both before and after it. This is a much closer context than are descriptions of wandering teachers in Greece and the supposed social and economic situation of Palestine throughout the entire Roman period. The eschatology of John the Baptist and the early church touches Jesus' own career at its chronological beginning and end. Jesus, with his eschatological emphasis, was a very different sort of prophet from John the Baptist, from Theudas and the Egyptian, and from the prophets of the classical period, and in this lies his religious "type."—C.R.M.

1216. H. SCHÜTTE, "Jesus Christus empfangen durch den Heiligen Geist, geboren von der Jungfrau Maria. Gedanken zu einem ökumenischen Verständnis," *Renovatio* 48 (1, '92) 47-49.

Christians confess that Jesus was conceived through the Holy Spirit and born of the Virgin Mary. After discussing the NT basis for this confession of faith in Mt 1:18-25 and Lk 1:26-38, the article answers questions and objections to it, and refers to the ecumenical consensus regarding it.—D.J.H.

1217. J. L. WHITE, "Jesus as Actant," *BibRes* 36 ('91) 19-29.

This paper reviews the scholarly study of the narrative component of the Jesus tradition. It focuses on the "framework stories" and the recurring activities of Jesus (exorcisms, healings, associations with sinners). It concludes that all reported activities are fictive. Nevertheless, distorted reports may rest on actual facts.—C.R.M.

1218. A. YARBRO COLLINS, "Jesus the Prophet," *BibRes* 36 ('91) 30-34.

Jesus' teaching and activity involved eschatology. The most appropriate category for Jesus in terms of historical description is "popular prophet."—D.J.H.

Jesus, §§ 36-1235, 1239.

Passion and Death

1219. J. GALOT, "Les paroles eucharistiques de Jésus," *EspVie* 102 (12, '92) 161-167.

At the Last Supper Jesus said in Aramaic the following words over the bread and the cup: "This (is) my flesh for many . . . this (is) my blood, of the covenant, for many." The process of translation and transmission involved a certain diversity of formulation, while retaining the sense intended by Jesus.—D.J.H.

1220. H. HÜBNER, "Kreuz und Auferstehung im Neuen Testament. 2. Zur Kreuzesthematik," *TheolRund* 57 (1, '92) 58-82.

This installment of research published mainly after 1975 [see § 34-93] focuses on the theme of the cross of Jesus as this is treated in eight monographs and three collections of essays. —D.J.H.

1221. A. Vicent Cernuda, "La condena inopinada de Jesús. II. La agresividad obtusa de Pilato y la política ignorada de Caifás," *EstBíb* 49 (1, '91) 49-96. [See § 36-189.]

Careful examination of the sources (Philo and Josephus) indicates that Pilate's anti-Jewish aggressiveness was due to the circumstances of his appointment and his incompetence, not to Sejanus or to his own temperament. The same sources and the NT reveal that Caiaphas' apparent passivity before Pilate concealed a very effective strategy to restrain Pilate's abuses. Rather than being dismissed with Pilate, Caiaphas resigned from his post and eventually embraced the Christian faith.—D.J.H.

1222. D. Wenham, "How Jesus Understood the Last Supper: A Parable in Action," *Churchman* 105 (3, '91) 246-260.

Jesus the great parable-teller did not abandon his parabolic method at the end of his ministry. At the Last Supper he explained his coming death through two startling and movingly acted parables. By taking the bread and wine and giving them to his disciples he spoke of giving himself to us as the food of eternal life. By washing the disciples' feet he spoke of the cross bringing cleansing. In both parables he spoke of the need for us to receive his death—the spiritual food, the spiritual cleansing.—D.J.H.

The Resurrection

1223. M. I. Alves, "Ressurreição e Fé pascal," *Didaskalia* 19 (2, '89) 277-541.

Also published as a monograph [*NTA* 36, p. 260], this investigation of research on Jesus' resurrection discusses biblical and Jewish antecedents, the proclamation of Jesus' resurrection in NT formulas and christological hymns, and the NT accounts about the discovery of the empty tomb and the Easter appearances of the risen Christ.—D.J.H.

1224. F. G. Brambilla, "Risurrezione di Gesù e fede dei discepoli," *ScuolCatt* 119 (6, '91) 547-617.

After clarifying the hermeneutical issues involved in dealing with Jesus' resurrection, the article discusses the recent debate about the origin of faith in Jesus' resurrection: the appearances as the expression of a process of conversion (E. Schillebeeckx), faith in the resurrection as based on the word of the historical Jesus (R. Pesch), and the appearances of Jesus as Easter visions—and their historical-theological structure (G. Lohfink). Then it considers the origin of Easter faith within the framework of Jesus' resurrection as an event of revelation, with particular attention to this faith as the "historical mediation" of the Easter experience and to the foundation and structure of Easter faith.—D.J.H.

1225. L. Lemmens, "Le Dimanche à la lumière des apparitions pascales," *Questions Liturgiques* [Leuven] 72 (3-4, '91) 177-190.

From the 2nd to the 6th centuries A.D. participation in the eucharistic assembly set Sunday apart for Christians. The Christian Sunday was not at all the transposition of the Jewish Sabbath. Rather, it originated as the commemoration and prolongation of the risen Jesus' appearances on Easter Sunday. The Gospel appearance stories have been redacted against the background of the Christian celebration of Sunday, and so contain the catechesis of the apostolic church on its celebration.—D.J.H.

1226. K. Schurb, “The Resurrection in Gospel Proclamation,” *ConcJourn* 18 (1, ’92) 28-39.

Jesus’ resurrection can be understood from complementary theological perspectives: vicarious satisfaction, victory, justification, forgiveness, reconciliation, and life.—D.J.H.

Synoptics

1227r. C. L. Blomberg, *Interpreting the Parables* [*NTA* 34, p. 381].

J. D. Kline, “Pondering Proverbs: A Review Essay,” *AshTheolJourn* 23 (’91) 67-75.—Blomberg contends that the Gospel parables tend to make three points, each associated with a main character in the parable. His book is very useful at many different levels: as a history of hermeneutics, as an introduction to various critical methodologies in biblical studies, and as a concise commentary on all the NT parables. He seems to overstress the prohibition of deriving theological import from the parable of Lazarus and the poor man (Lk 16:19-31) about conditions in the intermediate state.—D.J.H.

1228. D. R. Catchpole, “The Beginning of Q: A Proposal,” *NTStud* 38 (2, ’92) 205-221.

If John the Baptist was introduced, and if Q began, with Lk 3:7-9, 16-17 alone, then that introduction and beginning was abrupt indeed. Similarly, 4:1-12 standing alone as the introduction of Jesus to the readers of Q appears inadequate. This study checks 7:24-28 for layers of tradition, and then examines Mk 1:1-11 for matching evidence of such layers. It argues that the correspondence between redactional material in both settings suggests that Mk depends on Q, and that beneath the surface of Mk 1:2-5 the original beginning of Q can be uncovered.—C.R.M.

1229. D. R. Catchpole, “The Mission Charge in Q,” *Semeia* 55 (’91) 147-174.

The pre-Q version of Jesus’ mission charge included the sheep-wolves saying (Q = Lk 10:3), the equipment rule (10:4), and the instructions on conduct in houses (10:5-7) and in towns (10:8-12). A later stratum contained the harvest saying (10:2), the Gentiles-Samaritans saying (Mt 10:5b), the woes on the towns of Galilee (10:13-15), and the *šāliaḥ* saying (10:16). This superimposition fitted the old Jesus-material to the context of the post-Jesus mission to Israel.—D.J.H.

1230. T. P. D’Angelo, “The Rabbinic Background of the Parables of Jesus,” *Catholic World* [Mahwah, NJ] 235 (1406, ’92) 63-67.

Jesus’ use of parables must be understood against the background of the OT *měšālîm* and the parables told by the rabbis in the Talmud. Though Jesus’ parables share many features with those of the rabbis, his parables are often more developed in plot and character, more versatile, and more open-ended in meaning.—D.J.H.

1231. F. G. Downing, “A Paradigm Perplex: Luke, Matthew and Mark,” *NTStud* 38 (1, ’92) 15-36.

M. D. Goulder in *Luke. A New Paradigm* (1989) claims that his hypothesis of Synoptic relationships (Luke used Mk and Mt) is the simplest. It is not. Although he has fewer documents than B. H. Streeter, there are innumerable hypotheses about what is going on in Luke’s mind. More serious is an unquantifiable cluster of surreptitious hypotheses about an apparently fairly ordinary 1st-century writer's ability and willingness to ignore simple and rational contemporary compositional conventions and scribal techniques, and to pioneer new, complex, and self-defeating ones all of his own. A careful consideration of our evidence for 1st-century literary compositional techniques seems to rule out as impossibly complex the procedures presupposed but unstated in every proposed "solution" of the Synoptic problem other than the Two-Document hypothesis.—C.R.M.

1232. P. DSCHULNIGG, "Rabbinische Gleichnisse und Gleichnisse Jesu," *Judaica* [Basel] 47 (4, '91) 185-197.

The article first compares the parable of the lost sheep in *Pesiqta deRab Kahana* 2:8 and parallel texts in the Gospels (Lk 15:3-7; Mt 18:12-14; Jn 10:11-13). Then it reflects on the literary and conceptual similarities between parables in *Pesiqta* and the Synoptic Gospels. —D.J.H.

1233. T. A. FRIEDRICHSEN, "New Dissertations on the Minor Agreements," *EphTheolLov* 67 (4, '91) 373-394.

The article describes and evaluates critically three doctoral dissertations on the "minor agreements" in the Synoptic Gospels: A. Ennulat, *Die 'Minor Agreements'* (Bern, 1990); J. Rauscher, *Vom Messiasgeheimnis zur Lehre der Kirche* (Linz, 1990); and V. S.-K. Yoon, *Did the Evangelist Luke Use the Canonical Gospel of Matthew?* (Graduate Theological Union, Berkeley, CA, 1986).—D.J.H.

1234. H. O. GUENTHER, "The Sayings Gospel Q and the Quest for Aramaic Sources: Rethinking Christian Origins," *Semeia* 55 ('91) 41-76.

None of the major arguments advanced by 19th- and 20th-century literary critics for the Aramaic source(s) underlying Q can stand close scrutiny. Q's portrait of Jesus as Sophia's most trusted envoy, along with the literary devices employed by the Q redactors to flesh out their vision of Jesus, suggests that at each stage the document was at home in language and in thought in the Hellenistic milieu of Galilee and Syria. The Q community lived within the confines of Hellenistic culture and recruited its followers from the Greek-speaking population of its day.—D.J.H.

1235. R. A. HORSLEY, "Q and Jesus: Assumptions, Approaches, and Analyses," *Semeia* 55 ('91) 175-209.

Recent compositional analysis of Q has opened a new avenue with great potential for a more contextual understanding of the tradition of Jesus' sayings (and deeds and relationships). The article presents a survey of ten Q clusters (e.g. Lk 6:20-49: kingdom and community; Lk 7:18-23, 24-28, 31-35: fulfillment in Jesus and the kingdom; etc.). Comparisons of the Q portrayals of Jesus' ministry with similar Markan materials suggest that Jesus was a prophetic figure engaged in the renewal of the people, including the revitalization of covenantal forms, and in conflict with the authorities in a way that accords with the structural social and regional conflicts prevailing in ancient Jewish Palestine.—C.R.M.

1236. R. V. HUGGINS, "Matthean Posteriority: A Preliminary Proposal," *NovTest* 34 (1, '92) 1-22.

Matthean posteriority, with the single qualification that Matthew viewed Mark as his primary source but Luke as a supplementary source, appears to be a simple and compelling solution to the problem of Synoptic relationships. What had been assigned to Q becomes simply the sum of the non-Markan passages taken over from Luke by Matthew. (1) The argument from order is valid only when Matthew is presumed to precede rather than follow Luke. (2) Matthew's primary source is Mark, which he supplements from the double tradition. (3) Matthew's infancy and resurrection narratives were informed but not ultimately determined by Luke's.—D.J.H.

1237. J. S. KLOPPENBORG, "Literary Convention, Self-Evidence and the Social History of the Q People," *Semeia* 55 ('91) 77-102.

(1) Beginning in the lower levels of the scribal class, probably in the villages and large towns of Galilee, the Q group solidified around a vision of society that was countercultural in important regards. (2) At the second stage of redaction boundaries and defensive strategies were evident. Elaborated chreiai were used to characterize John, Jesus, and their opponents. The framers were prepared to look beyond the boundaries of Israel and to embrace both Hellenistic learning and Gentiles, while at the same time rationalizing their identity by appeal to Israel's epic history. (3) At the final stage of redaction there is evidence of a significant shift in the character of Q's rhetoric, and a striking elevation of the institutions of Torah and Temple in Q's symbolic universe.—D.J.H.

1238. J. S. KLOPPENBORG AND L. E. VAAGE, "Early Christianity, Q and Jesus: The Sayings Gospel and Method in the Study of Christian Origins," *Semeia* 55 ('91) 1-14.

In the history of the study of early Christianity and its literature the investigation of Q has been associated with major epistemological thresholds and conceptual transformations of the discipline. This essay discusses the text of Q and the Synoptic problem, Q and Jesus, the disappearance of Q and the rise of form criticism, Q as a second kerygma, stratigraphy and redaction in Q, Q and the social description of early Christianity, Q and the comparison of early Christianities, and the resurgence of Q and the future of form criticism.—C.R.M.

1239. D. KOSCH, "Q und Jesus," *BibZeit* 36 (1, '92) 30-58.

After observations on the significance of Q for Jesus research, the article considers differences between the current picture of Jesus and Q, the distinctive character of Q, methodological consequences for the quest for Jesus, and the picture of Jesus in Q (relation to John the Baptist, the saving significance of Jesus and his gospel, Jesus as the "hope of the poor"). Direct recourse from Q to the historical Jesus (i.e. to the pre-Easter situation) is not methodologically valid.—D.J.H.

1240r. D. KOSCH, *Die eschatologische Tora des Menschensohnes* [*NTA* 34, p. 385].

G. DAUTZENBERG, "Tora des Menschensohnes? Kritische Überlegungen zu Daniel Kosch," *BibZeit* 36 (1, '92) 93-103.—Kosch contends that Q saw agreement rather than opposition between Jesus' teaching and the Law. His careful and cautious study documents the present state of discussion about the Law, makes important clarifications, and puts forward a theological claim. This review article provides a detailed summary of each part of the book and enters into dialogue with Kosch's views.—D.J.H.

1241. B. L. MACK, "Q and the Gospel of Mark: Revising Christian Origins," *Semeia* 55 ('91) 15-39.

The importance of Q for reimagining Christian origins can hardly be overstated. This essay first describes Q's challenge to the kerygmatic congregation that scholars have customarily imagined as the first social formation of Christianity. Next it focuses on the relation of Q to Mk and suggests that if Q is better evidence for the earlier history of the Jesus movements, Mk has to be seen as a later creation at a quite particular juncture of social and ideological history. Finally it sketches the implications that this view of Q has for a reconstruction of Christian origins as well as some consequences for NT studies in general. [In the same issue responses to this and other contributions to *Semeia* 55 are offered by C. M. Tuckett (pp. 213-222), H. W. Attridge (pp. 223-234), and J. D. Crossan (pp. 235-243).]—C.R.M.

1242. F. NEIRYNCK, "A Symposium on the Minor Agreements," *EphTheolLov* 67 (4, '91) 361-372.

The article first reports on the five main papers (by Neirynck, M. D. Goulder, W. R. Farmer, A. Fuchs, and C. M. Tuckett) presented at the symposium on the "minor agreements" in the Synoptic Gospels that was held at Göttingen in July 1991. Then it discusses recent studies on this topic by Neirynck, A. Ennulat, J. Rauscher, and F. Fendler.—D.J.H.

1243. J. M. ROBINSON, "A Critical Text of the Sayings Gospel Q," *RevHistPhilRel* 72 (1, '92) 15-22.

The article introduces the International Q Project, which is currently at work to establish and maintain a critical text of Q, and sets forth its rationale and procedures. This critical text will report and evaluate the reconstructions of the past hundred years of scholarship, providing convenient access to the degree of consensus that has emerged. Q increasingly gains its own positive and colorful contours as its vocabulary, syntax, tendency, and theology emerge more and more clearly in the critical Q text. The critical Q text of the Lord's Prayer (Q^5 11:2-4) is included.—C.R.M.

1244. T. SCHMELLER, "Gottesreich und Menschenwerk. Ein Blick in Gleichnisse Jesu," *WissWeis* 54 (2-3, '91) 81-95.

That the kingdom of God, according to Jesus, affects human behavior is indisputable. But does human behavior affect the kingdom? Analysis of Jesus' parables of the kingdom suggests that, though human activity cannot bring about the kingdom, humans can seek and find the kingdom, and can impede or expedite its coming. The seed parable in Mk 4:26-29 combines divine and human activity in the coming of God's kingdom.—D.J.H.

1245. D. SEELEY, "Blessings and Boundaries: Interpretations of Jesus' Death in Q," *Semeia* 55 ('91) 131-146.

Q (= Lk) 14:27, the earliest interpretation of Jesus' death in Q, embodies the Cynic-Stoic pattern of the philosopher's noble death to be reenacted imaginatively by students. The congruence between 14:27 and a reconstructed version of 6:22-23 helps to establish the early dating of the former, since the latter has been persuasively identified as part of the earliest stratum of Q. The latter reflects a transition from the noble death pattern to the Deuteronomistic-prophetic outlook, which appears then in 7:31-35 (emerging form), 11:47-51 (hardened form), and 13:34-35 (late, somewhat moderated version).—D.J.H.

1246. D. SEELEY, "Jesus' Death in Q," *NTStud* 38 (2, '92) 222-234.

Although Lk 14:27 seems to address the death of Jesus more directly than other Q passages, it does not involve the deuteronomistic-prophetic interpretation of Jesus' death. Rather it matches Cynic-Stoic views on the nature of a teacher's death and its relation to disciples' deaths. That Q contained an understanding of Jesus' death indebted to Cynic and Stoic philosophy is plausible from a cultural, chronological, and social standpoint.—C.R.M.

1247. C. M. Tuckett, "Q and Thomas. Evidence of a Primitive 'Wisdom Gospel'? A Response to H. Koester," *EphTheolLov* 67 (4, '91) 346-360.

Koester's appeal to agreements between "Q" and *Gospel of Thomas* as evidence for the existence of an underlying "wisdom Gospel" is unconvincing. Indeed, there is no clear evidence linking *Gospel of Thomas* to such a proto-Gospel source. Rather, the versions of Jesus' sayings recorded in *Gospel of Thomas* and showing parallels with the Synoptic tradition in Q may be witness to the post-Synoptic development of the tradition.—D.J.H.

1248. L. E. Vaage, "The Son of Man Sayings in Q: Stratigraphical Location and Significance," *Semeia* 55 ('91) 103-129.

The Son of Man sayings in Q (= Lk) 6:22-23; 11:30; 12:8-9, 40; 17:24, 26-30 all belong to Q's secondary redaction. Those found in 9:57-58 and 7:33-34 (with less certainty) were part of the document's formative stratum. 12:10 is most peculiar and could well be a gloss made at the time of Q's tertiary revision. Those sayings that have the Son of Man very much down to earth are stratigraphically earlier in Q, while the sayings that portend a celestial being's imminent advent come later.—D.J.H.

Matthew

1249. F. W. Burnett, "The Undecidability of the Proper Name 'Jesus' in Matthew," *Semeia* 54 ('91) 123-144.

Although the proper name Jesus provides the reader of Matthew's Gospel with the illusion of being a "transcendental signified" that the titles explicate semantically, the proper name remains a "signifier," i.e. an undecidable that can never itself be captured into a dominant signified or group of signifieds. In this sense the narrative function of the proper name Jesus both motivates and undercuts the reading project of finding a dominant Christology or "key" to understanding the Matthean Jesus.—D.J.H.

1250. C. Deutsch, "Torah, Jesus and Discipleship in the Gospel of Matthew," *SIDIC* [Rome] 24 (2-3, '91) 43-52.

For Matthew Torah finds fulfillment in and through Jesus who disclosed the true meaning of Torah, whether halakic observance, prophecy, or apocalyptic secrets. And it continues in the teachers among whom Jesus is present until the end of the age (28:20). The Christ-experience has not replaced Torah. But there has been a hermeneutical shift, and Torah is now interpreted in light of the experience of Jesus' continued presence and teaching.—D.J.H.

1251. H. Hendrickx, "Matthew's Community," *Theology Annual* [Hong Kong] 12 ('90-'91) 141-153.

In dialogue with Jamnia Pharisaism and in response to tensions within his community, Matthew retold and translated the story of Jesus. He urged his community to devote themselves to the Gentile mission and to understand themselves as no longer a sectarian group within Judaism. He encouraged reconciliation, forgiveness, and mutual love within the community. He assured them that the Son of Man would judge them and the Gentiles to whom they were sent.—D.J.H.

1252. G. HOWARD, "A Note on Codex Sinaiticus and Shem-Tob's Hebrew Matthew," *NovTest* 34 (1, '92) 46-47.

Five readings (in Mt 7:27; 13:44; 21:17; 23:4; 24:35) in Shem-Tob's Hebrew version of Matthew's Gospel [see *NTA* 32, pp. 242-243] are found elsewhere only in Codex Sinaiticus. An additional four readings (in Mt 5:30; 6:16; 9:10; 9:24) are found in Codex Sinaiticus, one or more of the Egyptian versions, and a few minor witnesses. These readings may reach back to early antiquity.—D.J.H.

1253. M. A. POWELL, "The Plot and Subplots of Matthew's Gospel," *NTStud* 38 (2, '92) 187-204.

R. A. Edwards, F. J. Matera, and J. D. Kingsbury have made important contributions to our understanding of Matthew's plot by emphasizing, respectively, the elements of narrative flow, causality, and conflict. Matthew's narrative can be best understood as embodying one main plot (God's plan and Satan's challenge) and at least two sub-plots (Jesus and the religious leaders, Jesus and the disciples). The religious leaders' success at bringing Jesus to the cross and the disciples' failure in preventing this brings about the fulfillment of God's plan of salvation.—D.J.H.

Mt, §§ 36-1236, 1646.

1254. [Mt 1:1-17] J. P. HEIL, "The Narrative Roles of the Women in Matthew's Genealogy," *Biblica* 72 (4, '91) 538-545.

The mention of Tamar in Mt 1:3 underlines the improper but Abrahamic marital union with Judah, and reminds the reader that sinfulness was inherent to the Davidic kingship from the beginning. Rahab and Ruth (1:5) appear as Gentile women of stellar faith in proper and Abrahamic marital unions with praiseworthy ancestors of David. The reference to the wife of Uriah (1:6) dims the hope for a sinless Davidic king who will fulfill the inclusive, universalist promises of Abraham. Jesus' birth by Mary (1:16) and naming by Joseph establish him not only as the messianic Son of David who saves his people from the sinfulness recalled by Tamar and the wife of Uriah, but also as the messianic Son of Abraham who fulfills the universalist hope inspired by Rahab and Ruth as he opens the kingdom of God to all peoples.—D.J.H.

Mt 1:6, § 36-1624.

1255. F. OLIVERA, "Interpretación derásica de *Mt* 1,18-25," *Mayéutica* 17 (44, '91) 281-304.

The article first considers the terms *dĕraš* and *midraš* in antiquity, the modern study of midrash, and the use of *dĕraš* to describe the actualization of Scripture. Then it shows how Matthew in his haggadic narrative in Mt 1:18-25 alluded to the birth announcements and conceptions of Yahweh's chosen ones to explain the origin of Christ and at the same time pointed to their fulfillment with the derashic citation of Isa 7:14.—D.J.H.

1256. T. Stramare, "L'annunciazione a Giuseppe in Mt 1, 18-25: Analisi letteraria e significato teologico," *Cahiers de Joséphologie* [Montreal] 39 ('91) 55-76.

This literary and theological investigation of Mt 1:18-25 also appeared as a two-part article in *Bibbia e Oriente* [§§ 34-114, 1131].—D.J.H.

1257. S. Bartina, "Los sueños o éxtasis de San José (Mt 1, 20-24; 2, 13-14. 19-22)," *Cahiers de Joséphologie* [Montreal] 39 ('91) 43-53.

After considering dream interpretation according to Cicero's *De divinatione,* the article discusses dreams and ecstasies as vehicles of divine revelation in the OT and NT. Then it examines the terminology used in connection with Joseph's revelatory experiences in Mt 1:20; 2:13, 19-20, 22, and reflects on how an authentic visionary acts.—D.J.H.

Mt 2:13-14, 19-22, § 36-1257.

1258. [Mt 2:23] R. Pritz, "'He Shall Be Called a Nazarene,'" *Jerusalem Perspective* [Jerusalem] 4 (6, '91) 3-4.

The "prophets" in Mt 2:23 alludes to the one idea (the Messiah) that most unifies the biblical prophets. The most likely biblical text for Mt 2:23 is Isa 11:1 because it contains a word (*neṣēr*) evoking Nazareth and was interpreted messianically in Jewish tradition.—D.J.H.

1259. [Mt 3:13–4:25] M. McVann, "Uno de los profetas. Interpretación del relato de las tentaciones en Mateo como rito de iniciación," *EstBíb* 49 (2, '91) 191-208.

The expanded and updated version of a study published in English in *Listening* [§ 34-613]. —D.J.H.

Mt 3:16, § 36-1572.

1260. [Mt 5–7] H. D. Betz, "The Sermon on the Mount: In Defense of a Hypothesis," *BibRes* 36 ('91) 74-80.

The Sermon on the Mount (Mt 5–7) is an epitome for the instruction of disciples. It represents a theology of Jewish Christianity perhaps in Jerusalem ca. A.D. 50 and thus may give insight into the theology of the oldest church in Christendom. This hypothesis needs further work with regard to the sermon's relation to Q, its Christology, and relation to Matthew the Evangelist. [The same fascicle contains responses by E. W. Saunders (pp. 81-87) and K. Snodgrass (pp. 88-94).]—D.J.H.

Mt 5:3-12, § 36-1327.

1261. [Mt 5:6] A. Sicari, "The hunger and thirst of Christ," *Communio/IntCathRev* 18 (4, '91) 590-602.

As background to the fourth beatitude (Mt 5:6), the article surveys OT and NT texts pertaining to the themes "hunger and thirst" and "eating and drinking." These terms possessed the full, normal, symbolic extension of common expression as well as the infinite extension of which Jesus' human-divine person was capable.—D.J.H.

1262. J. D. M. DERRETT, "The Light and the City: Mt 5:14," *ExpTimes* 103 (6, '92) 174-175.

The cryptic saying in Mt 5:14 is an application of Ps 43:3, taking the "light and truth" to be the teaching of Jesus, which the disciples embody, and which the dark world needs, though it reproaches those that bear it as it reproached the prophets, including David.—D.J.H.

1263. [Mt 5:38-48] D. GILL, "Socrates and Jesus on Non-Retaliation and Love of Enemies," *Horizons* 18 (2, '91) 246-262.

This essay compares the teachings of Socrates and Jesus on nonretaliation and love of enemies as they appear in *Crito* 47c-49d and *Republic* I, 331e-336a, and Mt 5:38-48 and Lk 6:27-36. The Gospel texts go beyond the simple nonretaliation of Socrates and make positive love of all enemies, inside and outside the community, an absolute command of Jesus. It is a positive attitude and is not based on hope of love in return. God will reward it, but the primary motive is imitation of the heavenly Father.—C.R.M.

1264. [Mt 6:9-13] F. URBANEK, "'Vater im Himmel' - das alte Vaterunser in sprachlicher Neuauflage," *LingBib* 66 ('92) 39-54.

The article transforms the old fashioned wording of the Lord's Prayer (Mt 6:9-13) in the German language tradition into modern German idiom by analyzing all relevant points mainly by means of style-analysis and the rhetorical *genera dicendi*. It proposes the following new translation: "Vater im Himmel: Heilig sei uns dieser Name. Dein Recht sei unser Recht, Dein Wille unser Wille. Bitte: Gib allen, was ihnen zum Leben notwendig! Alsdann: Vergib uns, wo wir schuldig geworden! Auch wir wollen vergeben—denen, die sich an uns verschuldet haben. Aber bewahre uns vor zu schwerer Versuchung! Vielmehr befreie uns von unseren bösen Trieben. Denn Du allein vermagst dies alles in Deiner Allmacht. Amen." —D.J.H.

1265. [Mt 6:10] M. PHILONENKO, "La troisième demande du 'Notre Père' et l'hymne de Nabuchodonosor," *RevHistPhilRel* 72 (1, '92) 23-31.

The third petition in the Lord's Prayer (Mt 6:10) reflects the wording in Nebuchadnezzar's hymn in Dan 4:32 (35 in Greek). The prayer is eschatological. Just as the angels in heaven do God's will, the inhabitants of the earth will do it in the end-time.—D.J.H.

1266. [Mt 6:11] R. G. KRATZ, "Die Gnade des täglichen Brots. Späte Psalmen auf dem Weg zum Vaterunser," *ZeitTheolKirch* 89 (1, '92) 1-40.

After examining the theme of God supplying the needs of humans in Psalm 104, the article discusses the Lord's Prayer (Mt 6:9-13/Lk 11:2-4) as a Jewish prayer and contrasts the theological situations of Psalm 104 (everyday life) and the bread petition in Mt 6:11/Lk 11:3 (eschatology). Then it suggests that Psalms 145–147 serve as a bridge between Psalm 104 and the Lord's Prayer (as well as *Psalm of Solomon* 5).—D.J.H.

1267. J. ŁACH, "'Nikt nie może dwom panom służyć' (Mt 6, 24) ('Nul ne peut servir deux maîtres' [Mt 6, 24])," *StudTheolVars* 28 (2, '90) 38-50.

The teachings set forth in Mt 6:24-34 were not intended merely for the Twelve. Though they oblige all, they cannot be carried out apart from some extraordinary motivations: the conviction that God is our Father and we experience his fatherly care through Jesus the Son, the recognition of God as creator and father of humankind, and an understanding of the relation between strong faith and attitudes toward life.—D.J.H.

1268. J. J. BARTOLOMÉ, "Los pájaros y los lirios. Una aproximación a la cuestión ecológica desde Mt 6,25-34," *EstBíb* 49 (2, '91) 165-190.

The article first considers approaches to the ecological question in the NT: cosmic Christocentrism, hope for the new creation, and creation in Jesus' preaching. Then it discusses Jesus' discourse about the birds and lilies in Mt 6:25-34 as an "ecological" text: presentation of the text, exegetical reading of it, and points for responding to the ecological question (contemplating nature, revaluing the human person, reencountering a Father).—D.J.H.

1269. [Mt 6:28-30] M. E. IRWIN, "Considering the Lilies," *McMaster Journal of Theology* [Hamilton, Ont.] 2 (2, '91) 20-28.

For the biblical writers flowers symbolized the brevity of human life, youth giving way quickly to age, life blossoming and withering. Jesus' saying about "lilies of the field" in Mt 6:28-30 (see Lk 12:27-28) balances the theme of the shortness of human life against the evidence of God's care even for shortlived creatures. The saying about the rich man growing up like a flower of the field in Jas 1:10 refers to the flowering that is followed by fading in the sun's heat.—D.J.H.

1270. [Mt 7:2] D. BIVIN, "A Measure of Humility," *Jerusalem Perspective* [Jerusalem] 4 (6, '91) 13-14.

The article points out rabbinic parallels to Jesus' sayings about measures (Mt 7:2 /Lk 6:38) in *m. Soṭa* 1:7-8 and about humility (Lk 14:8-11) in *Leviticus Rabbah* 1:5 and *b. 'Erubin* 13b.—D.J.H.

1271. F. GENUYT, "Evangile de Matthieu 9,9-26," *SémiotBib* 64 ('91) 3-14.

This semiotic analysis of Mt 9:9-26 [see § 36-723] discusses the call of Matthew (9:9), the meal with sinners (9:10-13), the discussion about fasting (9:14-17), and the interwoven accounts of the ruler's daughter and the woman with a hemorrhage (9:18-26).—D.J.H.

1272. F. GENUYT, "Évangile de Matthieu 10,1-42. Le discours apostolique," *SémiotBib* 65 ('92) 3-17.

This semiotic analysis of the apostolic discourse in Mt 10:1-42 appears under four major headings: the call of the Twelve (10:1-4), the program and the conditions of activities (10:5-15), the risks of the undertaking (10:16-23), and the disciple and the teacher—the status of the subject (10:24-42).—D.J.H.

Mt 10:29, § 36-1160.

1273. [Mt 11:18-19] M. FRANZMANN, "Of Food, Bodies, and the Boundless Reign of God in the Synoptic Gospels," *Pacifica* 5 (1, '92) 17-31.

After considering the comparison of Jesus and John the Baptist (Mt 11:18-19/Lk 7:33-34) in their contexts, the article discusses these texts in the light of theories of social anthropology with regard to the correlation between body and food symbolism and social setting. Then it argues that what the Synoptic Gospels say about Jesus' behavior regarding food and bodies exhibits the same concern for inclusivity found in his preaching about the reign of God.—D.J.H.

1274. B. Charette, "'To Proclaim Liberty to the Captives': Matthew 11.28-30 in the Light of OT Prophetic Expectation," *NTStud* 38 (2, '92) 290-297.

Reference to Sirach (51:23-27; 6:23-31) and the image of Jesus as Wisdom are not necessary to understand Mt 11:28-30. Rather, Jesus appears as a messianic figure in whom Israel's hopes are fulfilled. He beckons the nation to return from captivity to Yahweh's yoke and therein to find the eschatological blessing of rest that Yahweh has prepared for his servants. As the anointed one of Isaiah 61 Jesus proclaims liberty to the captives.—D.J.H.

Mt 12:22-32, § 36-1297.

1275. [Mt 13:10-17] U. Szwarc, "'[. . .] żeby nie widział [. . .] [nie] słyszał [. . .] i [nie] nawrócił się [. . .].' Sens wersetu Iz 6, 10b w świetle wypowiedzi synoptyków ('[. . .] dass es nicht sehe [. . .] nicht höre [. . .] sich nicht bekehre [. . .]')," *RoczTeolKan* 34 (1, '87) 39-46.

An exegetical-theological analysis of Synoptic texts that either quote or paraphrase Isa 6:9-10 (Mt 13:10-17; Mk 4:10-12; Lk 8:9-10) indicates that in the interpretation of the Evangelists this prophetic word teaches that God is responsible for the content of his word and human beings for holding onto it.—D.J.H.

1276. C. Grappe, "Mt 16,17-19 et le récit de la Passion," *RevHistPhilRel* 72 (1, '92) 33-40.

The many echoes of Mt 16:17-19 in Mt 26:57-75 can be explained by the common origin of the diptych constituted by (1) Peter's confession and the transfiguration and (2) the last night of Jesus in the passion narrative. Emanating from the early Jerusalem church, these two narrative units were formulated in light of the autumn and Passover festivals, and were meant to balance one another.—D.J.H.

1277. G. Schwarz, "'Ἀνοίξας τὸ στόμα αὐτοῦ? (Matthäus 17.27)," *NTStud* 38 (1, '92) 138-141.

The Aramaic underlying ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα in Mt 17:27 was *wptḥyh lpwm t'škḥ 'styr'* ("and sell it so that you may obtain a stater"). J. Jeremias's contention that the miracle story in Mt 17:24-27 arose out of a linguistic misunderstanding was basically correct.—D.J.H.

1278. [Mt 18:3] T. R. Hobbs, "Crossing Cultural Bridges: The Biblical World," *McMaster Journal of Theology* [Hamilton, Ont.] 1 (2, '90) 1-21.

In the biblical world children were understood in relation to their parents, as not yet adults, and without legal rights or social status. A paraphrase of Mt 18:3 against this cultural background would read as follows: "Unless you convert and become the lowest on the social ladder, and become like those without rights, and become like those who are not considered to be proper persons, then you cannot be a part of the kingdom of heaven." An appendix provides a catalogue of thirteen characteristics attributed to children in various commentaries on Mt 18:3.—D.J.H.

1279. G. SEGALLA, "Perdono 'cristiano' e correzione fraterna nella comunità di 'Matteo' (Mt 18,15-17.21-35)," *StudPat* 38 (3, '91) 499-518.

After situating Mt 18:15-35 in the context of chapter 18, the article focuses on the problem of correcting sinful members of the community (18:15-17) and the offer of unlimited and unconditional forgiveness (18:21-35). Then it examines related Jesus traditions (Lk 17:3-4; Mt 6:14-15/Mk 11:25), and considers forgiveness and fraternal correction in the Jewish milieu and the originality of Christian forgiveness. The originality of Christian forgiveness and fraternal correction derives from the unique experience of Christ—the historical Jesus who was the friend of tax collectors and sinners, and the Lord who died and rose for the remission of sins (Mt 26:28) and who is present in the community (18:20) with this same power (28:19-20; see 9:8).—D.J.H.

Mt 21:12-17, § 36-1307.

1280. W. S. VORSTER, "A reader-response approach to Matthew 24:3-28," *HervTeolStud* 47 (4, '91) 1099-1108.

Reading is an interactive process between a text and a reader. Analysis of Mt 24:3-28 from a reader-response perspective reveals that the text directs the reader to read this part of the Gospel in light of the earlier parts, and that the speech-acts used in the text help the reader to build an image of what the text does.—D.J.H.

1281. [Mt 24:20] E. K.-C. WONG, "The Matthaean Understanding of the Sabbath: A Response to G. N. Stanton," *JournStudNT* 44 ('91) 3-18.

Mt 12:1-14 cannot be taken to legitimate the abolition of the Sabbath in the Matthean community, as Stanton [§ 34-635] maintains. Nor does the Matthean redactional addition "on a Sabbath" in Mt 24:20 imply a sensitivity of non-Sabbath-observing Matthean Christians to their Jewish persecutors. Rather, it addressed the hesitation of conservative Jewish Christians to flee on the Sabbath even though their lives were in increased danger.—D.J.H.

1282. [Mt 24:27] J. A. OÑATE OJEDA, "Nota exegética. Pues, así como el relámpago," *Burgense* 32 (2, '91) 569-572.

The translation of ἀστραπή in Mt 24:27 and Lk 17:24 as "lightning" is not correct. Rather, the "brilliance" or "splendor" that goes from east to west is that of the sun.—D.J.H.

Mt 26:57-75, § 36-1276.

1283. A. CONARD, "The Fate of Judas: Matthew 27:3-10," *TorontoJournTheol* 7 (2, '91) 158-168.

In Mt 27:3-10 the money and Judas are linked through Zechariah; Judas is linked to the field, and the field is linked to Jeremiah, who is loosely linked to Zechariah through a potter or potter's field. At the center of the web of links are the chief priests and elders. Matthew's focus was the guilt of the Jewish leaders, not Judas' suicide.—D.J.H.

1284. F. M. GILLMAN, "The Wife of Pilate (Matthew 27:19)," *LouvStud* 17 (2-3, '92) 152-165.

Although the characteristic Matthean vocabulary in Mt 27:19 argues for a thorough Matthean redaction, the distinctiveness of the account of Pilate's wife's dream suggests that

Matthew drew upon a vivid and substantive tradition, perhaps associated with Caesarea Maritima.—D.J.H.

1285. W. D. Davies and D. C. Allison, "Matt. 28:16-20: Texts Behind the Text," *RevHistPhilRel* 72 (1, '92) 89-98.

There were three stages in the tradition history of Mt 28:16-20: a primitive proto-commissioning narrative, a pre-Matthean midrashic interpretation based on the vision of the one like a Son of Man in Daniel 7 (whence the ἐξουσία clause and the tripartite baptismal formula), and the Matthean redactional reformulation and assimilation to the traditions about Moses and the commissioning of Joshua (whence the mountain, the order to go, the command to observe, and the promise of presence). From a literary perspective Mt 28:16-20 is perfect in the sense that it satisfyingly completes the Gospel.—D.J.H.

1286. C. Manus, "'King-Christology': The result of a critical study of Matt 28:16-20 as an example of contextual exegesis in Africa," *Scriptura* 39 ('91) 25-42.

Matthew's Christology can best be understood in light of the theology of "divine kingship" that classical anthropologists employed to describe the phenomenon of African sacred kingship. The scenario and the encounter of the eleven with Jesus in Mt 28:16-20 reveal Jesus as a divine king, the extension of whose kingdom must be achieved through the mission and mandate he gave to his disciples. [The same fascicle (pp. 43-51) contains a response by B. Combrink and B. Müller.]—D.J.H.

1287. D. P. Scaer, "The Relation of Matthew 28:16-20 to the Rest of the Gospel," *Conc TheolQuart* 55 (4, '91) 245-266.

Mt 28:16-20 is not only an integral part of Matthew's Gospel but also was intended as the summary and endorsement of the Gospel as a whole. The resurrected Jesus hands over to the church through the apostles the message that he preached and they heard before his crucifixion.—D.J.H.

Mark

1288. C. Breytenbach, "Die debat rondom die Markaanse Christologie. Die laaste tien jaar (Marcan Christology: The debate of the last ten years)," *SkrifKerk* 12 (2, '91) 135-172.

The article first traces the shift in Markan research from redaction criticism to literary criticism. Then it surveys the debate about Markan Christology during the past ten years with regard to certain "problem texts" and to the titles "Son of God" and "Son of Man."—D.J.H.

1289. M. Doty, "'Amazed' in Mark," *NotesTrans* 4 (2, '90) 49-58.

Mark used several words that mean "amazed" in English: ἐκπλήσσω, θαυμάζω, ἐκθαυμάζω, ἐξίστημι, θαμβέω, ἐκθαμβέω, and ἔκστασις. Though there is a great deal of overlap among their semantic components, the different shades of meaning differentiate one from another.—D.J.H.

1290. R. GARAFALO, "The Family of Jesus in Mark's Gospel," *IrTheolQuart* 57 (4, '91) 265-276.

There is no convincing argument in Mark's Gospel for a negative portrait of Jesus' biological family. It is not clear whether or not Jesus' family followed him during his public ministry. But the group that did so (the disciples) is not a group to be envied or emulated in Mk.—D.J.H.

1291. S. L. GRAHAM, "Silent Voices: Women in the Gospel of Mark," *Semeia* 54 ('91) 145-158.

Examination of the scenes in Mk where women appear indicates that revelation to the women depends on a tactile epistemology that appears to work where the epistemology of speech and hearing, the frame of the male disciples' understanding of and relationship with Jesus, fails. In the end both the logic of touch and the logic of language tempt us with promises of presence that neither can deliver.—D.J.H.

1292. H. HENDRICKX, "Mark's Community," *Theology Annual* [Hong Kong] 12 ('90-'91) 124-140.

Writing in or near northern Palestine ca. A.D. 70, Mark used household language to represent his understanding of discipleship as life in community: the true family of Jesus (3:20-35), the new family (10:29-31), a community of service (10:42-45), and a watchful community (13:33-36).—D.J.H.

1293. F. MANNS, "Le thème de la maison dans l'évangile de Marc," *RevSciRel* 66 (1-2, '92) 1-17.

Archaeological excavations at Capernaum have revealed the House of Peter as a real place and should lead to a reexamination of the many references to "house" in the early parts of Mark's Gospel. The "house" was a place of healing and teaching for the crowds, as well as the place of teaching reserved for Jesus' disciples. The Markan development of the "house" theme may well have been influenced by the Elijah-Elisha passages in 1–2 Kings.—D.J.H.

1294. J. MATEOS, "Algunas notas sobre el Evangelio de Marcos (III)," *FilolNT* 4 (8, '91) 193-203.

These linguistic observations on Markan texts [see § 36-166] concern the blind man's reply in 8:24 (the people whom the man perceives like trees are walking), the temporal indication in 9:2 (six days between the first announcement of Jesus' death and the transfiguration, as well as the passion-resurrection chronology), and the identification of the blind man in 10:46 (ὁ υἱὸς Τιμαίου was the devotee or disciple of the "Esteemed One"—the triumphant Davidic messiah).—D.J.H.

1295. E. VAN ECK, "Die ideologiese funksie van ruimte in die Markus-vertelling: 'n Verkenning (The ideological function of space in the narrative of Mark: A survey)," *HervTeolStud* 47 (4, '91) 1010-1041.

Mark's Gospel gives great attention to spaces: Galilee, Jerusalem, the way, house, town, synagogue, Temple, etc. The "way" from Galilee to Jerusalem is the most important focal space. It expresses the narrator's ideological perspective of following Jesus in suffering. —D.J.H.

Mk, § 36-1241.

Mk 1:1-11, § 36-1228.

Mk 1:10, § 36-1572.

1296. C. R. Kazmierski, “Evangelist and Leper: A Socio-Cultural Study of Mark 1.40-45,” *NTStud* 38 (1, ’92) 37-50.

Taken in itself, Mk 1:40-45 is a story not about Jesus but about the leper. The plot centers only momentarily on Jesus. Then it returns to the leper who has now in his new state of “cleanness” become a preacher of the gospel but nevertheless must remain in a cultural limbo. The text proceeds according to the following outline: the situation—Jesus heals a leper (1:40-42); the conflict—popular versus public recognition of the healing (1:43-44); and the resolution and return to equilibrium (1:45). The healed leper’s story of what Jesus had done to him meant that he could no longer enter the towns where the official standards still held sway.—D.J.H.

1297. R. Syx, “Jesus and the Unclean Spirit: The Literary Relation between Mark and Q in the Beelzebul Controversy (Mark 3:20-30 par),” *LouvStud* 17 (2-3, ’92) 166-180.

To test out the hypothesis that traces of Q can be found in Mark’s Gospel, the article examines the various parts of the Beelzebul controversy in Mk 3:20-30 parr.: the miracle story (Mt 12:22-23/Mt 9:32-33/Lk 11:14), the accusation (Mt 12:24/Mk 3:22 and Mt 9:34/Lk 11:15), Jesus’ answer (Mt 12:25-26/Mk 3:23-26/Lk 11:17-18), Satan divided in himself (Mt 12:26/Mk 3:26/Lk 11:18), the ἐγώ-sayings and the concluding double saying (Lk 11:19-20, 23/Mt 12:27-28, 30), the strong man (Lk 11:21-22/Mt 12:29/Mk 3:27), and the slander (Mt 12:31-32/Mk 3:28-30/Lk 12:10). Then it offers suggestions about actualizing the text: God absent in our times, building communication, whether demons exist, etc. —D.J.H.

1298. A. Lindemann, “Die Erzählung von Sämann und der Saat (Mk 4,3-8) und ihre Auslegung als allegorisches Gleichnis,” *WortDienst* 21 (’91) 115-131.

Nothing in the text of Mk 4:3-8 demands that the story of the sower and the seed must be taken as a parable of God’s kingdom. In fact, it can be understood as a description of how the world functions, with all its dangers and chance occurrences. The allegorical interpretation in Mk 4:13-20 applies the narrative to missionary preaching—its failures and successes. This reading of Mk 4:1-20 vindicates F. Vouga’s contention [§ 32-575] that not all narrative texts called παραβολαί are parables about God’s kingdom.—D.J.H.

Mk 4:10-12, § 36-1275.

1299. M. Reiser, “Die blutflüssige Frau. Weisen der Vergegenwärtigung biblischer Texte am Beispiel von Mk 5,25-34,” *ErbAuf* 68 (1, ’92) 48-56.

The article examines the story of Jesus’ healing the woman with the flow of blood in Mk 5:25-34 from the historical-critical, allegorical, and depth-psychological perspectives, respectively. It concludes with a symbolic interpretation concerning the encounter with Christ in faith.—D.J.H.

1300. [Mk 6:3] T. ILAN, "'Man Born of Woman . . .' (Job 14:1). The Phenomenon of Men Bearing Metronymes at the Time of Jesus," *NovTest* 34 (1, '92) 23-45.

An examination of all available comparative material allows a strong case to be made against the assumption that the metronymic, as used in Mk 6:3 and studiously avoided in the Synoptic parallels, conferred an air of odium on the man so designated. In cases where the mother's pedigree can be traced, a man would be called after his mother when she possessed superior lineage. Mark, who knew nothing of Joseph's royal lineage, designated Jesus "son of Mary." Matthew and Luke, who became familiar with the tradition of Joseph's Davidic descent, altered Jesus' title (Mt 13:55; Lk 4:22) in light of the greater merit of royal descent. —C.R.M.

Mk 7:31-35, § 36-1518.

1301. R. S. SUGIRTHARAJAH, "Men, Trees and Walking: A Conjectural Solution to Mk 8:24," *ExpTimes* 103 (6, '92) 172-174.

The clue to solving the puzzling vision of walking trees in Mk 8:24 is Jotham's fable in Judg 9:7-15, which offers a severe criticism of those who aspire to kingship/monarchy. Perhaps Mark was trying to convey to those who held current expectations of a royal messiah in David's line that they should look for a model of kingship exercised in humiliation and rejection.—D.J.H.

1302. [Mk 10:13-16] E. LAVERDIERE, "Children and the Kingdom of God. Part 1: 'Let the Children Come to Me,'" *Emmanuel* 98 (2, '92) 78-84.

Mk 10:13-16 brings together two important elements in Jesus' teaching and ministry—children and God's kingdom, and shows how they are related to him. It presents the children as an image for everyone to whom God's kingdom belongs and in whom it is realized.—D.J.H.

1303. [Mk 10:13-16] A. G. VAN AARDE, "'n Nuwe-Testamentiese perspektief op die kind (A New Testament perspective on children)," *HervTeolStud* 47 (3, '91) 685-715.

The article first discusses the place of the child in ancient societies and in the covenantal theology of the Reformation. Then it considers the life-setting of Mk 10:13-16 (and related texts) and provides a detailed exposition of it. Finally it offers suggestions about the position of children in the church today.—D.J.H.

1304. [Mk 10:15-16] E. LAVERDIERE, "Children and the Kingdom of God. Part 2: Blessed in the Arms of Jesus," *Emmanuel* 98 (3, '92) 130-135, 164.

The second part of Jesus' response (Mk 10:15) challenges all concerned with entering God's kingdom to adopt the attitude of radical dependence, trust, openness to others, and readiness to receive. Jesus' embrace and blessing along with the imposition of hands (10:16) is symbolic of eternal life in God's kingdom.—D.J.H.

1305. [Mk 10:17-20] E. LAVERDIERE, "Wealth and the Kingdom of God. Part 1: 'You Know the Commandments,'" *Emmanuel* 98 (4, '92) 220-227.

After discussing the context and development of Jesus' encounter with the wealthy man according to Mk 10:17-31, the article focuses on the first part of the encounter: the journey, the man's approach, the address "good teacher," and the conversation in vv. 17-20. Keeping the commandments was necessary but not adequate for inheriting eternal life.—D.J.H.

1306. [Mk 11–16] F. Neirynck, "Note on Mark's Chronology. The Holy Week," *EphTheolLov* 67 (4, '91) 395-397.

The support for a seven-day passion week beginning with Mk 11:1-11 is less general in recent studies than F. Fendler in *Studien zum Markusevangelium* (1991) seems to suggest. —D.J.H.

Mk 11:11–12:40, § 36-1336.

1307. T. Söding, "Die Tempelaktion Jesu. Redaktionskritik – Überlieferungsgeschichte – historische Rückfrage (Mk 11,15-19; Mt 21,12-17; Lk 19,45-48; Joh 2,13-22)," *TrierTheolZeit* 101 (1, '92) 36-64.

After discussing the significance of the Jerusalem Temple in early Judaism, the article examines the various approaches to Jesus' action in the Temple area in the Synoptic (Mk 11:15-19; Mt 21:12-17; Lk 19:45-48; pre-Markan stage) and Johannine (Jn 2:13-22; pre-Johannine stage) traditions. Then it investigates the event behind the texts: the historicity of Jesus' Temple action and the search for its original meaning, its relation to Jesus' Temple sayings (Mk 14:58; Lk 13:34-35/Mt 23:37-39; Mk 13:1-2 and Lk 19:43-44), and its significance as a call to Israel to repent in the context of Jesus' proclamation of God's kingdom. —D.J.H.

1308. S. K. Stockklausner and C. A. Hole, "Mark 15:39 and 16:6-7; A Second Look," *McMaster Journal of Theology* [Hamilton, Ont.] 1 (2, '90) 34-44.

There are good reasons for not taking the centurion's confession in Mk 15:39 as the theological climax of the Gospel: Christological titles are never adequate vehicles of Mark's revelation of Jesus; it would limit the Gospel's message to Jesus' death; and there is no reference to discipleship. The question of the Markan Jesus' identity is best and most completely answered in Mk 16:6-7 by the young man at the tomb: Jesus the Nazarene is the crucified and risen one; this gospel brings comfort and hope to sustain Mark's readers, and encouragement to proclaim the good news of Jesus.—D.J.H.

Mk 16:6-7, § 36-1308.

Luke

1309. S. R. Garrett, "The Meaning of Jesus' Death in Luke," *WordWorld* 12 (1, '92) 11-16.

Luke employed two models other than that of atonement for interpreting Jesus' death: a model of Jesus as the "prophet like Moses," who through death and resurrection led an exodus from bondage to Satan; and one of Christ as the second Adam, whose death and resurrection removed the curse of death put upon the first Adam and his descendants. These models are explicated under four headings: exodus from bondage (Lk 9:31), Satan's fall (10:17-20), Satan's control over the passion events (22:3, 31-32, 53), and words from the cross (23:39-43).—C.R.M.

1310. J. C. Howell, "The Wisdom of Stillness: Preaching on the Testing of Jesus in Luke," *QuartRev* 12 (1, '92) 81-101.

The five Sunday Lenten readings from Luke's Gospel in Year C show us a remarkably still

Jesus, who may teach us to be still. The article provides exegetical and homiletical comments on Lk 4:1-13; 13:31-35; 13:1-9; 15:11-32; and 22:14–23:56 (or 23:1-49).—D.J.H.

1311. J. JERVELL, "God's Faithfulness to the Faithless People: Trends in Interpretation of Luke-Acts," *WordWorld* 12 (1, '92) 29-36.

A new trend in the interpretation of Lk-Acts is centered around the old question of the fate and meaning of Israel for the church. The article explores this issue by discussing the Jewishness of Lk-Acts, the identity of the people of God, the role of the Law, faithless people and faithful God, conversions among the Jews, and Israel as the church. The old construals that have dominated the exegesis of Lk-Acts for the last fifty years have disintegrated. A new understanding of Luke as historian and a new perspective on his attitude toward Scripture, Israel, the Law, and Jewish Christians has emerged. Nevertheless, the problem of Luke's placement in the Jewish traditions of the Greco-Roman world needs more attention.—C.R.M.

1312. H. LANGKAMMER, "Ewangelia Łukasza. Ewangelia o Zbawicielu i o powszechnym zbawieniu (Das Lukasevangelium. Das Evangelium vom Erlöser und vom Universalen Heil)," *RoczTeolKan* 36 (1, '89) 43-59.

The article discusses Lukan soteriology in five steps: Jesus Christ the redeemer, universal salvation, the realization of Christ's saving work, the Holy Spirit, and the word of God. It also treats the distinctive character of Lukan eschatology, with particular attention to H. Conzelmann's thesis about Jesus as the center of time.—D.J.H.

1313. S. D. MOORE, "The Gospel of the Look," *Semeia* 54 ('91) 159-196.

The role of the look in Lk-Acts is considerable. The article first reviews the evidence in some detail, having noted that knowledge is a theoretical matter in Lk-Acts (theory stems from θεωρέω; theory is looking so as to know). Next it examines the role of the look in relation to lack in Luke's infancy narratives under J. Lacan' s psychoanalytic perspective. Then it explores Luke's use of light in the transfiguration and interrogates Jesus as Sun of God. Finally it brings the Foucauldian and feminist prosecution of sight as the objectifying sense par excellence to bear on the Gospel of the Look.—C.R.M.

1314. W. E. PILGRIM, "Luke-Acts and a Theology of Creation," *WordWorld* 12 (1, '92) 51-58.

This article examines Lk-Acts for themes that may contribute to the theological discussion of the current global ecological crisis. After treating the theme of God as a benevolent creator in Luke's theology, it surveys the following themes that touch upon creation theology in Lk-Acts: spirit and creation, Christology and nature, Sabbath/jubilee and nature, hospitality at table, parables/sayings and nature, miracles and nature, the passion and nature, and apocalyptic and nature.—C.R.M.

1315. M. A. POWELL, "Salvation in Luke-Acts," *WordWorld* 12 (1, '92) 5-10.

This article describes in a systematic fashion Luke's concept of salvation with the aid of two charts listing the occurrences of σωτήρ, σωτηρία, σωτήριον, and σῴζω in Lk and Acts. Utilizing this data it discusses the persons to whom salvation is offered, the content of salvation (what it means), its basis (who or what brings it), and the means through which salvation is received.—C.R.M.

1316. A. J. SALDARINI, "Interpretation of Luke-Acts and Implications for Jewish-Christian Dialogue," *WordWorld* 12 (1, '92) 37-42.

After noting the varied interpretations placed on Luke's attitude toward Jews, the article reviews the treatment of the Jews in Lk-Acts and then reflects on how the picture in Lk-Acts enhances or hinders modern Jewish-Christian relations. Though Lk-Acts is filled with prophetic warning and polemical denunciation of various Jews, more than any other book in the NT it affirms Israel as God's people and as the recipient of the divine promises that have been fulfilled in Jesus. Lk-Acts' vision of a universal, diverse people of God remains as a permanent goal.—C.R.M.

1317. S. A. SHARKEY, "Peter's Call to Conversion," *BibToday* 30 (2, '92) 84-89.

In Lk-Acts Peter hears God's persistent call to conversion, that is, the call to see life as God sees it. Peter gradually (see Lk 5:1-11) and sometimes painfully (see Lk 9:18-23; 22–23) realizes that God's vision for this world is one in which no one is judged "unclean" by human standards (see Acts 10–11).—D.J.H.

1318. R. C. TANNEHILL, "What Kind of King? What Kind of Kingdom? A Study of Luke," *WordWorld* 12 (1, '92) 17-22.

This examination of king and kingdom in Lk asks how the Gospel's beginning sets up expectations and how these initial expectations are realized, not realized, or modified through a process of struggle and conflict. The discussion proceeds under the following headings: literary connections (especially the birth narratives and Lk 19:37-44), transformed expectations, persistent hopes, and features of the kingdom. Luke's story vividly presents the unrecognized king revealing through his words and actions the distinctive character of his kingdom.—C.R.M.

1319. M. TURNER, "The Spirit of Prophecy and the Power of Authoritative Preaching in Luke-Acts: A Question of Origins," *NTStud* 38 (1, '92) 66-88.

This study questions the assumption of E. Schweizer and others that for Judaism the Spirit of prophecy was typically (if not exclusively) the power of authoritative preaching, and that Luke's emphasis on this aspect of the Spirit of prophecy means that he went back behind Mt and Mk to a more purely Jewish notion. Luke is significantly different from Judaism in his emphasis on the Spirit as the (direct) power of charismatic expository address. Luke did not derive his view of the Spirit as the power of authoritative preaching from Judaism as such, but from notions current among Hellenistic-Jewish Christian circles.—C.R.M.

1320. D. S. WILLIAMS, "On Tertullian's Text of Luke," *SecondCent* 8 (4, '91) 193-199.

In his critique of Marcion Tertullian may have used a text of Lk that contained some harmonizations with Mt and/or Mk. When Tertullian saw only Lukan elements in Marcion's Gospel while his own text also contained Matthean and/or Markan elements, he assumed that Marcion had omitted the latter material.—D.J.H.

1321. C. ZYLSTRA, "Anthropological Considerations for the Book of Luke," *NotesTrans* 5 (4, '91) 1-13.

Translators of Luke's Gospel must engage in cultural and anthropological investigation of both the biblical and the target cultures. Such issues include the relationship of descendants to ancestors and children to parents, the character of God and how God relates to people here and in the hereafter, the nature of evil and sickness, the place of ritual in daily life and its meaning for a relationship with God, literary forms and literal versus nonliteral use of language, and miscellaneous objects and activities of the Jews that need explanation.—D.J.H.

Lk, § 36-1231.

1322. [Lk 1:28] J. B. Cortés-Quirant, "'Bendita tú sobre todas las mujeres'. ¿Gabriel o Isabel? Breve estudio de crítica textual," *EstBíb* 49 (2, '91) 271-276.

The ancient manuscripts and modern editions of the Greek NT are divided over including εὐλογημένη σὺ ἐν γυναιξίν in Lk 1:28 (see 1:42). But there are good positive and negative reasons in favor of the authenticity of the clause as part of Gabriel's salutation to Mary in Lk 1:28.—D.J.H.

1323. R. L. B. Morris, "Why Αὐγοῦστος? A Note to Luke 2.1," *NTStud* 38 (1, '92) 142-144.

Luke created, probably inadvertently, a proper name by his use of Αὐγοῦστος in Lk 2:1. It seems that Luke used this title transliterated from the Latin to avoid using Σεβαστός at this point in his Gospel due to the basically sacred connotation that the latter term would have evoked from his Greek audience.—C.R.M.

1324. [Lk 2:7] S. Safrai, "No Room in the Inn?" *Jerusalem Perspective* [Jerusalem] 4 (6, '91) 8.

The typical inn in Jesus' time had one room with no allowance for separate quarters for men and women. Joseph and Mary were most likely refused accommodations because Mary was obviously pregnant and the other guests would have to leave if she gave birth there. —D.J.H.

1325. [Lk 2:25-35] G. Marconi, "Il bambino da vedere. L'estetica lucana nel cantico di Simeone e dintorni," *Gregorianum* 72 (4, '91) 629-654.

After explaining the value of an "aesthetic" approach to Lk 2:25-35, the article examines the theme of "seeing" with regard to God and Jesus in the material preceding the text (Lk 1:5-25; 1:26-38; 1:48, 68, 78-79; 2:8-20), in the canticle of Simeon and surrounding material (2:25-35), and in what follows (2:41-50). The visual vocabulary expresses the relation between God and humankind, without reducing the distance or giving too facile an understanding.—D.J.H.

Lk 3:21-22, § 36-1572.

1326. C.-B. Amphoux, "Les premières éditions de Luc. I. Le texte de Luc 5," *EphTheol Lov* 67 (4, '91) 312-327.

After surveying the earliest textual evidence for the text of Luke's Gospel, the article compares the textual traditions of chapter 5 in ms D (Codex Bezae) and in P^{75} and P^{4} as well as ms B (Vaticanus) with respect to the presence and absence of certain words and to literary composition. Then it considers the text of Lk 5 in the "Marcionite revision" with particular attention to the transformation of the narrative rhetoric in vv. 10-11, 33, and 39.—D.J.H.

1327. [Lk 6:20-26] H. Cousin, "'Les yeux levés sur ses disciples, Jésus disait . . . ,'" *Vie Spirituelle* [Paris] 147 (698, '92) 5-18.

After describing the kingdom of God as the heart of the good news proclaimed by Jesus, the article discusses the blessings and woes in Lk 6:20-26 and reflects on their challenge to rich and poor in the Lukan community. Then it considers the nine beatitudes (four reformulations, five others) in Mt 5:3-12 and their contribution to the Matthean program of practicing justice.—D.J.H.

Lk 6:27-36, § 36-1263.

Lk 6:38, § 36-1270.

Lk 7:33-34, § 36-1273.

Lk 8–24, § 36-1134.

Lk 8:9-10, § 36-1275.

Lk 10:1-16, § 36-1229.

1328. [Lk 10:17-20] D. Crump, "Jesus, the Victorious Scribal-Intercessor in Luke's Gospel," *NTStud* 38 (1, '92) 51-65.

Just as Lk 22:31-32 portrays Jesus-the-Advocate standing against Satan-the-Accuser in heaven, so 10:18 offers a picture of the decisive overthrow of this accuser from heaven. The implication is that this heavenly overthrow has been accomplished through the prayers of the scribal-intercessor, Jesus. This contention is supported by examining the fall of the adversary in Lk 10:17-20, what Jesus saw (v. 18), when he saw it, the significance of the structure of 10:17-20, the fall of Satan and the heavenly books, and the heavenly books and 10:17-20. —C.R.M.

1329. A. Salas, "Acción y contemplación. María ¿eligió la mejor parte? (Lc 10,42)," *Revista Agustiniana* [Madrid] 33 (100, '92) 433-462.

The Mary-Martha episode in Lk 10:38-42 was primarily concerned with the integration of women into Jesus' ministry of the word, not with the relation between action and contemplation. After considering the figures of Mary and Martha, the article discusses the "one thing necessary," the "part" chosen by Mary, the Lukan account as Christian catechesis, and the real antithesis in the text (marginalization versus integration for women in accord with Gal 3:28).—D.J.H.

Lk 11:2-4, § 36-1243.

Lk 11:3, § 36-1266.

Lk 11:14-23, § 36-1297.

1330. R. F. O'Toole, "Some Exegetical Reflections on Luke 13,10-17," *Biblica* 73 (1, '92) 84-107.

This study first proposes a new structure for Lk 13:10-17 (v. 10 introduces a diptych: vv. 11-13, 14-17) and reflects on its consequences for understanding this text. Next it explores how 13:10-17 relates to 13:18-21 and concludes that by joining the story of the woman bent double to the two parables about the kingdom of God Luke suggests a comparison between them. Finally it considers the relation of 13:10-17 to the rest of its immediate context. A comparison with 14:1-6 leaves no doubt that the woman bent double plays a major role in 13:10-17.—C.R.M.

Lk 13:10-17, § 36-1518.

Lk 14:8-11, § 36-1270.

Lk 14:27, §§ 36-1245–1246.

1331. K. Bailey, "Early Arabic New Testaments of Mt. Sinai and the Task of Exegesis (with special focus on Sinai Ar. 72 and Luke 15)," *NESTTheolRev* 12 (2, '91) 45-62.

The Arabic version of Lk 15 in ms Mt. Sinai Arab. 72 (dated A.D. 897) contains many significant interpretative nuances when compared to the Greek text. The Arabic translation in this manuscript (and in mss Sinai 54, 74, 97; Berlin 1108; Vat. Borg. 95) was made with considerable thoughtful exegetical reflection behind it. This reflection was not born in the 9th century A.D. but uniquely flows like a river from apostolic times through the Syriac and Arabic language Christian tradition.—D.J.H.

1332. M. Gourgues, "Le père prodigue (*Lc 15*,11-32). De l'exégèse à l'actualisation," *NouvRevThéol* 114 (1, '92) 3-20.

After discussing the context of Lk 15:11-32 with reference to the introduction (15:1-2) and the two preceding parables (15:3-10), the article proposes the following outline: introduction (15:11-12), the younger son alone (15:13-20a) and with his father (15:20b-24), and the older son alone (15:25-28a) and with his father (15:28b-32). Then it suggests that 15:20b-24 is the central scene and that the father is the central character, explores each scene in detail, and concludes with suggestions about actualization (with particular attention to the image of God).—D.J.H.

1333. L. Kreitzer, "Luke 16:19-31 and 1 Enoch 22," *ExpTimes* 103 (5, '92) 139-142.

The article treats the reference to the character Lazarus within the parable at Lk 16:19-31, the literary nature of the passage, and the background of the Hades imagery in the story. The conceptual and linguistic parallels between Luke's parable and *1 Enoch* 22 are impressive. The veiled reference to Cain and Abel in *1 Enoch* 22:5-7 suggests that the setting of vindication that the story of Genesis 4:1-16 sets up was a common one and provided Jesus with the germinal thought upon which he based the parable in Lk 16:19-31.—C.R.M.

Lk 17:24, § 36-1282.

1334. F. G. Downing, "The Ambiguity of 'The Pharisee and the Toll-collector' (Luke 18:9-14) in the Greco-Roman World of Late Antiquity," *CathBibQuart* 54 (1, '92) 80-99.

This article explores the likely reactions to the prayers of the Pharisee and the toll-collector in Lk 18:11-13 in the following contexts: the wider Greco-Roman world, Diaspora Hellenistic Judaism, Palestinian (still Hellenistic) Judaism (including early Christianity), and the teaching of Jesus. The intention of the narrative, freed from apparently Lukan additions, must be to suggest that the second prayer is as much a parody in its own way as is the first. The ambiguity is deliberate. The hope is that we may prefer Jesus' offer of God's quite unconditional welcome and respond appropriately. By the criterion of coherence this narrative seems to have as good a claim as any other to be Jesus' own.—C.R.M.

1335. A. C. Mitchell, "The Use of συκοφαντεῖν in Luke 19,8: Further Evidence for Zacchaeus's Defense," *Biblica* 72 (4, '91) 546-547.

Though συκοφαντέω can mean "extort" or "defraud" by false charges, there are many examples where it means "quibble" or "misrepresent." So it need not refer to a deliberate act. As a toll collector Zacchaeus [§ 36-214] may have occasionally overcharged someone for taxes due or falsely accused a person with delinquency in tax payments (Lk 19:8). When the mistake was discovered, Zacchaeus acknowledged his error and customarily made fourfold restitution.—D.J.H.

Lk 19:45-48, § 36-1307.

1336. J. M. Dawsey, "Was Ur-Markus the Source for Lk 19:45 - 20:47?" *MelTheol* 42 (2, '91) 95-110.

This essay argues that Mk 11:11–12:40 is a later redaction of an earlier version of Mk that is better preserved by Lk 19:45–20:47. After general comments on the Markan story, it focuses on three types of difficulties in the Markan account. Then it shows how the Lukan account represents a tighter narrative than does the parallel section of Mk. Lk is the hidden reference that explains difficulties in Mk. It is not a matter of a rough plot that Luke polished. Rather Mk 11:15–12:40 seems to depend (for its plot) on a story akin to that found in Lk 19:45–20:47, and the difficulties in Mk exist because the author changed the story to make an entirely different point.—C.R.M.

1337. D. L. Tiede, "The Kings of the Gentiles and the Leader Who Serves: Luke 22:24-30," *WordWorld* 12 (1, '92) 23-28.

After introductory comments on legitimate power and servant leadership, these reflections on Luke's vision of authority and authority structures in Lk 22:24-30 unfold under the following headings: "The kings of the Gentiles lord it over them" (v. 25), "I am among you as one who serves" (v. 27), and "I confer on you a kingdom" (v. 29). Luke's alternative vision is one of authority grounded in service and of power legitimized in mercy.—C.R.M.

Lk 22:31-32, § 36-1328.

1338. S. Sabugal, "La resurrección de Jesús en el Evangelio de Lucas (Lc 24,1-49)," *Revista Agustiniana* [Madrid] 33 (100, '92) 463-494.

Luke's literarily unified and dramatically structured account of Jesus' resurrection consists of an introduction (Lk 23:50-56); the paschal drama (24:1-49) consisting of the angelophany (24:1-12) and the two christophanies to the "two" disciples (24:13-35) and the "eleven" and the others (24:36-49); and a conclusion (24:50-53). Its "anastasiological" message can be summarized under three headings: The "living one" is not in the tomb; he is recognized in the "breaking of bread"; and his identification "It is I myself!"—D.J.H.

1339. [Lk 24:13-35] T. M. Rosica, "In Search of Jesus. The Emmaus Lesson," *Church* 8 (1, '92) 21-25.

The Emmaus narrative (Lk 24:13-35) serves as the bridge between the empty tomb (24:1-12) and Jesus' self-revelation to his disciples (24:36-49). The main theme of the Emmaus passage is the recognition of the powerful presence of the risen Lord in the Scriptures and in the action of breaking bread.—D.J.H.

Lk 24:41-53, § 36-1375.

1340. H. Ordon, "Ostatnie przemówienie zmartwychwstałego Chrystusa (Łk 24, 44-49) (Die letzte Rede des auferstandenen Christus [Lk 24, 44-49])," *RoczTeolKan* 34 (1, '87) 87-100.

The last speech of the risen Christ (Lk 24:44-49) can be viewed as his testament to the disciples. It consists of three parts: the preparation of the disciples to bear witness through instruction and inner illumination (24:44-47a), their appointment to the office of witness (24:47b-48), and the mission of the disciples and their equipment for their future task through the promise of the Holy Spirit (24:49). The promised Spirit will empower and support the disciples, and guarantee their sending as being from God.—D.J.H.

John

1341. F. Brändle, "Jesús Nazareno ¿por qué? El puesto de José en el camino de la revelación," *Cahiers de Joséphologie* [Montreal] 39 ('91) 33-41.

In the NT Nazareth not only describes Jesus' geographical home but also carries theological significance (especially in the Fourth Gospel) with regard to Jesus' incarnation and to his death and resurrection (see Jn 18:5-8; 19:19). Thus Joseph the man of Nazareth participated in the mystery of the incarnation in a special way.—D.J.H.

1342. J. Carreira das Neves, "O pronome pessoal ἡμεῖς como chave hermenêutica do IV Evangelho," *Didaskalia* 20 (1, '90) 43-65.

The frequent use of the plural personal pronouns ἡμεῖς ("we") and ὑμεῖς ("you") in Jn 1–8 reflects the Evangelist's preaching in the service of the Johannine community and of the Johannine Christology and pneumatology. The figures in these texts (Nicodemus, Samaritans, Jesus' brothers, John's disciples in Judea, Jews in general) all function in the context of the Evangelist's preaching.—D.J.H.

1343. R. B. Edwards, "John and the Johannines. A survey of some recent commentaries," *BibTrans* 43 (1, '92) 140-151.

This survey reviews major critical commentaries, medium-length commentaries, and shorter commentaries on the Fourth Gospel and the Johannine Epistles, respectively. Particular attention is given to the usefulness of these works for biblical translators.—C.R.M.

1344. H. HENDRICKX, "The Johannine Community," *Theology Annual* [Hong Kong] 12 ('90-'91) 167-180.

After discussing the setting, date, and authorship of the Fourth Gospel, the article considers the origin of the Johannine community and its relations with non-believers (the world, the Jews, adherents of John the Baptist) and with other Christians (Christian Jews within the synagogue, Jewish Christians of inadequate faith, Christians of apostolic churches). Then it reflects on Johannine internal struggles as seen in 1–3 John.—D.J.H.

1345. R. KIEFFER, "Å gjenkjenne den ukjente" [To Recognize the Unknown], *Norsk TeolTids* 91 (3, '90) 129-139.

The article is a critique of the 1990 thesis by T. S. Dokka at the University of Oslo entitled "To Recognize the Unknown. The Possibility for Humans to Know God. A Study of the Sign Material in the Gospel of John" (in Norwegian). Dokka raises important theological issues and makes a number of original exegetical observations. But the way in which Dokka negates human participation in the reception of the signs is questionable. From an exegetical point of view the semiotic method used (based on C. S. Peirce) tends to systematize the material too much.—H.M.

1346. V. MANNUCCI, "Il teo-finalismo nel quarto vangelo," *Vivens Homo* [Florence] 1 ('90) 15-30.

The center of the Fourth Gospel is Jesus Christ. But the goal of all Jesus' revealing and saving activity is God the Father. The invisible and inaccessible God is revealed through Jesus, with the result that human beings may have access to God and share the divine life in the Spirit.—D.J.H.

1347. J. L. MARTYN, "Listening to John and Paul on the Subject of Gospel and Scripture," *WordWorld* 12 (1, '92) 68-81.

If the interpreter's initial step is the attempt to hear an early Christian document with the ears of the first hearers, it follows necessarily that one will have to hear the text as it sounded in the midst of the strains and stresses in early Christian theology that were of major concern to those first hearers. The article endeavors to listen to the writings of John and Paul with the ears of their first followers on the topic of the relation between Scripture and gospel. It seems that John and Paul perceived it to be an essential part of their vocation to struggle against an incipiently *heilsgeschichtlich* reading of the relation between Scripture and gospel. They carried out that struggle precisely in order to bear witness to the true identity of the God of Abraham by speaking of him as the Father of Jesus Christ.—C.R.M.

1348. G. MORUJÃO, "Exemplos de desenvolvimento deráxico no IV Evangelho em torno dos dons de Jesus," *Didaskalia* 20 (1, '90) 83-92.

The article first considers the biblical-derashic backgrounds of Jesus' gifts of bread (Jn 6), water (Jn 4), and the new commandment, respectively, with particular attention to the figure of Moses in the wilderness. Then it discusses the theological significance of the verb δίδωμι in presenting Jesus as the fullness of divine revelation and as having divine attributes.—D.J.H.

1349. C. Osiek, "With John for the Long Haul," *NewTheolRev* 5 (1, '92) 76-80.

The long monologues in John's Gospel are as much about anthropology as theology. They teach us what God is like and what we are like and to what we are called: fidelity to relationships as Jesus is faithful to us.—D.J.H.

1350. M. W. G. Stibbe, "The Elusive Christ: A New Reading of the Fourth Gospel," *JournStudNT* 44 ('91) 19-37.

Four motifs contribute to the theme of Jesus' elusive presence in Jn: withdrawals, escapes, secret movements, and geographical confusion. Other literary strategies (metaphorical language, cryptic discourse, discontinuous dialogue) highlight Jesus' linguistic elusiveness. The primary sources for John's characterization of Jesus as the elusive Christ are the Wisdom, Isaianic, and Markan literary traditions. Certain sociohistorical and theological factors also explain the Fourth Gospel's focus on the elusiveness of Jesus. The obscurity of the protagonist is one of the major literary devices used by the author to create a narrative text that is inexhaustible in terms of its secrets and tantalizing in terms of its elusiveness.—C.R.M.

1351. G. Strecker, "Chiliasmus und Doketismus in der Johanneischen Schule," *KerDog* 38 (1, '92) 30-46; "Chiliasm and Docetism in the Johannine School," *AusBibRev* 38 ('90) 45-61.

The author of 2–3 John, who represents the beginning of the Johannine school, adopted chiliastic ideas by using the apocalyptic tradition of a messianic interregnum. The opponents in 1 John can be characterized as supporters of docetism. The Fourth Gospel integrated both docetic and antidocetic materials. The Johannine school concluded that neither chiliasm nor docetism could claim truth and therefore tried to balance them in the course of its development.—D.J.H.

1352. P. Trudinger, "Hosanna to the Son of David!: St John's Perspective," *DownRev* 109 (377, '91) 297-301.

John treated the significance of Jesus' life and death by subtle references to David, the Messiah par excellence. Thus Jesus appears as David's son in suffering and betrayal (by Judas) and in the redefinition of kingship in the passion narrative.—D.J.H.

1353. L. Walter, "Regards sur la recherche johannique. Deux ouvrages récents," *EspVie* 102 (15, '92) 215-220.

Two important collections of Johannine studies have appeared recently: J.-D. Kaestli, J.-M. Poffet, and J. Zumstein (eds.), *La communauté johannique et son histoire* [*NTA* 35, p. 102]; and A. Marchadour (ed.), *Origine et postérité de l'évangile de Jean* [*NTA* 36, p. 424]. The article first considers papers concerned with Johannine research: diachronic and synchronic approaches. Then it deals with the Johannine community: reception of the Gospel in the 2nd century A.D., the Johannine epistles and the reception of the Gospel, the final redaction of the Gospel, the Johannine Gospel, and before the Gospel's redaction.—D.J.H.

Jn, § 36-1639.

1354r. [Jn 1:1-18] P. HOFRICHTER, *Im Anfang war der "Johannesprolog"* [*NTA* 30, p. 353].

D. MUÑOZ LEÓN, "Las fuentes y estadios de composición del Prólogo de Juan según P. Hofrichter (En torno a la 'Primitiva Confesión cristiana del Logos')," *EstBíb* 49 (2, '91) 229-250.—The document that Hofrichter supposes to have been the basis of Jn 1:1-18 implies a series of hypotheses that lack solid foundation. The early dating attributed to the primitive confession of the Logos (ca. A.D. 40-50) is improbable. Likewise, it is difficult to prove the influence of this confession on Mark's Gospel, the infancy narratives of Matthew and Luke, and the Pauline writings. [The same fascicle (pp. 285-287) contains Muñoz León's review of Hofrichter's *Wer ist der "Mensch, von Gott gesandt" in Joh 1,6?* [*NTA* 34, p. 385].] —D.J.H.

1355. [Jn 1:29, 36] D. B. SANDY, "John the Baptist's 'Lamb of God' Affirmation in Its Canonical and Apocalyptic Milieu," *JournEvangTheolSoc* 34 (4, '91) 447-459.

From the OT and intertestamental contexts it is clear that sheep symbolized various concepts (from submissiveness to aggressiveness), that the lamb in Isaiah 53 was not predictive of sacrificial atonement, and that apocalyptic passages present a lamb as a victorious conqueror. John the Baptist's affirmations of Jesus as the "Lamb of God" in Jn 1:29, 36 should not be taken as anticipating Jesus' redemptive death. Rather, John was proclaiming Jesus as the Messiah who would restore the kingdom.—D.J.H.

1356. J. A. STEIGER, "Nathanael - ein Israelit, an dem kein Falsch ist. Das hermeneutische Phänomen der Intertestamentarizität aufgezeigt an Joh 1,45-51," *BerlinTheolZeit* 9 (1, '92) 50-73.

The article first considers the OT roots of the Nathanael episode in Jn 1:45-51: Nathanael as representative of the remnant of Israel and the eschatological reciter of psalms, the eschatological entrance of the King of Israel (see Zeph 3:14-15), the conclusion of the process of taking the land (1 Kgs 8:56; Josh 21:43-45; 23:14) and its association with sitting under the vine and fig tree (1 Kgs 5:5) and Solomon's Temple, and the vine and fig tree as metaphors for the eschatological taking of the land. Then it discusses the relation between the two Testaments, the allusion field of Jn 1:47-51 in light of the OT texts, the proleptic fulfillment of the gathering of Israel beneath the vine and fig tree and the family quarrel between Christians and "the Jews," the gathering of Israel and Jesus' entry into Jerusalem (Jn 12), and the eschatological cleansing of Israel from deceit in light of the protological δόλος (Nathanael and Jacob).—D.J.H.

Jn 2:13-22, § 36-1307.

1357. P. TRUDINGER, "Jesus' 'Comfortable Words' in John 3:16. A Note of Disappointment to Some?" *St Mark's Review* [Canberra] 147 ('91) 30-31.

There is very little likelihood that Jn 3:16 came from Jesus' lips. Rather Jn 3:13-21 seems to be a displaced continuation of the Prologue. The linking of 1:17-18 to 3:13-14 produces a flow, a wholeness of idea that is too clear to be accidental.—C.R.M.

1358. [Jn 4] A. GARCÍA-MORENO, "Adorar al Padre en espíritu y verdad," *ScriptTheol* 23 (3, '91) 785-835.

After considering the content and background of Jesus' encounter with the Samaritan woman in Jn 4, the article deals with the thirst of Christ, the prophets and worship, the radical newness of the worship proclaimed by Jesus, the worshipers whom the Father desires, various interpretations of "to worship in Spirit and truth," and interpretations of "truth." The newness of the worship proposed by Jesus is rooted in his revelation of God as our Father. Filial dispositions are aroused within persons through the power of the Holy Spirit. The "truth" is Christ. Thus this new worship is trinitarian: Under the action of the Holy Spirit and united with Christ we adore the Father.—D.J.H.

1359. J. Kudasiewicz, "Kult Ojca w Duchu i Prawdzie (J 4, 23) (Worshipping the Father in Spirit and Truth)," *RoczTeolKan* 36 (1, '89) 61-71.

In Jn 4:23 "spirit" denotes the Holy Spirit and "truth" refers to God's revelation and its climax in Jesus. NT worship is the worship of the Father in the truth revealed by Jesus Christ (the truth). It also has a pneumatological dimension, i.e. under the influence and inspiration of the Holy Spirit.—D.J.H.

1360. L. Schenke, "Das johanneische Schisma und die 'Zwölf' (Johannes 6.60-71)," *NTStud* 38 (1, '92) 105-121.

Jn 6:60-71 can best be interpreted in the light of and as the reflex of the "Johannine" christological schism referred to in 1 John (see 2:18-19; 4:1-6; 5:6-7). The Jewish-Christian profile of the "Johannine" schismatics is clear from Jn 6:60-65. Regarding Jesus as merely human, they viewed the higher claims about him as a danger to monotheism and God's transcendence. The Twelve, with Simon Peter as their spokesman, in Jn 6:66-71 represent the stance of the "orthodox" Johannine community. Thus the Evangelist/redactor sought to situate the "Johannine" tradition in the context of the "great church."—D.J.H.

1361. [Jn 11:1–12:8] M. L. Rigato, "Maria di Betania nella redazione giovannea," *Antonianum* 66 (2-3, '91) 203-226.

Mary of Bethany is one of the paradigmatic figures of the Fourth Gospel. The vocabulary of Jn 11:2 and 12:3 regarding her anointing Jesus' feet with perfume tends to identify her with the sinful woman of Lk 7:37-38, 44-46. She expresses in gesture what her sister Martha expressed in words (see Jn 11:27). By Mary's anointing the body-temple of Jesus, the Evangelist indicated that a woman can touch the "temple" as the levitical priest did, with all the inherent implications.—D.J.H.

1362. [Jn 11:38] B. Lindars, "Rebuking the Spirit: A New Analysis of the Lazarus Story John 11," *NTStud* 38 (1, '92) 89-104.

The Greek word ἐμβριμάομαι and cognates refer to an aggressive style of behavior rather than to the emotion of anger as such. Its occurrence in Jn 11:38 (see Mk 1:43) suggests that John used a source comparable to Mk 9:14-29. But John wished it to mean "moved in spirit" rather than "rebuked the spirit."—D.J.H.

1363. [Jn 14–16] T. B. Slater, "The Paraclete as advocate in the Community of the Beloved Disciple," *AfricTheolJourn* 20 (2, '91) 101-108.

The Paraclete (see Jn 14:16, 26; 15:26; 16:7-11, 13) maintains the connection between Jesus and his disciples in the post-Easter Johannine community. The most inclusive and best translation is "advocate," which expresses the comforting dimensions of the first stage in the concept's development. The second stage focused on the Paraclete's didactic, revelatory, and forensic functions.—D.J.H.

1364. [Jn 20:1-18] C. Bernabé, "Trasfondo derásico de Jn 20," *EstBíb* 49 (2, '91) 209-228.

The several contacts of the Song of Songs with the Fourth Gospel (2:1-12; 3:28-30; 12:1-11; 19:38-42) culminate in the risen Jesus' appearance to Mary Magdalene in Jn 20:1-18. Mary, like the bride in the Song, has gone in search of her beloved. Jesus allows himself to be encountered, and communicates to Mary a new understanding of his glorification and the relations now existing in his community.—D.J.H.

1365. S. Sabugal, "La resurrección de Jesús en el cuarto evangelio (Jn 20,1-29; 21,1-14)," *Salesianum* 53 (4, '91) 649-667.

The Easter appearances of the risen Lord in Jn 20–21 are narrated dramatically in two acts corresponding to the main protagonists: the appearance of the risen Lord to Mary Magdalene—the empty tomb (20:1-10), and "I have seen the Lord" (20:11-18); and the three appearances to the disciples—"We have seen the Lord" (20:19-25); "My Lord and my God" (20:26-29); and "It is the Lord" (21:1-14). For each appearance account the article provides a literary analysis (with particular attention to the structure) and considers the "anastasiological" message.—D.J.H.

1366. [Jn 20:5-7] L. García García, "'Lienzos', no 'vendas', en la sepultura de Jesús," *Burgense* 32 (2, '91) 557-567.

The Greek term ὀθόνια in Jn 20:5-7 should be translated "linen cloths" rather than "bandages." The word refers to the "linen shroud" (σινδών) in which Jesus was buried (see Lk 23:53; 24:12), and is to be distinguished from the σουδάριον (see Jn 20:7).—D.J.H.

1367. P. Simenel, "Les 2 anges de Jean 20/11-12," *ÉtudThéolRel* 67 (1, '92) 71-76.

In comparison with the Synoptics the report of the empty tomb in Jn 20:11-12 specifies that angels, two in number, were sitting where the head and feet of the body of Jesus had been. The position of the two angels corresponds to the cherubim at the two ends of the mercy seat on the ark of the covenant (Exod 25:10, 17-22). The tomb where Jesus' body had been placed now symbolizes the new ark of the covenant.—C.R.M.

1368. [Jn 21] G. O'Collins, "An Easter Healing of Memories," *America* [New York] 166 (13, '92) 322-323.

In Jn 21 the risen Jesus brings up a buried past and heals old memories for Peter and for the reader as the basis for a new future.—D.J.H.

Jn 21:1-14, § 36-1365.

Acts of the Apostles

1369. D. L. Allen, "Acts Studies in the 1990's: Unity and Diversity," *CriswellTheolRev* 5 (1, '90) 3-13.

In current Lukan studies there seems to be solid agreement that Lk-Acts is a work with a historical aim, theological pretensions, and literary genius. But there is still no consensus on the question of sources in Acts, the issue of Luke's attitude toward the Jews in Acts, and the question of the purpose of Acts.—C.R.M.

1370. F. F. Bruce, "Luke's Presentation of the Spirit in Acts," *CriswellTheolRev* 5 (1, '90) 15-29.

Luke's second volume is the record of the apostles' witness, and at the same time it is the record of the Spirit's witness. The article comments on the major passages in Acts concerning the presence and action of the Spirit. The Holy Spirit in Acts is the divine agent and witness of the new age, imparting life and power to all who have faith in Jesus.—C.R.M.

1371. G. Cowen, "Commenting on Commentaries on Acts," *CriswellTheolRev* 5 (1, '90) 93-97.

Brief comments on commentaries and other works on Acts are followed by a three-page bibliography. Perhaps the two best commentaries available on Acts are those by F. F. Bruce (1954; rev. ed., 1989) and I. H. Marshall (1980).—C.R.M.

1372. D. S. Dockery, "The Theology of Acts," *CriswellTheolRev* 5 (1, '90) 43-55.

The article first addresses the relation between theology and history in Acts and proposes to examine the theology of Acts within its canonical setting, accepting its portraits of the church as adequate history. Then it explores the theology of Acts under the following headings: the Holy Spirit, Christ and salvation, and church and eschatology.—C.R.M.

1373. S. J. Kistemaker, "The Speeches in Acts," *CriswellTheolRev* 5 (1, '90) 31-41.

After identifying twenty-six speeches in Acts, the article considers their sources and history and reviews the speeches of Stephen, Peter, and Paul. The speeches in Acts accurately portray the speakers and reflect their individual traits. Although Luke is the writer of the speeches, he is not their composer. Rather, Luke's presentations are based on factual and faithful research.—C.R.M.

1374. J. McRay, "Archaeology and the Book of Acts," *CriswellTheolRev* 5 (1, '90) 69-82.

This survey of current archaeological research focuses on archaeology's ongoing contribution to the study of Acts. It discusses significant discoveries relating to Acts under the following headings: chronology, inscriptions and coins, and excavated sites in Asia Minor and Greece. This evidence neutralizes the unbridled skepticism of some scholars with regard to the trustworthiness of Acts.—C.R.M.

1375. G. Mussies, "Variation in the Book of Acts," *FilolNT* 4 (8, '91) 165-182.

The article first describes diverse forms of variation in the OT and NT with particular attention to Lk. Then, after theoretical remarks on variation (lexical, positional), it discusses variation in Acts. Finally, after methodological considerations on tracing variations, it begins a survey of variation in Acts with an examination of the ascension accounts in Lk 24:41-53 and Acts 1:2-14 (10:40-43) [To be continued].—C.R.M.

1376. C. D. Osburn, "The Search for the Original Text of Acts—The International Project on the Text of Acts," *JournStudNT* 44 ('91) 39-55.

The legacy in textual studies in Acts is that we no longer have a clear understanding of the history of the transmission of the text, either in its earlier or later forms. This has thrown textual decision-making into a rather chaotic situation. The International Project on the Text of Acts, under the direction of Osburn and T. C. Greer, is involved in the production of a critical edition of the text of Acts that is based upon a complete and accurate apparatus and an adequate understanding of the history of the transmission of the text.—C.R.M.

1377. L. PANIER, "Portes ouvertes à la foi. La mission dans les Actes des Apôtres," *LumVie* 40 (5, '92) 103-121.

A careful reading of Acts shows the deficiencies of the simplistic interpretation of it as the "beautiful story" of the gospel's constant and glorious expansion from Jerusalem to Rome. Rather, Acts contains a problematic ending, a surprising beginning, and some significant steps along the way. The mission of the church appears as an effect or a repercussion of the revelation accomplished in Jesus Christ. The mission witnesses to this revelation and situates the church at the heart of the world.—D.J.H.

1378. J. H. PETZER, "Tertullian's Text of Acts," *SecondCent* 8 (4, '91) 201-215.

This study investigates Tertullian's citations from Acts 1–6 in an attempt to determine what they reveal about Tertullian's text of Acts. It concludes that Tertullian knew a Latin version of Acts, but probably did not cite from it in any consistent way. Thus his citations are no true representatives of the form of the text known to him or in his time. Nevertheless, a number of features in these citations allow some speculation as to the qualities and characteristics of the text behind Tertullian's citations from Acts.—C.R.M.

1379. M. A. POWELL, "Luke's Second Volume: Three Basic Issues in Contemporary Studies of Acts," *Trinity Seminary Review* [Columbus, OH] 13 (2, '91) 69-81.

Three issues are particularly important in current scholarship on Acts: the relation that Luke's second volume bears to his first, the genre of literature to which it should be ascribed, and the purpose for which it was written. Virtually everyone agrees that Lk and Acts have the same author and must, in some sense, be discussed together. An increasing number of interpreters regard the genre of Acts as unique. On the question of purpose, it has been suggested that the various proposals should be considered, where possible, as complementary.—C.R.M.

1380. T. S. RAINER, "Church Growth and Evangelism in the Book of Acts," *Criswell TheolRev* 5 (1, '90) 57-68.

After defining the terms "evangelism" and "church growth," the article focuses on the areas that were integral to the evangelism and growth of the early church as recorded in Acts. It discusses the principles of prayer, spiritual warfare, God's sovereignty, strategy, indigenization, and the open gospel. It concludes with suggestions for applying these principles to today's churches.—C.R.M.

1381. J. ROOK, "Women in Acts: Are they Equal Partners with Men in the Earliest Church?" *McMaster Journal of Theology* [Hamilton, Ont.] 2 (2, '91) 29-41.

This paper examines the question whether women were equal to men in status and ministerial function in the early church according to Acts. In Acts women have prominence, wealth, and respect. They share their homes as house churches, are baptized, and are part of the Spirit-filled community. Nevertheless, women are not depicted as participating in major decisions, even when these directly affect women. When one reads Acts, one is struck by the lack of heroines and the lack of ministerial and prophetic roles for women. In Acts the common patriarchal views of the 1st century remain intact.—C.R.M.

1382. A. A. Trites, "Church Growth in the Acts of the Apostles," *McMaster Journal of Theology* [Hamilton, Ont.] 1 (1, '90) 1-18.

After noting that Luke emphatically stresses the fact of church growth in Acts, the article examines the three types of church growth that are highlighted there: numerical, geographical, and spiritual. In Acts church growth is the result of a church that is God-directed, Christ-centered, Spirit-filled, praying, witnessing, united, sacrificial, and caring.—C.R.M.

1383. J. Vines, "Evangelistic Preaching and the Book of Acts," *CriswellTheolRev* 5 (1, '90) 83-92.

The book of Acts is a fertile field for the expository preacher. The article presents sermonic studies on the following texts: 1:1-11; 3:1-10; 8:1-25; 8:26-40; 16:9-40.—C.R.M.

1384. L. M. Wills, "The Depiction of the Jews in Acts," *JournBibLit* 110 (4, '91) 631-654.

This study enters the discussion of Luke's attitude toward Jews and Judaism in Lk-Acts by examining the stylized way in which Jews are often represented in Acts and by relating questions of genre to the way Jews are depicted. It first analyzes the riot scene in Acts 17:1-9 and similar scenarios elsewhere in Acts and identifies a three-part pattern (positive missionary activity, opposition and constriction, release and expansion) that dominates Acts 13:13–28:31. Then it discusses scholarly interpretations of negative portrayals of Jews, the genre of Acts, and Luke's pro-Roman apologetic motif. With respect to the depiction of Jews, Luke has taken over a tendentious perspective regarding mobs and the threat of στάσις that closely parallels the "imperial sociology" of Roman historians. Luke's three-pronged apologetic intent is to demonstrate that (1) Christians are model citizens, (2) Jews are prone to violence and sedition, and (3) Christians are the rightful heirs of pristine Judaism and Israelite tradition.—C.R.M.

Acts, §§ 36-1199, 1311, 1313–1317, 1319.

Acts 1:2-14, § 36-1375.

1385. [Acts 2:1-13] J. A. Jauregui, "Pentecostes, fiesta de identidad cristiana," *EstEcl* 66 (259, '91) 369-396.

After discussing the basic elements of the Pentecost theophany in Acts 2:1-13 (preliminary signs, the reality of the Spirit, the effects), the article focuses on the peculiarities in the Lukan presentation of the Spirit: the sanctifying aspect, the guaranteeing gift to the church, the gift of the eschatological promise of the OT, the eschatological gift, and the historical-salvific dimension. Then it considers Pentecost and various "moments" of the church: the past (with attention to the giving of the Law at Sinai), the early church's search for identity (with reference to Jewish traditions and the OT), and the future (the new people of God).—D.J.H.

1386. R. C. Webber, "'Why Were the Heathen So Arrogant?' The Socio-rhetorical Strategy of Acts 3–4," *BibTheolBull* 22 (1, '92) 19-25.

This essay analyzes the description in Acts 3–4 of the first major encounter between leaders of the Jerusalem church and the Sadducees. The passage narrates a hostile encounter conducted by rhetorical means. The Christians and their opponents are concerned both with the act of persuasion and with the accuracy and morality of their claims. Labelling theory, which emphasizes the study of conflicting claims made in both open and veiled verbal and written confrontations, is employed as an appropriate heuristic tool for the analysis of this passage.—C.R.M.

1387. [Acts 3:11-26] D. JUEL, "Hearing Peter's Speech in Acts 3: Meaning and Truth in Interpretation," *WordWorld* 12 (1, '92) 43-50.

After reflecting on how to approach the question "Is it true?" in connection with the interpretation of Scripture texts, the article presents an argument about what Peter's speech in Acts 3:11-26 means for its modern-day audience—and how its claim may be understood to be true.—C.R.M.

1388. [Acts 10:1–11:18] J. J. SCOTT, "The Cornelius Incident in the Light of Its Jewish Setting," *JournEvangTheolSoc* 34 (4, '91) 475-484.

After reviewing Jewish attitudes and sensitivities of the Second Temple period, the article focuses on the Cornelius episode in Acts 10:1–11:18 in relation to the early church's struggle with its attitude toward Gentiles against the pressure of its Jewish environment. Underlying Luke's account of Peter's dealings with Cornelius are the very real problems faced by 1st-century Jewish believers because of their Jewish circumstances and traditions. The narrative shows how these problems were dealt with head-on and appropriately by Peter and his associates.—C.R.M.

1389. [Acts 13–19] E. TROCMÉ, "L'apôtre Paul et Rome: Réflexions sur une fascination," *RevHistPhilRel* 72 (1, '92) 41-51.

In Romans Paul insisted that he had often desired to come to the capital city but had been prevented (1:10, 13; 15:22). That this was more than flattery is clear from a careful analysis of Acts 13–19. In these descriptions of Paul's journeys the importance of Rome for the unfolding of his missionary career becomes clear, as well as the obstacles that kept him from the imperial city. Paul's desire to make Rome his missionary base displayed a keen instinct.—C.R.M.

1390. J. GILLMAN, "Hospitality in Acts 16," *LouvStud* 17 (2-3, '92) 181-196.

After remarks about the place of hospitality in Acts as a whole, the article presents the context and line of thought of Acts 16:11-40. Then it examines the Lydia (16:14–15, 40) and the jailer (16:25-34) episodes in more detail. For both Lydia and the jailer the acceptance of hospitality in their homes was an integral part of their initiation experience. By receiving the hospitality extended, Paul and his companions gained a broader religious and social vision. The article closes with reflections and questions for the church today.—C.R.M.

1391. W. A. STRANGE, "The Text of Acts 19.1," *NTStud* 38 (1, '92) 145-148.

The Western reading of Acts 19:1 attributes to Paul an unexpected and unexplained desire to go to Jerusalem, and narrates a command of the Spirit to return to Asia instead. The Western material is consistent with Lukan thought and usage. It was originally a marginal note intended for insertion in 18:22, but has been placed into the text by someone other than its author, who, finding “Asia” in the note and “Ephesus” in the text placed the material on the wrong side of the Apollos episode.—C.R.M.

1392. [Acts 19:23-40] P. LAMPE, “Acta 19 im Spiegel der ephesischen Inschriften,” *BibZeit* 36 (1, ’92) 59-76.

The first part of this article comments on ten elements of the local-color of Acts 19:23-40(41) in light of the collected inscriptions of Ephesus: the assembly (ἐκκλησία/ἔννομος ἐκκλησία), the people (δῆμος), the town clerk (Ἐφεσίων γραμματεύς, v. 35), the Ἀσιάρχαι, the proconsul (ἀνθύπατος), etc. The second part presents a tradition-historical analysis of the Demetrius episode. It concludes that Luke based 19:23-40 on an oral Christian narrative tradition. Verses 33-34 refer to Jewish-Christians, not Jews, and the absence of τις before Alexander shows that he was known to the readers. Most of the details exhibiting local color, which occur in the town clerk’s speech, should be credited to Luke.—C.R.M.

EPISTLES–REVELATION

Paul

1393. D. BERGANT, “Spirituality of the Apostle,” *Emmanuel* 98 (2, ’92) 86-89.

According to Paul, spirituality is the result of being formed in Christ and forming Christ in others. Suffering with Christ means participating in his activity as a result of being in union with Christ (see Phil 3:10).—D.J.H.

1394. R. BIERINGER, “Paul’s Divine Jealousy: The Apostle and his Communities in Relationship,” *LouvStud* 17 (2-3, ’92) 197-231.

This study examines Paul’s authentic letters in order to work out how Paul relates to the people to whom he writes in each particular letter. It analyzes the stage of the relationship that precedes a letter, the new moment of the relationship that is constituted by the letter, and the future stages of the relationship that the letter tries to initiate. It first sketches Paul’s relationship with the addressees of Romans, Philemon, 1 Thessalonians, Philippians, Galatians, and 1 Corinthians. Then, having established a point of reference, it examines 2 Corinthians.—C.R.M.

1395. P. BOWERS, “Church and Mission in Paul,” *JournStudNT* 44 (’91) 89-111.

There is no clear support in Paul’s letters for the idea that he intended his churches to become independent instruments of an active mission such as he was engaged in. The most that the evidence indicates is that these churches were to facilitate accessions to their community by an attractive behavior and by a responsiveness to inquiries. Paul apparently perceived the missionary role in terms of believing individuals rather than believing communities.—D.J.H.

1396. B. B. COLIJN, “Paul’s Use of the ‘In Christ’ Formula,” *AshTheolJourn* 23 (’91) 9-26.

Paul’s use of the expression “in Christ” has implications for his Christology, soteriology, ecclesiology, eschatology, and ethics. The article discusses the following contexts for Paul’s formula: Christ as a location, lordship and ownership language, parallels between Adam and

Christ, mutual indwelling of Christ and believers, spiritual union between Christ and believers, identification between Christ and believers, election in Christ, and Christ's cosmic inclusiveness.—C.R.M.

1397. R. COLLINS, "From Good Friday to Easter: A Call for Metanoia," *Emmanuel* 98 (3, '92) 125-129, 147.

When Paul wrote about Jesus' resurrection "from the dead" (ἐκ τῶν νεκρῶν), it was always within the context of human solidarity. Because Paul considered Jesus' resurrection to have resulted from God's activity, he could write that what God had done for Jesus he will do for those who belong to Jesus (see 1 Thess 4:14-18; 1 Corinthians 15).—D.J.H.

1398. E. COTHENET, "Saint Paul et les puissances cosmiques," *Christus* [Paris] 39 (153, '92) 61-66.

Paul believed in the existence of angels and Satan. In evoking the "powers" Paul was thinking of cosmic forces, tyrannical political authorities, and other instinctive and obscure forces directing human behavior. In opposing all fatalisms that provoke pessimism and resignation, Paul insisted that Christ has freed us from all servitude (including that of the Law) and opened up for us the royal road of love.—D.J.H.

1399. H. FRANKEMÖLLE, "Apostoł Paweł i jego interpretacja śmierci Jezusa Chrystusa (Apostel Paulus und seine Interpretation des Todes Jesu Christi)," *CollTheol* 61 (2, '91) 5-16.

Paul perceived himself as a prophetic-charismatic messenger of God, and Jesus as the awaited Messiah. Yet even with his faith in Jesus as Messiah, Paul remained fundamentally a Jew. It is only when he interprets the death of Jesus as salvific for all people that Paul's faith differs radically from Jewish faith. Even so—following D. Flusser and against H. J. Schoeps—Paul would still have been able to find a place in the multi-dimensional Judaism of his day, particularly in Hellenistic Judaism.—J.P.

1400. D. J. HARRINGTON, "Paul the Jew," *Catholic World* [Mahwah, NJ] 235 (1406, '92) 68-73.

Born and educated as a Jew, Paul boasted of his achievements and advancement in Judaism (see Phil 3:5-6; Gal 1:14). Even as a Christian Paul never disavowed his identity as a Jew. He considered Christianity as the "fullness" of his Judaism. Paul understood himself as the friend and benefactor of Israel, though other Jews looked on him as Israel's enemy.—D.J.H.

1401r. R. B. HAYS, *Echoes of Scripture in the Letters of Paul* [*NTA* 34, p. 119].

H. HÜBNER, "Intertextualität—die hermeneutische Strategie des Paulus. Zu einem neuen Versuch der theologischen Rezeption des Alten Testaments im Neuen," *TheolLitZeit* 116 (12, '91) 881-898.—This review article gives particular attention to Hays's understanding of intertextuality and his attempt to work out the elements of Paul's approach to the OT: hermeneutical freedom, revision and continuity, hermeneutical methods and difficulties, the immediacy of the word, and eschatological hermeneutics. Hays has brought a new and fruitful starting point (intertextuality) to the reception of the OT in the NT. The weakness of his project lies in its pragmatism, i.e. passing over the philosophical implications. Also, his concept of "echo" has not been sufficiently clarified.—D.J.H.

1402. G. HELEWA, "Obbedire a Cristo Signore: un aspetto primario della fede secondo San Paolo," *Teresianum* 42 (2, '91) 381-412.

According to Paul, faith involves an act of obedience to Christ as Lord. After considering the relation of faith and obedience (see Rom 1:5), the article discusses obedience as "giving glory to God" under three headings: obedience of faith and righteousness of faith, the fitting worship of the God of Jesus Christ, and the sign of faith in the movement from sin-disobedience to righteousness-obedience. Then it reflects on obeying Christ the Lord unto the glory of God: obeying the gospel of God that is Christ, the dying and risen one as Lord, servants of God as well as servants of Christ, and "you are Christ's, and Christ is God's" (1 Cor 3:23).—D.J.H.

1403. H. HENDRICKX, "The 'House Church' in Paul's Letters," *Theology Annual* [Hong Kong] 12 ('90-'91) 154-166.

The article first considers the Hellenistic background of the Pauline house churches: the household, the Jewish household, Hellenistic private cults and social associations, and the Jewish synagogue. Then it discusses the Christian household in Paul's theology of the church: family and household terminology, the household in mission strategy, the house church in the larger community, the church as gathering, and the world-wide church.—D.J.H.

1404. R. KAMPLING, "Freude bei Paulus," *TrierTheolZeit* 101 (1, '92) 69-79.

According to 1 Thessalonians (see 1:6; 2:19-20; 3:9; 5:16) joy is an eschatological gift of the Spirit and a sign of Christian existence, is related to other gifts (especially hope), and exists even in tribulation. The same basic understanding of joy appears in Paul's later letters: eschatological gift (Rom 14:7; Gal 5:22-23), the call to joy (Phil 3:1; 4:4-5), hope (Rom 12:12; 15:13; etc.), and tribulation (2 Cor 8:1-2; Rom 8:37-39).—D.J.H.

1405. H.-J. KLAUCK, "'Urbane Frömmigkeit' in den paulinischen Gemeinden?," *Lebendige Seelsorge* [Würzburg] 43 (1, '92) 20-26.

The Pauline mission gave particular attention to cities. After explaining what qualified as a city in the Greco-Roman world, the article considers the problems involved in beginning an urban mission (1 Thessalonians), practical difficulties facing urban Christians (1 Corinthians), the role of the heavenly city (Phil 3:20; Gal 4:26), and the self-understanding of early urban Christians as God's ἐκκλησία.—D.J.H.

1406. H. MACCOBY, "Paul and Circumcision: A Rejoinder," *JewQuartRev* 82 (1-2, '91) 177-180.

Contrary to J. Gager, it is clear from Phil 3:2-3 and Gal 5:2-12 that Paul regarded circumcision as mutilation. Paul's positive remark about circumcision in Rom 3:1 does not mean that he saw continued value in it. How Gager can contend that Paul did not regard Jews to be in need of Jesus' redemption is baffling.—D.J.H.

1407. S. J. PATTERSON, "Paul and the Jesus Tradition: It Is Time for Another Look," *Harv TheolRev* 84 (1, '91) 23-41.

Gospel of Thomas, by deepening our knowledge of the diversity of the sayings tradition, may help us understand the relationship between Paul and the Jesus movement. An examination of *Thomas* 53 (circumcision), 14:2-3 (food), and 114 (women) reveals a continuity between Paul and the sayings tradition precisely in terms of the tradition of social radicalism that both share. Nevertheless, Paul may have come to reject the tradition of Jesus' sayings because in the form in which he later encountered it (e.g. at Corinth) its theological tendencies (e.g. esotericism, disinterest in Jesus' death) turned out to be unacceptable to him.—C.R.M.

1408. B. E. REID, "Problematic Paul on Women," *NewTheolRev* 5 (1, '92) 40-51.

After noting texts in which Paul speaks of women in a positive light, the article examines three problematic passages (1 Cor 11:2-16; 14:33b-36; Col 3:18) and the conflicting interpretations offered by scholars. Just as Christians reinterpreted Paul's approval of slavery, so must all NT texts that argue for the subordination of women be understood as historically conditioned and in need of reinterpretation.—C.R.M.

1409r. A. SEGAL, *Paul the Convert* [*NTA* 34, p. 395].

C. C. NEWMAN, "Transforming Images of Paul: A Review Essay of Alan Segal, *Paul the Convert*," *EvangQuart* 64 (1, '92) 61-74.—Segal has written a highly engaging, wide ranging, and uncommonly consistent book on Paul. His choice to read Paul within a mystical-apocalyptic tradition yields immediate results for the origin of Paul's Christology. His bold and unfashionable candor in relating Paul's experience to his theology is a real advance in Pauline studies. But Segal has not broken with the Bultmann tradition quite radically enough. Paul could and probably did interpret his Christophany without the aid of a mythical Gentile community at Damascus.—D.J.H.

1410. W. R. STEGNER, "A Jewish Paul," *Asbury Theological Journal* [Wilmore, KY] 47 (1, '92) 89-95.

Today Paul fits much more comfortably into 1st-century Judaism than he did just two decades ago. Pauline scholars are increasingly aware of Paul's Jewishness (see Phil 3:5-6) and his debt to 1st-century Judaism with regard to apocalypticism and halakah. The new elements were his experience of the risen Christ and his insight into the "mystery" of God's plan of salvation for both Jews and Gentiles.—D.J.H.

1411r. G. THEISSEN, *Psychologische Aspekte paulinischer Theologie* [*NTA* 28, p. 94; 31, p. 374; § 33-724r].

M. LUBOMIRSKI, "Per un metodo in esegesi: Gerd Theissen, *Psychologische Aspekte paulinischer Theologie*," *Gregorianum* 72 (4, '91) 747-755.—The article first describes Theissen's method of psychological exegesis, principal approaches (learning theory, psychodynamics, cognition), and hermeneutical framework. Then it considers the results and offers an evaluation. Theissen's approach focuses on the human person as the addressee of the word, and shows how some aspects of Paul's language can be translated into the language of modern psychology. The richness of this book has attracted some enthusiastic responses.—D.J.H.

1412. J.-Y. THÉRIAULT, "La portée écologique de la notion paulinienne de création," *ÉglThéol* 22 (3, '91) 293-313.

The article first presents the "current exegesis" of Pauline texts related to creation: the "new creation" (Gal 6:15; 2 Cor 5:17), the waiting of creation (Rom 8:19-22), Col 1:15-20, and the "new human" (Col 3:10; Eph 2:15; 4:24). Then it shows how these same texts can be read in a way that one can discover in them significant perspectives for a world preoccupied with ecology.—D.J.H.

Paul, § 36-1347.

1413r. J. D. G. Dunn, *Romans 1–8; Romans 9–16* [*NTA* 33, p. 399].
J. Ziesler, *Paul's Letter to the Romans* [*NTA* 34, p. 260].

T. Deidun, "James Dunn and John Ziesler on Romans in New Perspective," *HeythJourn* 33 (1, '92) 79-84.—Neither Dunn nor Ziesler appears to have faced the question whether it is even possible to expound Romans as a coherent theological statement (however thoroughly de-Lutheranized) while maintaining the essential lines of the "new perspective" on Paul developed by E. P. Sanders. In Dunn's exposition (once he gets beyond the required salutes to the "new perspective") practically all the old Lutheran demons return unabashed to the Judaism that Sanders had by all accounts swept and put in order. Ziesler takes as little account as Dunn does of Sanders's view that central elements in Paul's statements were the product of a tortured mind. For all the considerable merits of these two commentaries, they appear to suggest far too rosy a view of the present state of Pauline studies.—D.J.H.

Romans, § 36-1389.

1414. J.-O. Henriksen, "Naturen som norm? En drøfting av naturbegrepet i tilknytning til Rom 1,24-27 (Nature as Norm? The Concept of Nature Discussed with reference to Romans 1,24-27)," *TidsTeolKirk* 62 (2, '91) 95-112.

Rom 1:24-27 serves as a reference point for a discussion of the question on what basis the concept nature can function as a normative concept. The author discusses the interpretations of the terms παρά/κατά φύσιν by J. Boswell and R. B. Hays, and concludes that these terms function as norms when associated with the interpretation of the natural as it is given in the story of creation and fall. A systematic-theological conclusion emerges: Nature in itself cannot function as an unambiguous norm, but only as it is interpreted in the basic stories of the Bible.—H.M.

1415. S. E. Porter, "The Argument of Romans 5: Can a Rhetorical Question Make a Difference?" *JournBibLit* 110 (4, '91) 655-677.

Elements of the diatribe in Romans 5 become apparent in light of two important textual variants (ἔχωμεν in v. 1; εἰς τί γάρ in v. 6a), the repunctuation of several verses (vv. 6, 15, 16), and careful attention to the development of the argument in which a theoretical discussion of reconciliation is followed by the Adam/Christ exemplum. All of these elements combine to point to Romans 5 as reflecting the rhetorical conventions of diatribe. Paul developed this argument to convey the significance of what it means to be reconciled to God, that is, to overcome the alienation of Adam, through the death of Jesus Christ.—C.R.M.

1416. K. Kertelge, "The sin of Adam in the light of Christ's redemptive act according to Romans 5:12-21," *Communio/IntCathRev* 18 (4, '91) 502-513.

The English version of an article published in German in *IntKathZeit/Communio* [§ 36-840]. —D.J.H.

1417. M. G. Kline, "Gospel until the Law: Rom 5:13-14 and the Old Covenant," *JournEvangTheolSoc* 34 (4, '91) 433-446.

Recognition of the law-gospel contrast and, more specifically, of the operation of the principle of works (as antithetical to grace) in the old covenant is the indispensable key to a satisfactory explanation of Rom 5:13-14. While grace was the principle of kingdom blessing in the Abrahamic covenant (and new covenant), in the covenant of creation and in the old covenant (at that typological level in terms of which Paul here and elsewhere identifies it) the operating principle was works.—D.J.H.

1418. T. Schreiner, "Israel's Failure to Attain Righteousness in Romans 9:30-10:3," *Trin Journ* 12 (2, '91) 209-220.

According to Rom 9:30–10:3 Israel did not obtain righteousness not because pursuing the Law properly understood is evil or misguided but because the Law was pursued "as from works" instead of by faith. To pursue the Law from works is to use the Law as a means of establishing one's own righteousness—a delusive enterprise precisely because no one can obey the Law perfectly. To pursue the Law in faith is to recognize that the Law cannot be obeyed sufficiently to obtain salvation and that salvation can only be obtained by believing in Christ.—D.J.H.

Rom 10:5-10, § 36-1440.

1419. S. Bielecki, "Rz 13, 1-7 w kontekście historii zbawienia (Röm 13, 1-7 im Kontext der Heilsgeschichte)," *RoczTeolKan* 34 (1, '87) 47-56.

The biblical context of Rom 13:1-7 is provided by the three periods of salvation history: the beginning (Genesis 3–11), from Abraham to Christ, and from Christ to the parousia. The pericope should be read in the light of other biblical texts: the story of the tower of Babel (Genesis 11), the exhortation directed to rulers (Wis 6:1-11), and the pericope about paying taxes (Mt 22:15-22 parr.).—D.J.H.

1420. E. A. Castelli, "Interpretations of Power in 1 Corinthians," *Semeia* 54 ('91) 197-222.

After a brief introduction to the work of M. Foucault (with a feminist gloss), the article considers the workings of power in 1 Corinthians that would render contingent rather than normative Paul's various claims as a privileged speaker: questions of power/knowledge; interpretations of embodiedness and bodily practices; and strategic calls to identity, sameness, and unity. Where Paul saw danger in the overabundance and multiplicity of the spiritual lives of the Corinthians, others at Corinth saw bold possibilities of yet further access to knowledge and power.—D.J.H.

1421. F. Thielman, "The Coherence of Paul's View of the Law: The Evidence of First Corinthians," *NTStud* 38 (2, '92) 235-253.

Paul referred to the "commandments" or to the Law in five passages in 1 Corinthians (7:19; 9:8-9; 9:19-23; 14:21; 15:56). These statements exhibit two features that reappear in Galatians and Romans: (1) Paul could distinguish between aspects of the Law that were obsolete and aspects of continuing validity. (2) Paul could assess the Law positively in some contexts and negatively in others.—D.J.H.

1422. A. Callahan, "A Note on I Corinthians 7:21," *JournInterdenomTheolCent* 17 (1-2, '89-'90) 110-114.

1 Cor 7:21 should be translated as follows: "Were you called as a slave? Do not let it concern you. But on the contrary, if you can be free, act like it!" Paul must have been talking

about statutory freedman status. Behind the text lies the Corinthian practice of ecclesial manumission, by which the change in status from δοῦλος to ἀπελεύθερος was effected. —D.J.H.

1423. T. ENGBERG-PEDERSEN, "1 Corinthians 11:16 and the Character of Pauline Exhortation," *JournBibLit* 110 (4, '91) 679-689.

The frame established in 1 Cor 11:2 suggests that in 11:3-15 Paul was correcting something that he had in fact taught the Corinthians. His argument moves from an authoritative stand to an appeal. In 11:16 he leaves the decision to the Corinthians. His idea was this: Christians are not contentious—so I will not be contentious; I will not insist.—D.J.H.

1424. [1 Cor 12–14] D. B. MARTIN, "Tongues of Angels and Other Status Indicators," *JournAmAcadRel* 59 (3, '91) 547-589.

This study addresses the issue of glossolalia as a status indicator. It first compares glossolalia as it seems to have been practiced by the Corinthian Christians with comparable esoteric speech acts as observed in other groups and cultures. Then it analyzes 1 Corinthians 12 and 14 with a view to the status significance of Paul's arguments and what those arguments might tell us about the status role played by glossolalia in Greco-Roman society in general and in the Corinthian church in particular. It seems likely that glossolalia, as was the case with other theological issues at Corinth, divided the church along social status lines.—C.R.M.

1425. T. PAIGE, "1 Corinthians 12.2: A Pagan *Pompe?*" *JournStudNT* 44 ('91) 57-65.

The language of 1 Cor 12:2 is best understood as referring to participation in a cultic religious procession (πομπή). The πομπή was a common event in Greek civic life, and a reference to one would have been readily recognized by the Corinthians. The participle ἀπαγόμενοι ("led away") should be taken as a circumstantial participle: "whenever you were led [in the processions], you were [really] being carried away captive."—D.J.H.

1426. E. WONG, "1 Corinthians 13:7 and Christian Hope," *LouvStud* 17 (2-3, '92) 232-242.

After discussing the common interpretation of "[love] . . . hopes all things" in 1 Cor 13:7, the article considers 1 Cor 13:7 in its context, reviews the uses of ἐλπίζω and πάντα in Paul, and proposes an alternative interpretation. Over against the natural interpretation in 1 Cor 13:7, Paul goes beyond the context and points to Christian hope as directed toward God's future.—C.R.M.

1427. J. MOISER, "1 Corinthians 15," *IrBibStud* 14 (1, '92) 10-30.

After discussing the situation underlying 1 Corinthians 15, the article presents a translation of the passage and notes to justify certain renderings. Then it explores the theology of the text and offers a proposal concerning Paul's view of the mechanics of Christ's resurrection. Paul's essential vision had to do with Jesus' metahistorical journey to the Father in defiance of death. The conversion experiences of the disciples and Paul were metaphorically translated as appearances of the risen Lord.—C.R.M.

1428. J. LAMBRECHT, "Line of Thought in 1 Cor 15,1-11," *Gregorianum* 72 (4, '91) 655-670.

In 1 Cor 15:1-3a and 15:11 Paul put forward his principal thesis, and in 15:3b-5 he referred to the basic elements of the gospel. The list of witnesses in 15:6-8 is an enlargement of 15:5, and the affirmation in 15:9-10 is an apologetic digression. The appearances mentioned by Paul refer not to pre-paschal experiences but to insight and sight that occurred after the Easter event. Their mention possesses a confirmatory function with regard to the reality of Jesus' resurrection without which the believers' hope of their own resurrection could not be maintained. That mention is much needed because these appearances must still "prove" Jesus' resurrection, about which some in the Corinthian community most probably had their doubts. —D.J.H.

1429. N. H. Taylor, "The Composition and Chronology of Second Corinthians," *Journ StudNT* 44 ('91) 67-87.

2 Corinthians contains fragments of five letters from Paul to the church at Corinth. The first, alluded to in 1 Cor 5:9, is preserved in part in 2 Cor 6:14–7:1. The second, 2 Corinthians 10–13, followed 1 Corinthians and Paul's second visit to Corinth. The third, 2 Cor 2:14–6:13; 7:2-4, carried by Titus, aimed to restore good relations between Paul and the Corinthians once the crisis reflected in the previous letter had been resolved. The fourth, 2 Cor 1:1–2:13; 7:5–8:24, followed Titus' return from Corinth. Finally, 2 Corinthians 9 was sent in advance of Paul's third visit to Corinth.—C.R.M.

1430. J. D. M. Derrett, "Ναί (2 Cor 1:19-20)," *FilolNT* 4 (8, '91) 205-209.

The Greek term ναί is an answer to an order or requirement, not to a promise. It is the equivalent of Hebrew *hēn*. The answer to the onerous promises of God, accepting their conditions, never occurred until the Christ-event (see 2 Cor 1:19-20). Christ's *hēn* was itself an ἀμήν that made God's promises faithful.—D.J.H.

1431. W. J. Webb, "Unequally Yoked Together with Unbelievers. Part 2 (of 2 parts): What Is the Unequal Yoke (ἑτεροζυγοῦντες) in 2 Corinthians 6:14?" *BiblSac* 149 (594, '92) 162-179. [See § 36-861.]

At least twelve options have been proposed as activity references for μὴ γίνεσθε ἑτεροζυγοῦντες/ἐξέλθατε in 2 Cor 6:14, 17. Analysis of these twelve options and attention to the context indicate that 2 Cor 6:14 prohibits believers from joining in any activity that forms a covenant-like bond with pagans and their idols (either through literal-physical or metonymical idolatry) and seriously violates the believer's existing covenant with God.—D.J.H.

1432. J. Murphy-O'Connor, "The Date of 2 Corinthians 10–13," *AusBibRev* 39 ('91) 31-43.

Contrary to F. Watson [§ 29-641], 2 Corinthians 10–13 does not fit the description of the "severe letter" (see 2 Cor 2:4) since the two letters do not deal with the same problem. Moreover, 2 Corinthians 10–13 cannot be dated before 2 Corinthians 1–9 and therefore cannot be identified with the severe letter.—D.J.H.

1433. K. Wong, "'Lord' in 2 Corinthians 10:17," *LouvStud* 17 (2-3, '92) 243-253.

After arguing that 2 Cor 10:12-18 should be taken as a self-contained unit, the article engages in a close analysis of the passage to determine what Paul meant by κύριος in vv. 17-18. "Lord" in these two verses means God, not Jesus. Thus boasting of the Lord is not equivalent to boasting in one's weakness. Rather it means boasting of one's missionary achievement done in the mission field assigned by God.—C.R.M.

1434. L. Woods, "Opposition to a Man and His Message: Paul's 'Thorn in the Flesh' (2 Cor 12:7)," *AusBibRev* 39 ('91) 44-53.

The difficulty in the interpretation of 2 Cor 12:7 comes down to a choice between reading the "thorn in the flesh" and the "angel of Satan" as a physical disability or as a figure of speech describing those who questioned Paul's authority. Interpreters who draw parallels between 2 Cor 12:7 and Gal 4:13 overlook the fact that Paul does not view his illness in Galatians as due to Satan. The appositional relation between σϰόλοψ and ἄγγελος in 2 Cor 12:7 rules out the likelihood of any reference to a bodily ailment. Indeed the surrounding context points to a personal opposition put up by those who questioned Paul's apostleship and gospel. —C.R.M.

Galatians–Philemon

1435. J. Buckel, "Paul's Defense of Christian Liberty in Galatians," *LouvStud* 17 (2-3, '92) 254-268.

Paul's fundamental difficulty with the troublemakers in Galatia was that by demanding obedience to the Torah they acted as if Christ's death and resurrection had no impact on salvation history. In his letter Paul first defended the authenticity of his apostleship and gospel, as well as his independence from the apostles in Jerusalem (1:6–2:14). Then he demonstrated in various ways that one is justified by faith in Christ apart from the Law (2:15–4:31). Finally he informed the Galatians of the consequences of his teaching, demonstrating that, properly understood, it does not promote a life of licentiousness (5:1–6:10).—D.J.H.

1436. W. J. Dalton, "The Meaning of 'We' in Galatians," *AusBibRev* 38 ('90) 33-44.

In most "we" passages in Galatians (3:1-14; 3:23-29; 4:1-5; etc.) Paul identified himself with the pagan converts of the church of Galatia. But in 2:15-17 he used "we" to refer to himself and other Jews associated with his mission.—D.J.H.

1437. A. B. du Toit, "Analise van die opbou, argumentasiegang en pragmatiek van die Galatebrief: 'n meer gedetailleerde oorsig (Analysis of the structure, argument and pragmatics of Galatians: a more detailed overview)," *SkrifKerk* 12 (2, '91) 214-241.

Following the "initial orientation" to Galatians [§ 35-1270], this article describes the structure, argument, and pragmatic thrust of the letter down to the level of its constituent pericopes and paragraphs. Although Galatians is in many respects a highly emotional document, its overall pattern displays strong cohesion and a consistent persuasive focus.—D.J.H.

1438. T. Söding, "Die Gegner des Apostels Paulus in Galatien. Beobachtungen zu ihrer Evangeliumsverkündigung und ihrem Konflikt mit Paulus," *MünchTheolZeit* 42 (4, '91) 305-321.

Paul's opponents in Galatians were Hellenistic-Jewish Christians. They represented a Christian "nomism" with syncretistic influences. They demanded that Gentile Christians observe circumcision and certain elements of the Torah, especially a calendar of festivals, purity regulations, and ethical prescriptions. They saw no contradiction to the gospel in all this, and cast doubt on Paul's apostleship and the authenticity of his Law-free gospel.—D.J.H.

1439. A. SCHMIDT, "Das Missionsdekret in Galater 2.7-8 als Vereinbarung vom ersten Besuch Pauli in Jerusalem," *NTStud* 38 (1, '92) 149-152.

The names occurring in Gal 2:7-8 and 2:9 and the presence of unpauline terminology in 2:7-8 suggest that two different occasions lie behind these verses that in turn represent official agreements between (1) Peter and Paul, and (2) James, Peter, and John, on the one hand, and Paul and Barnabas, on the other. The use of ἰδόντες in v. 7 indicates Paul's appeal to an official document known by the Jerusalem group. The initial agreement was reached during Paul's first visit to Jerusalem (1:18). Subsequently this agreement was recognized by James and the council.—C.R.M.

1440. J. S. VOS, "Die hermeneutische Antinomie bei Paulus (Galater 3.11-12; Römer 10.5-10)," *NTStud* 38 (2, '92) 254-270.

It is possible to discern hermeneutical oppositions in Gal 3:11-12 (between Hab 2:4 and Lev 18:5) and in Rom 10:5-10 (between Lev 18:5 and Deut 30:12-14). In these cases Paul was following the principles laid down in the Greco-Roman rhetorical handbooks concerning *leges contrariae*. These same principles were adopted by Jews such as Hillel and Philo. —D.J.H.

1441. J. ŁACH, "'Dla wolnośce wyswobodził nas Chrystus' (Ga 5, 1) ('For Freedom—Christ has set us free' [Ga 5, 1])," *StudTheolVars* 29 (2, '91) 33-46.

The requirements for the realization of the freedom offered by Christ (Gal 5:1) are formulated in the list of virtues presented as the "fruit of the Spirit" in Gal 5:22-23. These signs of freedom flow from the love shown by Jesus, who died for us while we were still sinners (see Rom 5:8).—D.J.H.

Gal 5:22-23, § 36-1441.

1442. D. B. GARLINGTON, "Burden Bearing and the Recovery of Offending Christians (Galatians 6:1-5)," *TrinJourn* 12 (2, '91) 151-183.

Paul's counsel to pursue correction in a "spirit of gentleness" in Gal 6:1-5 evinces his shift from being a "zealot" and persecutor of the church to being the apostle of Jesus Christ who now bids his readers to bear one another's burdens and so fulfill the law of Christ. After introducing the text, the article considers love as the fulfillment of the Law as the context, the teaching on correction in a "spirit of gentleness," the idea of fulfilling the law of Christ (with an excursus on "the law of Christ"), and the need for caution about boasting.—D.J.H.

Ephesians, § 36-1471.

1443. E. BEST, "Ephesians 4.28: Thieves in the Church," *IrBibStud* 14 (1, '92) 2-9.

After setting Eph 4:28 within the context of Ephesians as a whole and within the discussion of conduct in 4:15-29, the article focuses on the explication of the injunction against stealing. The most disturbing feature of 4:28 is its limitation to criticism of conduct directed only toward fellow believers.—C.R.M.

1444. V. KOPERSKI, "Feminist Concerns and the Authorial Readers in Philippians," *Louv Stud* 17 (2-3, '92) 269-292.

After methodological considerations, the article focuses on those aspects most strongly characteristic of Paul's relationship with the Philippians: qualities mentioned in thanksgiving periods, terms indicative of affection, terms of address, and the use of the term κοινωνία. Paul perceived his relationship with the Philippians to be an intimate one from the first days he preached the gospel to them until and including the time of his writing the letter. He had no difficulty in accepting women at Philippi as co-workers in the gospel.—D.J.H.

1445. [Phil 2:5-11] T. WONG, "Christ's Mind, Paul's Mind," *LouvStud* 17 (2-3, '92) 293-305.

There are verbal and thematic connections between Phil 2:5-11 and 3:4-14, notwithstanding the differences in form (liturgical hymn, autobiography). The theme of the hymn—from humiliation to exaltation—is placed before the Philippian community by Paul in the paraenesis in chapter 2 and then applied to Paul himself and to the Philippians in chapter 3. Those who hold that chapter 3 was not an integral part of the letter must explain the close connections between the two "minds."—D.J.H.

Phil 2:6, § 36-1478.

1446. M. THEKKEKARA, "A Neglected Idiom in an Overstudied Passage (Phil 2:6-8)," *LouvStud* 17 (2-3, '92) 306-314.

The Semitic idiom of relative negation consists of a negative statement followed by an affirmation that accentuates the second element (e.g. Gen 45:8; Deut 5:3; 1 Sam 8:7; Jn 6:32; Acts 5:4; etc.). Phil 2:6-8 is built around the words οὐχ . . . ἀλλά in accord with the structure of this idiom and thus highlights the lengths to which Christ went in self-abasement. —D.J.H.

1447. P. TRUDINGER, "A Down-to-Earth Ascension? A Note on Philippians 2:6-9," *Faith and Freedom* [Oxford] 44 (3, '91) 126-129.

The interpretation of ἁρπαγμός in Phil 2:6 as a "rapture" or "act of being caught up" enables us all to identify with Jesus and he with us. Jesus' being at one with God was not in some act of elevation or ascension to a glorious throne "up there" but rather in his complete self-giving in love on the cross.—D.J.H.

1448. T. SÖDING, "Erniedrigung und Erhöhung. Erwägungen zum Verhältnis von Christologie und Mythos am Beispiel des Philipperhymnus (Phil 2,6-11)," *TheolPhil* 67 (1, '92) 1-28.

The article first discusses R. Bultmann's program of demythologization and recent approaches to myth in philosophy and the history of religions. Then taking Phil 2:6-11 as a NT paradigm, the article explores the dialectical relation between Christology and myth in the pre-Pauline hymn, and shows how Paul supplemented the hymn (2:8c, 11c) and placed it in the context of exhortation (2:1-5, 12-18). Finally it reflects on hermeneutical-theological implications of the dialectical relation of Christology and myth in the Christ-hymn.—D.J.H.

Phil 3:4-14, § 36-1445.

1449. P. T. Daviau, "Une lecture des figures de l'acteur Dieu dans *Colossiens*," *Laval ThéolPhil* 48 (1, '92) 7-18.

This semiotic analysis of the figures attributed to God in Colossians examines the relations between God and Christ, and between God and the Colossians. It calls attention to the following opposed categories: creator/creature, revealed/hidden, fleshly/spiritual, conjunction/disjunction, and euphoric/dysphoric. These contrasts come together in the body—of Christ, the Colossians, and the church.—D.J.H.

1450. I. J. du Plessis, "Die God wat skep en herskep – ekologie en menseverhoudinge in Kolossense (The God who creates and restores – ecology and human relations within Colossians)," *SkrifKerk* 12 (2, '91) 194-213.

The letter to the Colossians features certain themes that are pertinent to ecology and human relations. Christ as mediator of creation and salvation (see Col 1:15-20) has an effect on both human and natural environments. Christ's role in creation and the restoration of creation is reflected even in the so-called household code.—D.J.H.

1451. O. Genest, "L'actorialisation de Jésus dans l'*Épître aux Colossiens*," *LavalThéolPhil* 48 (1, '92) 19-30.

After examining some basic points of semiotic theory, the article discusses each reference to Christ in Colossians and then reflects on the process of the "actorialisation" of Jesus-Christ-Son-Lord and his relation to God in the text.—D.J.H.

1452. H. W. House, "Doctrinal Issues in Colossians. Part 2 (of 4 parts): The Doctrine of Christ in Colossians," *BiblSac* 149 (594, '92) 180-192. [See § 36-875.]

To correct the heresy in the church at Colossae, Paul emphasized the true doctrine of Christ. With the Christ-hymn (Col 1:15-20) Paul stressed Christ's preeminent role in creation and his work as redeemer. In Col 2:9-15 he answered the heresy by asserting three truths: All the fullness of deity dwells in Christ, believers are complete in Christ, and he is the authority over all angelic beings. Paul's statements about Christ as creator are strikingly similar to some of John's writings.—D.J.H.

1453. C. Legaré, "Figural et figuratif dans l'*Épître aux Colossiens*," *LavalThéolPhil* 48 (1, '92) 31-42.

The article first discusses the form of the content of the lexeme "head" (in relation to "body") in Colossians. Then after distinguishing between "figural" (deep) and "figurative" (surface), it considers the paradigmatic organization of Colossians with respect to compatible parallelisms, compatible parallelisms by complementarity, and incompatible parallelisms. —D.J.H.

1454. J.-P. Michaud, "L'ombre des *autorités* et des *pouvoirs*. La dimension polémique de l'*Épître aux Colossiens*," *LavalThéolPhil* 48 (1, '92) 43-52.

A polemical situation underlies Colossians. There is an opposition between the subjects (God, Christ, Paul) and the anti-subjects (power of darkness, elements of the world, people). As God's program is unfolded in Christ and continued through Paul's ministry, so an anti-program casts its shadow throughout the letter. All the figures of the anti-program belong to the Jewish or Judaizing world.—D.J.H.

1455. L. Milot, R. Rivard, and J.-Y. Thériault, “Défi à la lecture: souffrances et soumissions en *Colossiens*,” *LavalThéolPhil* 48 (1, ’92) 65-79.

The article provides semiotic analyses of the texts concerning Paul’s sufferings in the exercise of his ministry (Col 1:24–2:5) and the code of behavior in the household (3:18–4:1). Just as suffering (dysphoric activity) is subsumed on the way to knowledge (an ideal to attain), so the dysphoric relations of submission are subsumed in relations of love and care and are compatible with them. These texts derive their significance from the central teaching of Colossians: Christ is “all” and at the same time “in all.”—D.J.H.

1456. J. Pierre, “Totalité et plénitude: une stratégie de saturation de l’espace et du temps dans l’*Épître aux Colossiens*,” *LavalThéolPhil* 48 (1, ’92) 53-63.

In Colossians Christ unites all, is first of all, and is all in all. Beings are simultaneously dead and living, mutually equal and subordinate, and are in Christ and Christ is in them. The saturation of time and space by Christ makes possible a fundamentally dialectic and open Christology and ecclesiology. It also provides a context for understanding the “new relations” outlined in Col 3:18–4:1.—D.J.H.

1457. G. T. Christopher, “A Discourse Analysis of Colossians 2:16–3:17,” *GraceTheol Journ* 11 (2, ’90) 205-220.

A discourse analysis of Col 2:16–3:17 suggests that this passage is hortatory discourse with embedded exposition. The structural framework is a simple chiasmus: A—2:16-19; B—2:20-23; B′—3:1-4; A′—3:5-17. The text provides the cohesion that holds the book together and the rubric in which the central section progresses to its discourse peak or climax with the imperative “put on” in 3:12.—D.J.H.

2 Thess 2:1-12, § 36-1458.

1458. [2 Thess 3:6-12] M. J. J. Menken, “Paradise Regained or Still Lost? Eschatology and Disorderly Behaviour in 2 Thessalonians,” *NTStud* 38 (2, ’92) 271-289.

The reproach in 2 Thess 3:6-12 of walking without order and not according to the tradition may allude to Gen 3:17-19, a passage understood in Jewish tradition as God’s imposition of the obligation upon humankind to work hard in order to eat. The content of the eschatological error combatted in 2 Thess 2:1-12 is that the parousia of the Lord had taken place. The conduct of the ἄτακτοι of 3:6-12 stems from this eschatological error, which presumed the restoration of paradise and the annulment of the curse of Gen 3:17-19 as consequences of the return of Christ.—C.R.M.

1459. H. Patsch, “Die Angst vor dem Deuteropaulinismus. Die Rezeption des ‘kritischen Sendschreibens’ Friedrich Schleiermachers über den 1. Timotheusbrief im ersten Jahrfünft,” *ZeitTheolKirch* 88 (4, ’91) 451-477.

Schleiermacher’s first exegetical work (1807) concerning 1 Timothy marked the discovery of Deuteropaulinism in the NT. He posed new questions and argued that 1 Timothy was a late 1st-century pseudonymous production based on Titus and 2 Timothy. The article discusses in chronological order early reactions to this hypothesis, and reflects on the critical and theological presuppositions of his respondents.—D.J.H.

1460. B. K. Waltke, “1 Timothy 2:8-15: Unique or Normative?” *Crux* 28 (1, ’92) 22-23, 26-27.

The article responds to G. D. Fee’s contention [§ 35-788] that Paul’s ruling in 1 Tim 2:8-15 is ad hoc and not universal with six counter-arguments. For example, Fee’s supposition that Paul would silence all the women at Ephesus to rescue some from the false teachers is implausible. Paul’s teaching in 1 Tim 2:8-15 is normative, not unique, as the church for 1900 years and the majority of commentators recognize.—C.R.M.

1461. A. L. Bowman, “Women in Ministry: An Exegetical Study of 1 Timothy 2:11-15,” *BiblSac* 149 (594, ’92) 193-213.

After commenting on the occasional nature of the NT epistles, the article reviews the context of 2 Tim 2:11-15 and offers a verse-by-verse exegesis of the passage. Paul directed women to learn in the worship assembly with a quiet and submissive attitude rather than to teach or have authority over a man in that context for two reasons: (1) to affirm in the church the pattern of male headship that was established in creation, and (2) to avoid the reversal of authority roles that led to devastating consequences in the Fall.—C.R.M.

1462. D. P. Kuske, “An Exegetical Brief on 1 Timothy 2:12 (οὐδὲ αὐθεντεῖν ἀνδρός),” *Wisconsin Lutheran Quarterly* [Mequon, WI] 88 (1, ’91) 64-67.

In 1 Tim 2:12 Paul forbids that a woman be involved in the kind of teaching in which she has authority over a man. Although it is grammatically possible that Paul forbade two things (teaching a man and having authority over a man), there are several problems with this interpretation.—D.J.H.

1463. [1 Tim 3:16] R. Lülsdorff, “ΕΚΛΕΚΤΟΙ ΑΓΓΕΛΟΙ. Anmerkungen zu einer untergegangenen Amtsbezeichnung,” *BibZeit* 36 (1, ’92) 104-108.

The word ἄγγελοι in 1 Tim 3:16 should be taken in a functional sense as “messengers” rather than “angels.” The phrase ὤφθη ἀγγέλοις refers to the risen Lord’s appearances to the apostles (see 1 Cor 15:3-8; 1 Tim 5:21; Rev 1:20).—D.J.H.

1464. M. L. Reid, “An Exegesis of 1 Timothy 4:6-16,” *Faith and Mission* [Wake Forest, NC] 9 (1, ’91) 51-63.

The directives given in 1 Tim 4:6-10 include principles that should govern effective pastoral leadership. 1 Tim 4:11-16 develops the themes of pastoral admonition and instruction.—D.J.H.

Hebrews

1465. A. Buzzard, “Hebrews and Eschatology: The Challenge of a Realistic Future,” *Journal from the Radical Reformation* [Morrow, GA] 1 (2, ’92) 14-23.

The writer to the Hebrews was thoroughly convinced of the messianic eschatology that he (and Jesus before him) received from the OT. Throughout his exhortation he presents evidence of a solid, realistic expectation of the glory that will return to Palestine when the Messiah reappears.—D.J.H.

1466. T. Horak, "Eklezjologia listu do Hebrajczyków. Szkic teologiczny (Die Eklesiologie des Hebräerbriefes)," *CollTheol* 61 (2, '91) 17-31.

A key concept for understanding ecclesiology in Hebrews is the word "house" in which Moses is servant but Jesus is Son (3:5-6). The members of this church are described in traditional terms as the pilgrim people of God, as well as "sons" (2:10) and "saints" (3:1) appropriate to the image of "house." One can also discern information about daily life in the church: liturgical service of God, gatherings, marriage, rejection of greed, etc. The eschatological dimension of the church is represented by Jesus the high priest, whose life has initiated the end-times. Though Qumran and gnosticism may have influenced Hebrews, the epistle's ecclesiology is highly original, rooted in the self-awareness of the second generation of Christians and intimately connected with its Christology and eschatology.—J.P.

1467. J. Szlaga, "Die Eschatologie des Briefes an die Hebräer," *RoczTeolKan* 34 (1, '87) 73-85.

Taking over the concept of two ages, the author of Hebrews placed the coming of Jesus and the time of the church in the last days. The age inaugurated by Jesus will reach its fullness with his second coming. Meanwhile, Christians in the present can share its spiritual benefits because Christ has opened up the way to the heavenly sanctuary. The time of the church is still between "already" and "not yet."—D.J.H.

1468. [Heb 11:11] P. W. van der Horst, "Did Sarah Have a Seminal Emission?" *BibRev* 8 (1, '92) 34-39.

Taken literally Heb 11:11 seems to say that by faith Sarah had a seminal emission (καταβολὴ σπέρματος), even though she was past the age of fertility, and as a result bore Isaac. Ancient Greeks and Jews (see e.g. Lev 12:2; *b. B. Qam.* 92a; *b. Nid.* 31a) widely believed that women did emit semen. The author of Hebrews could easily have had knowledge of the widely current double-seed theory and was implicitly subscribing to it when he described Sarah as having a seminal emission.—C.R.M.

Catholic Epistles

1469. M. Sato, "Wozu wurde der Jakobusbrief geschrieben? Eine mutmassliche Rekonstruktion," *AnnJapanBiblnst* 17 ('91) 55-76.

The letter of James was written to criticize and correct the attitudes of leading figures in the author's church(es) toward riches, factionalism, and Paulinism. He also addressed a more general audience ("the twelve tribes," 1:1) since these problems might have been present in other churches too.—D.J.H.

1470. J. L. P. Wolmarans, "Making sense out of suffering: James 1:2-4," *HervTeolStud* 47 (4, '91) 1109-1121.

Jas 1:2-4 is argued in the form of a hypothetical syllogism. The *demonstrandum* of the argument is as follows: The believer who experiences trials must be happy. The article examines the semantic content of the *demonstrandum,* the hidden or implicit premises of the text, its explicit premises, and the logic of the argument.—C.R.M.

Jas 1:10, § 36-1269.

1471. K. SHIMADA, "Is I Peter Dependent on Ephesians? A critique of C. L. Mitton," *Ann JapanBiblnst* 17 ('91) 77-106.

Mitton in *The Epistle to the Ephesians* (1951) contended that 1 Peter depended on Ephesians. This critical examination of Mitton's proposal deals with words and phrases, some key passages (1 Pet 1:3; 2:2-6), and other parallels used to establish the literary dependence. It concludes that Mitton failed to verify direct verbal or conceptual Petrine dependence on Ephesians.—D.J.H.

1472. P. PRIGENT, "I Pierre 2,4-10," *RevHistPhilRel* 72 (1, '92) 53-60.

Made up of biblical quotations and allusions organized and commented on for apologetic purposes, 1 Pet 2:6-10 existed as a unit prior to the composition of the epistle. In 1 Pet 2:4-5 the author gave his own interpretation with particular emphasis on the themes of imitation of Christ, predestination, and evangelization.—D.J.H.

1473. S. SNYDER, "1 Peter 2:17: A Reconsideration," *FilolNT* 4 (8, '91) 211-215.

In 1 Pet 2:17 the first clause ("Give due honor to everyone") is the main clause, and the other three clauses specify its meaning ("love to the brotherhood, reverence to God, honor to the sovereign"). This interpretation is based on the verbal tense-forms (one aorist imperative plus three present imperatives) and the context (in relation to previous discussion in the epistle).—D.J.H.

1–3 John, §§ 36-1343–1344, 1351, 1353.

1474. D. L. WASHBURN, "Third Class Conditions in First John," *GraceTheolJourn* 11 (2, '90) 221-228.

Most of the third-class conditions in 1 John are of the present general type, i.e. they express conditions based on present states or realities rather than future probabilities. These conditions share a semantic domain with the articular participle, and John often used both constructions to express the same idea. The choice of one or the other had to do with stylistic variation rather than difference of meaning.—D.J.H.

1 John, §§ 36-1163, 1360.

1475. C. P. BAYLIS, "The Meaning of Walking 'in the Darkness' (1 John 1:6)," *BiblSac* 149 (594, '92) 214-222.

After reviewing problems with identifying "darkness" as sin in the Johannine writings, the article examines the use of light and darkness in the Fourth Gospel, defines the meaning of darkness in 1 Jn 1:6, and confirms this view by surveying the rest of 1 John. In John's writings walking "in the darkness" means abiding in death by rejecting God's message of eternal life through Christ.—C.R.M.

1476. E. M. CURTIS, "The First Person Plural in 1 John 2:18-27," *EvangJourn* 10 (1, '92) 27-36.

John did not use the first-person plural pronoun consistently in 1 John. In the prologue it may be a genuine editorial "we." In 1:6-10 "we" certainly includes the readers. But in 2:18-27 the idea that he was using the first-person plural pronoun in an exclusive sense (excluding the readers but including the apostolic community) seems best. When John said that the antichrists went out from "us," he meant the apostolic community. The reference to the apostolic community as "we" suggests a date of composition before A.D. 70.—D.J.H.

1477. E. R. WENDLAND, "What is Truth? Semantic Density and the Language of the Johannine Epistles with Special Reference to 2 John," *NotesTrans* 5 (2, '91) 21-60.

This investigation of semantic density in 2 John also appeared in *Neotestamentica* [§ 36-354].—D.J.H.

1478. [Jude 13] R. MERKELBACH, "Zwei Beiträge zum Neuen Testament," *Rheinisches Museum für Philologie* [Frankfurt] 134 (3-4, '91) 346-351.

(1) The dark stars in Jude 13 refer to two imaginary planets that played a role in eclipses according to the Ptolemaic system. Jude, Mani, and Elchasai may have learned of these planets from a version of the Book of Enoch. (2) In Phil 2:6 we should read ἁρπάγιμον: "He did not think that being equal to God was something that he should snatch up." By refusing to do what Adam tried to do (see Gen 3:5), Jesus humbled himself and thus expiated Adam's fault.—D.J.H.

Revelation

1479. J. H. BURTNESS, "'The Lamb Who Was Slain Has Begun His Reign. Amen!' Texts from the Revelation to John for the Sundays of Easter," *WordWorld* 12 (2, '92) 182-187.

The texts of Revelation shout out loudly and clearly the Easter message of Jesus as the crucified, risen, reigning, and returning Lord. Attending to historical and contemporary contexts and to the nature of apocalyptic literature and its place in the family of literary genres in the Bible and to the connections between this book and the worship life of our congregations may serve to make these texts less strange.—D.J.H.

1480. S. PAGÁN, "El Apocalipsis de Juan y la iglesia hispana," *Apuntes* [Dallas, TX] 12 (1, '92) 3-12.

After listing nine important themes in apocalyptic literature, the article considers the influence of OT prophecy in the book of Revelation, its use of figurative language, and its appeal within Hispanic churches in the USA.—D.J.H.

1481. R. J. RAJA, "As It Was in the Beginning. . . . Eco-Spirituality in the Book of Revelation," *Vidyajyoti* 55 (12, '91) 681-697.

After reflecting on the abuse and renewal of nature, the article examines the concepts of creation and new creation in Revelation, and considers the consequences for a spirituality of Mother Earth. It deals with good and bad creatures, cosmic upheavals, creatures in praise of the Creator (4:1-11), and creatures and their finality (21:1-8). Revelation challenges us to become eucharistic (chap. 4) as well as justice-oriented (chaps. 8, 9, 21) in our relationship with all the created realities.—D.J.H.

1482. S. TAROCCHI, "Il ruolo del 'soggetto interpretante' nella lettera a Laodicea (*Ap* 3, 14-21)," *Homo Vivens* [Florence] 1 ('90) 31-41.

In the letter to the Laodiceans (Rev 3:14-21) the believing community becomes an interpreting subject capable of acting on the message intended for it. The nuptial symbolism binding that church to the risen Christ is the resolutive key to this relation aiming at greater communion on the way from today to the eschaton.—D.J.H.

1483. [Rev 4–5] D. Rochat, “La vision du trône. Un clé pour pénétrer l’Apocalypse,” *Hokhma* 49 (’92) 1-21.

The throne vision in Revelation 4–5 is central for understanding the work as a whole. The article considers the place of chapters 4–5 in the overall structure of Revelation, symbolism, themes (throne, Lamb, book), and theological significance. A chart illustrating the structure of Revelation is provided.—D.J.H.

1484. J. D. Charles, “An Apocalyptic Tribute to the Lamb (Rev 5:1-14),” *JournEvang TheolSoc* 34 (4, ’91) 461-473.

Rev 5:1-14 represents a high point in the apocalyptic visions of John. The Lamb appearing at the throne of heaven embodies the notions of royal power and splendor as well as priestly sacrifice and atonement. His actions in history (his violent death and rising) trigger a wave of worship and praise that spills over the region of the throne to the utmost limits of all creation. Heaven and earth seem to participate in this eruption of exultation.—D.J.H.

1485. D. A. deSilva, “The ‘Image of the Beast’ and the Christians in Asia Minor: Escalation of Sectarian Tension in Revelation 13,” *TrinJourn* 12 (2, ’91) 185-208.

The article considers the meaning and function of the imperial cult in the Roman province of Asia, its incidence in Asia Minor, the nature of the conflict between the churches and the imperial cult, the book of Revelation (especially chap. 13) as ideological protest and call for resistance, and Revelation and the escalation of sectarian tension. John saw in the imperial cult a point in relation to which the Christian protest could crystallize and the Christian profession could be made. He set and elevated the churches’ boundaries there, provided motivations for abstaining from the cult, and presented liturgical formulations that created within the churches a more pronounced ideological critique of the imperial cult and its ideology.—D.J.H.

1486. D. E. Aune, “A Latinism in Revelation 15:2,” *JournBibLit* 110 (4, ’91) 691-692.

The expression τοὺς νικῶντας ἐκ τοῦ θηρίου in Rev 15:2 is best construed as a Latinism. The noun *victoria* is sometimes used as predicate with the verb *fero,* and the prepositions *de* or *ex* with the ablative of the person or thing conquered. Thus *victoriam de Hannibale* (Livy, 21.46.8) means “victory over Hannibal,” and Rev 15:2 refers to those who had “conquered over the beast.”—D.J.H.

1487. [Rev 15:3-4] R. Meynet, “Le cantique de Moïse et le cantique de l’Agneau (Ap 15 et Ex 15),” *Gregorianum* 73 (1, ’92) 19-55.

The Song of Moses at the sea in Exod 15:1-18 consists of two long sections surrounding the central question (v. 11). Rhetorical analysis of this text reveals its influence on the Song of Moses and the Lamb in Rev 15:3-4. In form both center around a double question. In subject matter they occur at the “already here” of the salvation granted in history and the “not yet” of eschatological fulfillment. Eight charts summarize the rhetorical analysis of the two texts.—D.J.H.

1488. [Rev 21:17] G. Bohak, "Greek-Hebrew Gematrias in *3 Baruch* and in Revelation," *JournStudPseud* 7 ('90) 119-121.

Two gematrias in *3 Baruch* are based on the numerical value of Greek words when transliterated into the Hebrew alphabet: δράκων ("snake") = *drqwn* = 360 (4:7); and κατακλυσμός ("deluge") = *qṭqlysms* = 409 (4:10). Already known from the number 666 in Rev 13:8, this practice probably also underlies Rev 21:17: ἄγγελος ("angel") = *'ngls* = 144. This would mean that 144 cubits in a human measure are also the "measure" of an angel. —D.J.H.

BIBLICAL THEOLOGY

1489. E. Güttgemanns, "Gegenstand, Methode und Inhalt einer Theologie des Neuen Testaments. Skizze zur Grundlegung einer Theologie des Neuen Testaments," *LingBib* 66 ('92) 55-113.

The philosophy of language and texts in R. Bultmann's hermeneutics had serious deficiencies. The category of the "interpretant" developed by C. S. Peirce is very helpful in describing the process of textuality between the object-texts of the NT and the meta-text of its theology. In his consequent triadic model of "representation" Peirce stressed several points that are fundamental for a new semiotic model of NT theology.—D.J.H.

Christology

1490. M. Blasberg-Kuhnke, "Jesus—wie Frauen ihn sehen. Jesusbilder und christologische Aspekte feministischer Theologie," *Diakonia* 23 (1, '92) 24-32.

The article discusses various approaches to Jesus and his significance (Christology) among feminist theologians today: the fully integrated man, the entirely different man, power in relationship, the human person, the Abba-experience, and Sophia and mother figure.—D.J.H.

1491. E. A. Johnson, "The Maleness of Christ," *Concilium* (6, '91) 108-116.

The good news is stifled when Jesus' maleness, which belongs to his historical identity, is interpreted as being essential to his redeeming christic function and identity. A multipolar anthropology allows Christology to integrate the maleness of Christ by using interdependence of difference as a primary category rather than emphasizing sexuality in an ideological, distorted way. Clues for feminist interpretation can be found in the resurrection, Wisdom Christology, and the biblical symbol of the body of Christ.—D.J.H.

1492. J. H. P. Wong, "The Holy Spirit in the Life of Jesus and of the Christian," *Gregorianum* 73 (1, '92) 57-95.

The article first deals with the role of the Holy Spirit in the life of Jesus: in the incarnation (sonship of Jesus), during the baptism (anointed for the mission), and in the paschal mystery (the risen Christ as giver of the Spirit). Then it examines the presence and action of the Spirit in the life of the Christian: the birth of πνεῦμα in humans (having the Spirit of Christ), and the Spirit of sonship and of mission. The action of the Spirit in Jesus is the living source of and model for the Christian's life in the Spirit.—D.J.H.

1493. A. Campbell, "'Do the Work of an Evangelist,'" *EvangQuart* 64 (2, '92) 117-129.

The term "evangelist" (see 2 Tim 4:5; Acts 21:8; Eph 4:11) was given by the Pauline circle to a person who not being an apostle went about preaching the Christian message and by means of it bringing new communities of believers into being. No order or office of evangelist ever existed, and the word itself did not enjoy a long life in this sense.—D.J.H.

1494. H. Cazelles, "Unité et diversité dans l'Église en dialogue," *RechSciRel* 80 (1, '92) 81-84.

In response to questions raised by C. Perrot [§ 36-382], the article discusses the locus of church unity (interior or exterior), the local and universal aspects of the church, the term ἐκκλησία, and the church's relations to the Temple and the synagogues in NT times.—D.J.H.

1495. R. F. Collins, "The Church: A Community of Those who Love One Another," *Emmanuel* 98 (2, '92) 94-101, 117.

The treatment of love in the NT falls into two different patterns. The Synoptic tradition speaks of loving God, neighbor, and the enemy in the context of halakah and paraenesis. The Pauline and Johannine traditions stress the nature of the church as the community of those inspirited people who love one another.—D.J.H.

1496. F. J. Cwiekowski, "Early Churches in the Early Church," *Catholic World* [Mahwah, NJ] 235 (1406, '92) 58-62.

Diversity is present in the NT writings (Acts, Paul's letters, Pastorals, Fourth Gospel) not only with regard to the church's mission but also in such areas as attitudes toward Judaism, structures of leadership, and the role of women. Christian unity has its basis in faith in Jesus and the power of his Spirit.—D.J.H.

1497. A. de Halleux, "L'unité par la diversité selon Oscar Cullmann," *RevThéolLouv* 22 (4, '91) 510-523.

The revised edition of Cullmann's *Einheit durch Vielfalt* [*NTA* 35, p. 397] allows further reflection on his principle of unity through diversity, his idea of the providential character of ecclesial diversity, and his model of a confederation of churches. The formula "communion in diversity" is preferable to Cullmann's motto. The Christian denominations cannot be considered as the only God-willed expression of ecclesial diversity. The "fellowship of autonomous churches" offers the ecumenical movement no better opportunity than the present situation does.—D.J.H.

1498. J. D. G. Dunn, "Unity and Diversity in the Church: A New Testament Perspective," *Gregorianum* 71 (4, '90) 629-656.

The fundamental unity of risen Christ and shared Spirit is the source of Christian unity. Fundamental tension means that there are basic issues in Christianity that do not permit of resolution within Christianity itself or within Christianity alone. Fundamental diversity means that uniformity is not only unrealizable but theologically wrong-headed, since it would only result in the fundamental diversity expressing itself in new and schismatic forms. A continuing obligation within the ecumenical movement is to maintain a biblical and realistic balance between these three fundamentals.—C.R.M.

1499. J. GUARINO, "The Role of Women in the First Century Church," *Catholic World* [Mahwah, NJ] 235 (1406, '92) 74-77.

Women were among Jesus' first and most loyal followers, and were present at his death, burial, and resurrection. Early Christian women worked alongside men as missionaries, preachers, and leaders in their communities.—D.J.H.

1500. H.-J. KLAUCK, "Gemeindearbeit im Team. Grundlegende Gesichtspunkte aus dem Neuen Testament," *Lebendige Seelsorge* [Würzburg] 42 (6, '91) 317-322.

In the NT team ministry is usual rather than exceptional. Teams of two persons are prominent in the Gospel traditions about Jesus' disciples on mission (see Mk 6:7; Lk 10:1; Mt 10:2-4; etc.) and in the primitive Christian missionary movements according to Acts (Peter and John, Paul and Barnabas) and Paul's letters (those sent by communities, the senders of letters, married couples as missionaries). Likewise, two or three Christians can constitute a local community (see Mt 18:20), and local ministries and office are usually referred to in the plural.—D.J.H.

1501. G. MARCHESI, "Da Gesù alla Chiesa. La chiamata del nuovo popolo di Dio," *CivCatt* 142 (3396, '91) 553-566.

The theme of the call of the new people of God is examined under three headings: the church as the convocation of God and the gathering of human beings, Jesus and the proclamation of God's kingdom, and Jesus and the "gathering" of the people of Israel. Jesus' proclamation of God's kingdom constituted the historical and theological horizon of the call to become part of the new people of God. In this community Jesus sought above all to gather all the people of Israel.—D.J.H.

1502. I. H. MARSHALL, "Dialogue with Non-Christians in the New Testament," *Evang RevTheol* 16 (1, '92) 28-47.

Dialogue was not the primary means of presenting the gospel in the early church. There is not the slightest suggestion that the church and the world conversed as equal partners in the search for truth. However, the early Christians did speak in terms that would be intelligible to their hearers and addressed them in their different situations.—D.J.H.

1503. M. M. MATTISON, "A Revised Hermeneutic of Premillennialism," *Journal from the Radical Reformation* [Morrow, GA] 1 (2, '92) 24-29.

The article proposes a consistent, "literal" hermeneutic of premillennialism free from the shackles of artificial dispensational distinctions. Though the church is partially a fulfillment of promises made to national Israel, a more complete fulfillment awaits the establishment of the messianic kingdom.—D.J.H.

1504. B. F. MEYER, "The Church in Earliest Christianity: Identity and Self-Definition," *McMaster Journal of Theology* [Hamilton, Ont.] 2 (2, '91) 1-19.

The question of the church in the context of contemporary NT studies mainly comprises two issues: the intention of the historical Jesus and the continuation of the messianic community in history. "Identity" (defined by the gospel of God's universal saving act) and "self-definition" (comprising three moments of cultural diversity: horizons, self-understanding, self-shaping) may serve as heuristic concepts useful in bringing all the relevant data to bear on the resolution of our differences on unity and diversity. Despite the great mass of NT scholarship that supposes the view that the church of NT times was never really one but many, the actual state of the evidence commends a fundamentally different view.—C.R.M.

1505r. *Unité et diversité dans l'Église* [*NTA* 35, p. 401].

E. Cothenet, "Unité et Diversité dans l'Église," *EspVie* 102 (12, '92) 172-175.—After explaining the history and function of the Pontifical Biblical Commission, the article makes some methodological observations on its recent statement about unity and diversity in the church, and discusses the individual papers included in the volume. Then it suggests that the interaction between Scripture and tradition involved in the formation of the canon may be instructive in dealing with unity and diversity in the church.—D.J.H.

1506. E. van Eck, "'n Sosiaal-wetenskaplike ondersoek na die 'amp' van die ouderling in die Nuwe Testament (A social-scientific study of the 'office' of elder in the New Testament)," *HervTeolStud* 47 (3, '91) 656-684.

After reviewing the debate about the office of elder in the NT, the article proposes that the elder should be understood first of all as a *pater familias.* This hypothesis is based on the prominence of house-churches in the Jesus movement, and on the terms used to describe both the elder and the *pater familias.*—D.J.H.

1507. R. Viladesau, "Could Jesus Have Ordained Women? Reflections on *Mulieris Dignitatem,*" *Thought* 67 (264, '92) 5-20.

The historical-christological argument against the ordination of women in Pope John Paul II's *Mulieris Dignitatem* 26 seems not only to presuppose but also to depend on positions that are at least questionable in light of contemporary scriptural and historical studies and of an adequate theological valuation of the true humanity of Jesus. The anthropological-christological argument starting from the "spousal" character of God's relationship to the world and Christ's relationship to the church, as well as the "Marian"-receptive character of the latter, seems based on the absolutizing of a particular metaphor.—D.J.H.

Various Themes

1508. G. Baumbach, "Die Funktion des Bösen in neutestamentlichen Schriften," *Evang Theol* 52 (1, '92) 23-42.

The article examines the functions of Satan, the Evil One, and other such figures in Paul's letters, Mk and Lk-Acts, and the Johannine writings, respectively. Paul's statements about the evil powers are related to the eschatological saving event in the cross of Christ. In Lk-Acts the Evil One appears as a more unitary entity than in Mk. In the Johannine writings the Evil One functions as the negative member in an all encompassing dualism. The NT concentration of evil in Satan contains theological insights that should not be too facilely jettisoned in the name of demythologization.—D.J.H.

1509. P. Bernier, "Eucharist: Meal or Sacrifice? Part One," *Emmanuel* 98 (2, '92) 64-69, 76.

Both Jesus and the Pharisees used meals to spread their message. But Jesus' eating with sinners and tax collectors expressed his conviction that God's kingdom included all sorts of people considered outside the Law by the Pharisees.—D.J.H.

1510. P. Bernier, "Eucharist: Meal or Sacrifice? Part Two," *Emmanuel* 98 (3, '92) 136-141, 164.

Jesus gave us a concrete alternative paradigm to the holiness code of the Pharisees: an ethic of mercy and compassion that has to be lived out in practice. His meals (especially the miraculous feeding of the multitude) were vehicles for giving concrete expression to what the kingdom was all about.—D.J.H.

1511. P. F. Bradshaw, "*Zebah Todah* and the Origins of the Eucharist," *Ecclesia Orans* [Rome] 8 (3, '91) 245-260.

The *zebaḥ tôdâ* ("sacrifice of/with praise/thanksgiving") is one of the three types of communion sacrifices prescribed in Lev 7:11-15. Scholars have argued that the Last Supper was a kind of *tôdâ* meal (H. Gese), that the first Christians instituted the Eucharist as just such a meal (H. Cazelles, C. Perrot, X. Léon-Dufour), and that the literary form of the *tôdâ* influenced the construction of early eucharistic prayers (C. Giraudo, T. Talley). But careful analysis of the evidence casts doubt on the validity of all these theories.—D.J.H.

1512. L. Braidfoot, "Church, State, and Salt: A Biblical Reflection," *TheolEduc* 45 ('92) 107-116.

In the OT government takes many forms (patriarchal, charismatic, monarchical) and performs various functions (protecting from enemies, resolving conflicts, promoting justice, protecting the poor and oppressed, promoting worship). The NT presents varied assessments of the Roman government: ordained of God (Rom 13:1-7), persecutor (Rev 13:1-10), legitimate (Mt 22:21), and involved in an unholy alliance with religion (Jn 19:15). Christians today should take seriously the images of salt and leaven. These do their work not by calling attention to themselves but by bringing out the best in God's world.—D.J.H.

1513. I. Broer, "Die Juden im Urteil der Autoren des Neuen Testaments. Anmerkungen zum Problem Historischer Gerechtigkeit im Angesicht einer verheerenden Wirkungsgeschichte," *TheolGlaub* 82 (1, '92) 2-33.

In light of the destructive history of Christian anti-Judaism there is a danger of judging NT statements to be anti-Jewish that were not really such. After discussing hostility to Judaism and Jews in patristic times, the article deals with the concept of "anti-Judaism," the problems encountered in interpreting 1 Thess 2:13-16, and the alleged anti-Jewish statements in the Fourth Gospel. Then it considers the place of Israel according to Paul, with particular attention to Rom 11:25-26.—D.J.H.

1514. J. V. Brownson, "What is 'The Gospel?'" *RefRev* 45 (2, '91) 85-106.

The article first explores various ways in which NT interpreters have attempted to grasp and articulate the coherence or "center" of the NT: exegetical (C. H. Dodd), theological, narrative, structuralist, and existentialist. Then it shows how the weaknesses of these proposals might be reduced and how their incompatibilities might be transcended. The "gospel" is the proclamation of God's soteriological purpose and claim on the world extended paradigmatically through the crucified and risen Christ.—D.J.H.

1515. T. F. DAILEY, "Creation and Ecology—the 'Dominion' of biblical anthropology," *IrTheolQuart* 58 (1, '92) 1-13.

A refined understanding of the "dominion" accorded to humanity in the creation theology of the OT (Psalm 8, Genesis 1) will strike a balance between dualistic domination and romanticist retrogression. Inherent in our ecological development is the as-yet-unfulfilled plan of the Creator (see Rom 8:22-23).—D.J.H.

1516. G. DE VIRGILIO, "Etica del Nuova Testamento: Lo stato della ricerca," *BibOr* 33 (3, '91) 141-155.

After methodological observations on NT ethics, the article surveys treatments of ethics in the NT as a whole (christological-eschatological, actualization, models), in the Gospels (Jesus in relation to the Torah, the proclamation of God's kingdom, and church tradition, respectively), and in the Pauline writings (theological, historical-cultural, hermeneutical-existential).—D.J.H.

1517. C. DIETERLÉ, "La mort comme un deuil. Approche biblique," *LumVie* 40 (204, '91) 81-94.

This biblical reflection on death as a time for mourning first considers the various features of the OT lament psalms. Then it focuses on Jesus' attitudes toward death according to the Synoptic passion narratives and the Johannine farewell discourses. Finally it discusses the reality of death and its impact on how we live.—D.J.H.

1518. R. DILLMANN, "Aufbruch zu einer neuen Sittlichkeit. Biblisch-narrative Begründung ethischen Handelns," *TheolGlaub* 82 (1, '92) 34-45.

Using the method developed in text linguistics and communications, the article considers the biblical-narrative foundation of ethical activity with reference to three biblical texts: the healing of the deaf and speechless man (Mk 7:31-35), the healing of the crippled woman on the Sabbath (Lk 13:10-17), and Elijah's proclamation of judgment against Ahab (1 Kgs 21:17-19). These biblical narratives are concrete and defy direct imitation; they are binding without getting lost in normativity; and they challenge our fantasy and help to shape life in a responsible way. This new approach to morality accessible in the biblical narratives can be best understood with the concept of "model."—D.J.H.

1519. P. A. FOULKES, "Images of Family Life in the Scriptures," *Way* 32 (2, '92) 83-92.

The OT laws governing family relations, moral precepts of the wisdom literature, and stories about families reflect the fact that in the world behind these texts the family was the major social unit. Jesus' seeming rejection of the family occurs in the context of the demands of discipleship. The family unit was of considerable importance for the spread of the gospel during the early missionary years.—D.J.H.

1520. J. GALOT, "L'Esprit Saint, milieu de vie," *Gregorianum* 72 (4, '91) 671-688.

H. Cazelles has suggested that the primary meaning of the Hebrew word *rûaḥ* was the vital ambiance where humans and animals can live thanks to their personal *nepeš*. This understanding of "spirit" fits not only the pertinent OT texts but also the NT. At Pentecost the Spirit forms the vital space where the community founded by Christ will develop (see Acts 2). The Spirit enlivens the community, ensures in it a climate of spiritual freedom, and constitutes the pleroma. The Spirit is "vital space" in us and in God.—D.J.H.

1521. C. Goldstein, "Is the New Testament Anti-Semitic?" *Liberty* [Silver Spring, MD] 87 (2, '92) 11-15.

The claim that the NT is anti-Jewish because it points out Israel's spiritual ills is as absurd as claiming that the OT is anti-Jewish because it does the same thing.—D.J.H.

1522. D. J. Harrington, "Jerusalem as Symbol: New Testament Perspectives," *Emmanuel* 98 (2, '92) 70-75.

The article reflects on three aspects of Jerusalem as a symbol with reference to pertinent NT texts and personal experience: fears and disappointments, glorious and ordinary, and transcendent and unattainable.—D.J.H.

1523. W. Harrington, "The Suffering God," *Scripture in Church* [Dublin] 22 (86, '92) 233-240.

Biblical metaphor demands that we acknowledge a God who grieves and laments and suffers. The realism of the Christ-event demands that we acknowledge the presence of God in the suffering and death of Jesus. The God of compassion suffers with us and for us.—D.J.H.

1524. C. B. Kaiser, "Biblical Theology and the Patristic Doctrine of the Trinity: In What Ways Can Their Relationship Be Established?" *RefRev* 45 (2, '91) 120-149.

Both the NT and the patristic doctrine about Christ uphold the unity of the Godhead, the distinctiveness and equality of the Father and the Son, and parity of Christ and the Spirit. The NT not only provides an adequate basis for the patristic doctrine of the Trinity but also exhibits an awareness of the problems of articulation (e.g. the procession of the Spirit) that later gave rise to patristic and conciliar statements. The lordship of God has important implications for our view of creation, and the fatherhood of God has implications for our view of humanity. An appendix (pp. 137-141) lists NT texts that identify Jesus as Yahweh/ Lord.—D.J.H.

1525. W. Kirchschläger, "Eucharistie als gefeierte Gemeinschaft. Neutestamentliche Anmerkungen," *TheolPraktQuart* 140 (1, '92) 20-26.

After discussing biblical texts about meals as the background of the Eucharist, the article considers the Last Supper text in Mk 14:22-25, the Pauline tradition (1 Cor 11:23-26), and the Johannine interpretation in Jn 6. From its institution onward the Eucharist must be understood as a meal. As such it celebrates the community between Jesus Christ and believers as well as that among all believers.—D.J.H.

1526. H. Langkammer, "Podstawy biblijne chrześcijańskiej duchowości odpoczynku (Biblische Grundlagen einer christlichen Spiritualität der Ruhe)," *RoczTeolKan* 34 (1, '87) 57-71.

This investigation of the biblical foundations for a Christian theology of "rest" first considers the OT evidence: rest as commandment and as gift (Sabbath rest), and rest as a human right and its effects. Then it discusses the NT teachings about the Sabbath and the NT texts featuring the terms ἀνάπαυσις and κατάπαυσις. Finally it reflects on the Sunday rest and the christocentric dimension of rest.—D.J.H.

1527. E. LARSSON, "Ett kravlöst evangelium? Är Jesu gudsrikesförkunnelse förbunden med några krav?" [Gospel without Demands? Is Jesus' Proclamation of the Kingdom associated with Demands?], *TidsTeolKirk* 62 (2, '91) 81-94.

Since modern ethics and exegesis seem to fear legalism above all, there is reason to ask about the character of the specific demands that undeniably are found in the NT. The article discusses this question in a study of Jesus' proclamation of the kingdom. The proclamation of "good news" is linked to a demand of conversion, and in terms of discipleship as a following of Jesus. In the message to the poor and the outcast, the proclamation of the kingdom liberates from the judgment that they experience in their daily lives. The most important demand is that of the new righteousness. Common to all demands, however, is that they are not conditions for salvation, but rather guidelines for a life in a new context within the kingdom of God.—H.M.

1528. J. LÓPEZ MARTÍN, "El origen del domingo. Estado actual de la cuestión," *Salmanticensis* 38 (3, '91) 269-297.

The article first reviews textual evidence for the Christian observance of Sunday in the NT (1 Cor 16:1-2; Acts 20:7-12; Rev 1:9-10) and nonbiblical sources (*Didache* 14:1-3; Ignatius, *Magnesians* 9:1-2; *Barnabas* 15:9; *Hist. eccl.* 3.37.5; Justin, *1 Apology* 1:67; Pliny the Younger 10.96.7). Then it considers various hypotheses that attribute to Sunday a non-Christian origin (sun cult, Mandaeism, Qumran) or a Christian origin (Sabbath observance, Jesus' resurrection, his Easter appearances). Sunday is a specifically Christian institution, bound to the traditions of Jesus' resurrection and the encountering of him in the breaking of bread.—D.J.H.

1529. F. MUSSNER, "Theology after Auschwitz. A Provisional Programme," *Christian Jewish Relations* [London] 24 (1-2, '91) 46-53.

Exegesis after Auschwitz requires a critical revision of the "Pharisee" image in the Gospels, the generalized concept of "the Jews" in the Fourth Gospel, and the Pauline teaching of vindication. It needs also to make Christians realize that God has not repudiated Israel (see Rom 11:26). Auschwitz also has implications for systematic theology in the areas of anthropology, history, God, Christology, and ecclesiology. Without the construction of a "theology after Auschwitz" there is no genuine dismantling of Christian anti-Semitism.—D.J.H.

1530. R. A. PETERSON, "The Perseverance of the Saints. A Theological Exegesis of Four Key New Testament Passages," *Presbyterion* 17 (2, '91) 95-112.

Theological exegesis of Col 1:21-23; Heb 12:14-17; 3:12-14; and Jn 15:1-8 demonstrates the necessity of the perseverance of the saints. Perseverance in faith (Col 1:23; Heb 3:12; Jn 15:7), in love (Jn 15:9, 12, 17), and in holiness (Heb 12:14; 3:13; Jn 15:10, 14) is a condition of final salvation.—D.J.H.

1531. P. PRIGENT, "Bible et beauté," *Supplément* [Paris] 180 ('92) 129-144.

The article first considers the beauties of creation according to the OT and NT, respectively. Then it discusses the glory of God as the supreme beauty in the OT as well as the

NT, with particular attention to the Synoptic transfiguration stories, the Johannine writings, and 2 Corinthians 3.—D.J.H.

1532. W. SCHENK, "'Heiliger Geist' - eine Simulationskategorie?" *LingBib* 66 ('92) 5-38.

The Pauline, Lukan, and Johannine concepts of the Holy Spirit are so different semantically that no common or comprehensive pneumatology is permissible or representable as a unifed concept within the framework of a NT theology. In traditional theology the expression "Holy Spirit" is used largely as a category of "simulation," which makes Christianity into a degenerate Platonism for the common people.—D.J.H.

1533. A. SCHENKER, "'Schuld bezahlen'—eine gute oder eine schlechte Metapher? Zum biblischen Befund von Sühne," *Diakonia* 23 (1, '92) 33-36.

Many of Jesus' parables use financial images. In these and other Gospel texts debt and payment serve as metaphors to explain the realities of sin and redemption. The "ransom" saying in Mt 20:28/Mk 10:45 expresses Jesus' solidarity with humankind in taking on himself the guilt of others.—D.J.H.

1534. R. SCHNACKENBURG, "Jesus der Erlöser. Neutestamentliche Leitlinien und Perspektiven," *MünchTheolZeit* 43 (1, '92) 39-50.

The depth-psychological approach to redemption proposed by E. Drewermann, though valuable and enlightening in some respects, is not the basis from which redemption may be understood. The biblical understanding of redemption involves the following elements: God as Israel's savior, salvation in a comprehensive sense (*šālôm*), liberation from guilt and sin, empowerment for new life, Jesus' vicarious death in the context of divine love, the universal scope of Jesus' redeeming activity, reconciliation as the task of the Christian community, and redemption as not only a promise for the future but also a present event in the Holy Spirit. [The same issue contains three theological critiques of Drewermann's work by J. Splett (pp. 3-16), J. Werbick (pp. 17-38), and G. L. Müller (pp. 51-73), as well as documentation for the "Drewermann Case" (pp. 75-105).]—D.J.H.

1535. G. THEISSEN, "*Pax Romana et pax Christi.* Le christianisme primitif et l'idée de paix," *RevThéolPhil* 124 (1, '92) 61-84.

(1) One can discern a militarization of the Jewish religious imagination in the Maccabean period and a demilitarization of it at the beginning of the Roman empire. (2) In response to the challenge posed by the *pax Romana* the early Christians developed the idea of a social peace that did not depend on military force or violence and was not restricted to the domain of the human soul. Based on the peace established between God and humankind through Christ, the ideal of social peace involved not only the community's internal social relations but also its relations with its non-Christian environment, thus making a "political" impact.—D.J.H.

1536. A. VANHOYE, "Il sangue dell'alleanza nel Nuovo Testamento," *CivCatt* 143 (3398, '92) 118-132.

The expression "blood of the covenant" occurs in two important biblical contexts: the conclusion of the Sinai covenant (Exod 24:8) and the institution of the Eucharist (Mt 26:28; Mk 14:24). After surveying the usage and meaning of the expression, the article considers its place in the last Supper account and the covenantal context. Then it discusses the theme in

Hebrews, with particular attention to the call to fidelity and the resurrection. In the NT the "blood of the covenant" reaches a new and extraordinary fullness of meaning: The blood of the covenant shed by Christ makes possible perfect union with God and sincere love among human beings.—D.J.H.

1537. J. YATES, "Rôle of the Holy Spirit in the Lord's Supper," *Churchman* 105 (4, '91) 350-359.

The Lord's Supper owes its efficacy entirely to the action of the Holy Spirit as the Spirit sets about to conform the saints to the image of Christ. When due account is given to the experiential base of the relevant biblical utterances and when these are considered in terms of the wider and normal work of the Spirit in the NT, making the Spirit the center of the Lord's Supper does not contradict the thrust of the NT and the history of systematic theology. —D.J.H.

THE WORLD OF THE NEW TESTAMENT

1538. L. M. MALONEY, "The Argument for Women's Difference in Classical Philosophy and Early Christianity," *Concilium* (6, '91) 41-49.

When classical Greek philosophers argued for differences between men and women, they (with the partial exception of Plato) were simply stating and rationalizing the conditions of life in late classical Greece. When Christian writers adopted or adapted the same arguments several centuries later, they were attempting to reimpose prevailing social norms on sometimes unruly communities, challenged from within by the ideal of a discipleship of equals and from without by those who suspected that Christianity, like other Eastern religions, represented an attack on the institutions of Greco-Roman society. No doubt some within the Christian communities also were made uncomfortable by the overturning of "normal" patterns of life.—D.J.H.

1539. K. V. MULL AND C. S. MULL, "Biblical Leprosy—Is It Really?" *BibArchRev* 8 (2, '92) 32-39, 62.

The Hebrew word *ṣāraʿat* was a generic term used for many skin conditions. None of the cases of it in the OT (Moses, Miriam, Naaman, Gehazi, Uzziah) can be definitively diagnosed as leprosy. The NT most likely used λέπρα for *ṣāraʿat* because the Septuagint did. Likewise, one cannot be certain that the "lepers" in the NT had true leprosy.—D.J.H.

1540. J. PILCH, "Understanding Healing in the Social World of Early Christianity," *Bib TheolBull* 22 (1, '92) 26-33.

Western readers of ancient Mediterranean texts can benefit from comparing their own approach to healing with Mediterranean approaches to basic values, definitions of health and sickness, and appropriate therapies. The article explains these two culturally different definitions of healing, and presents bibliographical suggestions that can help in this and other cross-cultural efforts at interpreting ancient Mediterranean texts.—D.J.H.

1541. A. J. SALDARINI, "Jews and Christians in the First Two Centuries: The Changing Paradigm," *Shofar* [W. Lafayette, IN] 10 (2, '92) 16-34.

Research in the past twenty-five years has established and emphasized three characteristics of Judaism and Christianity in late antiquity: the diversity of groups within each community, the gradual (rather than sudden and complete) development and ascendancy of the classic forms of rabbinic Judaism and orthodox Christianity, and the constant interaction of Jewish and Christian groups with one another and with their larger cultural world.—D.J.H.

1542. R. J. A. TALBERT, "Mapping the classical world: major atlases and map series 1872-1990," *JournRomArch* 5 ('92) 5-38.

A survey of atlases of the classical world from W. Smith (1872-74) to the present indicates that the next major classical atlas must be planned not only with a better awareness of the progress or lack of it since 1874 but also with careful attention to identifying the most suitable scope for such a work and the means by which modern cartography can fulfill it.—D.J.H.

Archaeology

1543. D. ATNALLY CONLIN, "The reconstruction of Antonia Minor on the Ara Pacis," *JournRomArch* 5 ('92) 209-215.

Panels 6 and 7 on the south frieze of the Ara Pacis Augustae in Rome may not belong joined at the figure identified as Antonia Minor, as they are reconstructed today. This suggestion calls into question our understanding of the appearance of the south frieze in its original Augustan form and may require scholars to reexamine the proposed genealogical schemes often used to identify certain figures of the imperial family group.—D.J.H.

1544. R. A. BATEY, "Sepphoris. An Urban Portrait of Jesus," *BibArchRev* 18 (3, '92) 50-62.

Recent excavations at Sepphoris have shown that Jesus lived in a Galilean culture much more urban and sophisticated than previously believed. After describing the history and topography of Sepphoris, the article discusses the archaeological excavations there and shows how they have illumined certain Gospel texts.—D.J.H.

1545. J. BODEL, "Thirteen Latin Funerary Inscriptions at Harvard University," *AmJournArch* 96 (1, '92) 71-100.

The Roman epitaphs of early imperial date (1st-2nd centuries A.D.) published in this article reflect the character of the population buried in the cemetery outside the Aurelian Wall between the Porta Salaria (Piazza Fiume) and the Porta Pinciana. Slaves and freedmen (some of prominent families), freeborn city-dwellers of modest means, and soldiers of the pretorian guard are commemorated on columbarium stones (including *mensae sepulchrales*), larger slabs originally set into the facades of standing tombs, grave stelae, and funerary altars. —D.J.H.

1546. E. DVORJETSKI AND R. LAST, "Gadara—Colony or Colline Tribe: Another Suggested Reading of the Byblos Inscription," *IsrExplJourn* 41 (1-3, '91) 157-162.

There is no basis in the Latin Byblos inscription published in 1864 by E. Renan for the idea that Gadara was a colony at the time of emperor Valens (A.D. 364-378). Rather than accepting T. Mommsen's reading *L. f(ilius) col(onia) valen(tia) Gadara* ("son of Lucius from the Valentian colony Gadara"), it is better to read *L(ucii) f(ilius) col(lina tribus) Valen(s) Gadara* ("son of Lucius of the colline tribe of Valens, from Gadara"). A number of Decapolis cities (including Gadara) belonged to the "colline tribe." The soldier Lucius Philocalus Valens was born in Gadara and perhaps received Roman citizenship there. The Byblos inscription dates from the 1st century A.D. when the Tenth Legion Fretensis was stationed in Syria (i.e. until A.D. 67).—D.J.H.

1547. E. J. DWYER, "The Temporal Allegory of the Tazza Farnese," *AmJournArch* 96 (2, '92) 255-282.

As a sardonyx the Tazza Farnese is unequaled among surviving ancient gems. The figures on the inside of the cup represent an allegory of creation according to the Hermetic tractate *Poimandres*. The inundation of the Nile has been interpreted as a type (or archetype) of creation, corresponding to the creation of time, the planets, the elements, and human life. The literary evidence, astronomical data, and the absence of specific allusion to Roma suggest that the Tazza was a product of Alexandrian court art ca. 100-31 B.C. [The six plates accompanying the article appear on pp. 249-254 in the same issue.]—D.J.H.

1548. R. GERSHT, "Dionysiac Sarcophagi from Caesarea Maritima," *IsrExplJourn* 41 (1-3, '91) 145-156.

Dionysiac themes were frequently depicted on Roman sarcophagi in the 2nd and 3rd centuries A.D. Of the three Dionysiac fragments discovered at Caesarea Maritima and discussed in this article, only the sarcophagus depicting Leda and the swan can be analyzed in a relatively comprehensive manner. Although the figures carved on the other two fragments are certainly associated with Dionysiac scenes, the sculptural scheme of these sarcophagi cannot be reconstructed due to the variety of schemes of Dionysiac sarcophagi as well as of each of the figures participating in the scenes depicted.—D.J.H.

1549. S. GIBSON AND D. URMAN, "Three Coins of Alexander Jannaeus from El 'Al in the Golan Heights," *Bulletin of the Anglo-Israel Archaeological Society* [London] 10 ('90-'91) 67-72.

The three bronze star/anchor coins of Alexander Jannaeus discussed in this article are significant because they come from a site in the southern Golan (El 'Al). The geographical distribution of such Jannaeus coins is quite wide, with coins appearing as far afield as Cyprus and Dura-Europos.—D.J.H.

1550. Y. HIRSCHFELD AND R. BIRGER-CALDERON, "Early Roman and Byzantine Estates near Caesarea," *IsrExplJourn* 41 (1-3, '91) 81-111.

Recent excavations at Kh. Manṣur el-'Aqab, 6 km. north-east of Caesarea, revealed the remains of two estates, one over the other. The earlier one dates from the 1st century B.C.-1st century A.D., and the later one from the 5th-7th centuries. Both were versions of the rustic villa, a well-known and essential element of dwelling in the Roman world. The article summarizes the results of the excavations and presents preliminary conclusions about the nature of the site, the lives of its occupants, and its status as an agricultural settlement in the municipal area of ancient Caesarea. It may be assumed that the early estate was owned by a wealthy Jewish family. Such a complex, surrounded by a wall and containing all the essentials of life, is termed an '*îr* in Jewish sources. It is reasonable to assume that this villa was abandoned in the wake of the war of A.D. 69-70, or, perhaps, following the Bar Kokhba revolt (A.D. 130-135).—C.R.M.

1551. B. Isaac, "A Seleucid Inscription from Jamnia-on-the-Sea: Antiochus V Eupator and the Sidonians," *IsrExplJourn* 41 (1-3, '91) 132-144.

The Greek inscription on limestone discovered at Yavneh-Yam in 1986 records fragments of a dossier consisting of Letter A and Letter B (a petition). In Letter B Sidonian petitioners residing in Jamnia claim that their ancestors assisted Antiochus III and IV. Letter A, dating from June-July 163 B.C., is from Antiochus V to Nessos. It affirms that someone enjoys immunity from taxation and implies that the petitioners will enjoy the same privileges. The inscription sheds light on the presence of Phoenician settlers in Jamnia in particular and in Judea in general.—D.J.H.

1552. D. M. Jacobson, "The Plan of Herod's Temple," *Bulletin of the Anglo-Israel Archaeological Society* [London] 10 ('90-'91) 36-66.

After identifying the four boundaries of the temenos of the Herodian Temple in Jerusalem, the article calculates the geometrical plan of the Temple area and locates the focal point (altar) at the Dome of the Chain, the Temple Shrine at the Dome of the Rock, and the Seleucid Akra south of the Temple. Then it explains how the architects set out the plan at the site, and suggests that the ancient summit of Mount Moriah has been reduced by approximately 1.5 meters since the days of the Second Temple.—D.J.H.

1553. D. M. Jacobson and M. P. Weitzman, "What Was Corinthian Bronze?" *AmJourn Arch* 96 (2, '92) 237-247.

According to J. Murphy-O'Connor [§ 28-394] Corinthian bronze was simply bronze from Corinth. But an examination of literary sources and comparative archaeological material, along with an experimental reconstruction, indicates that Corinthian bronze was characterized by the admixture of precious metals (copper, gold, silver) and by a special process of manufacture. Not all bronze from Corinth was Corinthian bronze, nor was all Corinthian bronze manufactured in Corinth.—D.J.H.

1554. A. Kloner, "Mršh (Maresha)," *Qadmoniot* 24 (3-4, '91) 70-85.

After sketching the history of Maresha in the Persian, Hellenistic, and Roman periods, the article discusses the topography of the site (upper tell, lower city), the tombs and burial caves, the northwest tower of the acropolis, the living quarters in the lower city south of the acropolis, and the recent excavations at Maresha.—D.J.H.

1555. G. M. Koeppel, "The third man: restoration problems on the North Frieze of the Ara Pacis Augustae," *JournRomArch* 5 ('92) 216-218.

The restorers of the Ara Pacis Augustae in Rome fused two figures into one by placing too closely together two of the slabs on the north frieze. The space between nos. 24 and 27 is occupied not by the usual single background figure but by two.—D.J.H.

1556. R. S. Kraemer, "Jewish Tuna and Christian Fish: Identifying Religious Affiliation in Epigraphic Sources," *HarvTheolRev* 84 (2, '91) 141-162.

The article explores the criteria used to distinguish Jewish and Christian inscriptions from pagan ones in order to elucidate the methodological difficulties and suggest some reasons for caution. It first examines allegedly positive indicators of Jews and Judaism: self-identification, synagogue and προσευχή, terms of Jewish religious office, phrases and formulas, symbols, names, and location. Then it considers supposedly negative indicators of

Judaism: the expression *dis manibus,* and the invocation of pagan divinities. Finally it deals with ostensibly typical features of Christian inscriptions: the expression *depositus est* and the date of burial, date of death, and the chi rho symbol. Distinguishing between Jewish, Christian, and pagan inscriptions in the Greco-Roman world is not nearly as simple as we may wish.—D.J.H.

1557. A. H. Levy, "The Making of Coin Dies," *IsrNumisJourn* 10 ('88-'89) 137-141, plate 22.

Most, if not all, coin dies of antiquity, late antiquity, and medieval times both from the East and from the West were produced by lost-wax casting in the hardest alloy known and castable in antiquity. This conclusion will influence and alter previously held theories and assumptions about the interchange of obverse and reverse, and of coin types between different mints.—D.J.H.

1558. M. Lindner, "Ein nabatäisches Heiligtum oberhalb der Nischenklamm (*Sidd el-Ma‘āğīn*) von Petra (Jordanien)," *ZeitDeutschPalVer* 106 ('90) 145-154, plates 14-19.

This report on the Nabatean sanctuary in the upper part of the "Gorge of Niches" (Sidd el-Ma‘āğīn) of Petra first describes the site and the "garden" sanctuary there. Then it considers the cults practiced there, their devotees, and the gods worshipped there. In an appendix (pp. 154-155) E. A. Knauf discusses a Nabatean inscription at the site (Dalman 28 = RES 1401).—D.J.H.

1559. B. R. McCane, "Bones of Contention? Ossuaries and Reliquaries in Early Judaism and Christianity," *SecondCent* 8 (4, '91) 235-246.

The Jewish ossuaries and the Christian reliquaries expressed different religious responses to death: Ossuaries helped Jewish families to face death's grim finality, and reliquaries invited Christians to believe that death was not the end. Though it cannot be proved that the reliquaries caused the demise of the ossuaries, these two types of bone containers illumine early Christian and Jewish self-definitions with respect to death.—D.J.H.

1560. A. Negev, "The Temple of Obodas: Excavations at Oboda in July 1989," *IsrExpl Journ* 41 (1-3, '91) 62-80.

Temple A excavated in 1989 on the acropolis of Oboda follows the well-known tripartite plan: porch, hall, and adytum. This temple is distinguished by an entrance that faces south and by the unique division and arrangement of its adytum. It was built in 9 B.C. when King Obodas II died, was buried at Oboda, and was subsequently apotheosized (though construction may well have begun during his lifetime).—D.J.H.

1561. J. Pollini, "The Tazza Farnese: *Augusto Imperatore 'Redeunt Saturnia Regna!'*" *AmJournArch* 96 (2, '92) 283-300.

The Tazza Farnese was probably created in the earlier part of the principate of Augustus. This vessel, possibly commissioned by or for Augustus, was intended for use in some special sacrificial ceremony. The nature of the semiprecious material (sardonyx), the message of the interior composition, and the use of a Gorgoneion on its underside are in keeping with the belief that the Tazza Farnese had certain magical properties, especially in warding off evil from the advent of the golden age of Augustus. [The six plates accompanying the article appear on pp. 249-254 in the same issue.]—D.J.H.

1562. L. RITMEYER, "Locating the Original Temple Mount," *BibArchRev* 18 (2, '92) 24-45, 64-65.

This attempt to locate the original Jerusalem Temple Mount platform relies on clues still visible on the site, the texts of Josephus and tractate *Middot*, and the work of the explorer C. Warren. It shows the four major stages of development: the original square Temple Mount, the Seleucid addition of the Akra in 186 B.C., the Hasmonean extension in 141 B.C., and the Herodian expansion of 19-11 B.C. The Temple itself was most likely built around es-Sakhra where the Dome of the Rock is today.—D.J.H.

1563. N. ROSOVSKY, "A Thousand Years of History in Jerusalem's Jewish Quarter," *Bib ArchRev* 18 (3, '92) 22-40, 78.

The results of the archaeological excavations in the Jewish Quarter of Jerusalem undertaken by N. Avigad between 1969 and 1983 are presented in the form of a "walking tour" with five principal stops: the broad wall, the Israelite and Hasmonean towers, the "burnt house," the complex of six houses known as the Herodian Quarter (Wohl Archaeological Museum), and the Roman-Byzantine boulevard (*cardo*).—D.J.H.

1564. L. V. RUTGERS, "Archaeological Evidence for the Interaction of Jews and Non-Jews in Late Antiquity," *AmJournArch* 96 (1, '92) 101-118.

Study of Jewish archaeological remains from Rome, an inquiry into the spatial relationship between Jewish and non-Jewish tombs, and a look at the Theodosian law-code suggest that Jews of the Diaspora interacted with their pagan and Christian neighbors in ways more complicated than has previously been assumed. The daily lives of Jews in imperial Rome cannot be understood exclusively in terms of societal disengagement.—D.J.H.

1565. I. SHARON, "Byṣwry dwr whm‘br mtpyst-hhgnh hyśr’lyt-hswryt ltpysh hywwnyt (The Fortifications of Dor and the Transition from the Israeli-Syrian Concept of Defence to the Greek Concept)," *Qadmoniot* 24 (3-4, '91) 105-113.

After surveying what recent excavations have revealed about the fortifications at Tel Dor throughout its history in antiquity, the article compares the fortifications at Tel Dor with those at other sites, and shows how around the 3rd century B.C. Greek models of gate-construction and related fortifications replaced the earlier Israelite-Syrian patterns.—D.J.H.

1566. I. SHATZMAN, "’bny blysṭr’wt mtl dwr wh’rṭylryh šl h‘wlm hywwny-hrwmy (Ballistra Stones from Tel Dor and the Artillery of the Greco-Roman World)," *Qadmoniot* 24 (3-4, '91) 94-104.

The article first describes the various ballistic devices used in warfare in the Greco-Roman world, how the projectiles were launched, and the range of these weapons. Then it surveys the archaeological discoveries pertaining to artillery in antiquity and focuses on the many stone "balls" discovered at Tel Dor (their composition, shape and character, weight, and historical significance).—D.J.H.

1567. E. Stern, J. Berg, and I. Sharon, “Tel Dor, 1988-1989: Preliminary Report,” *IsrExplJourn* 41 (1-3, ’91) 46-61.

This report summarizes the findings of the ninth (1988) and tenth (1989) seasons of excavations at Tel Dor. After describing the general strategy and specific goals, it discusses the issues and results for each period: Roman, Hellenistic, Persian, Iron, Iron I, and earliest remains.—D.J.H.

1568. Y. Turnheim, “The Bud-Wreath—a Local Variation of a Classical Ornament,” *ZeitDeutschPalVer* 106 (’90) 162-171, plates 20-25.

An unusual wreath of bud-like leaves appears frequently in the synagogue decorations in Galilee and Golan. The “bud-wreath” combines a classical, traditional ornament (the “laurel wreath”) with Jewish decorative contents (see Exod 25:31-39; 37:17-24). When the menorah is depicted inside the “bud-wreath,” we observe a typical example of the transposition of the bud-motif from the menorah to the surrounding wreath.—D.J.H.

1569. Z. Weiss and E. Netzer, “Šty ‘wnwt-ḥpyrh bṣypwry (Two Excavation Seasons at Sepphoris),” *Qadmoniot* 24 (3-4, ’91) 113-121.

In the 1990 and 1991 seasons at Sepphoris excavators continued work in the area in which the villa and the Dionysus mosaic were discovered [§ 34-404], and also opened up two new areas. After reporting on finds in various areas, the article discusses the completion of the exposure of the large building with the Dionysus mosaic and comments on aspects of the artwork (figural and geometric) in the mosaics at Sepphoris.—D.J.H.

1570. G. J. Wightman, “Temple Fortresses in Jerusalem. Part II: The Hasmonean *Baris* and Herodian Antonia,” *Bulletin of the Anglo-Israel Archaeological Society* [London] 10 (’90-’91) 7-35. [See § 35-1393.]

(1) The Hasmonean Baris (see Josephus, *Ant.* 15:403; 18:91; *War* 5:238) was located at the northwest corner of the Herodian Temple enclosure. It was rectangular and possessed several high towers, and served as a combined royal residence and military barracks. (2) Herod the Great rebuilt the Baris sometime between 37 and 31 B.C., and renamed it Antonia in appreciation of Mark Antony’s help during his struggle for political supremacy. The combined weight of archaeological and textual evidence favors a “minimalist” reconstruction of the Antonia, though future discoveries may swing the pendulum in the opposite direction. There seems little doubt that the Antonia was not the praetorium of the Gospels. —D.J.H.

1571. S. Wood, “Messalina, wife of Claudius: propaganda successes and failures of his reign,” *JournRomArch* 5 (’92) 219-234.

The young woman portrayed in the representations in the Louvre (MA 1224), Dresden (358), and Vatican (Chiaramonti inv. 1814) museums can be identified as Valeria Messalina, the wife of Claudius. These representations may provide evidence of the public honor that could have promoted unrealistic arrogance in a young and politically inexperienced individual—as well as the predictable consequences of that arrogance.—D.J.H.

Archaeology, § 36-1374.

1572. D. C. Allison, "The Baptism of Jesus and a New Dead Sea Scroll," *BibArchRev* 18 (2, '92) 58-60.

"*Messianic Vision*" 1:6 [see § 36-1001] provides a clear precedent for the creative application of Gen 1:2 to eschatological matters and for picturing the Spirit as hovering over people. This fragment unlocks the symbolic meaning of the dove in the Synoptic accounts of Jesus' baptism (see Mt 3:16; Mk 1:10; Lk 3:21-22).—D.J.H.

1573. R. Alter, "How Important Are the Dead Sea Scrolls?" *Commentary* [New York] 93 (2, '92) 34-41.

The delay in publishing the Dead Sea scrolls is almost entirely attributable to the institutional vices of academic life. The sheer withholding of documents unfortunately encourages fantasies that they contain portentous information. In fact what the scrolls tell us about either Christianity or rabbinic Judaism is more marginal than many have imagined, and it is unlikely that world-shaking revelations will emerge from the texts yet to be published.—C.R.M.

1574r. M. Baigent and R. Leigh, *The Dead Sea Scrolls Deception* [*NTA* 36, p. 440].

J. A. Fitzmyer, "The Dead Sea Scrolls: The Latest Form of Catholic Bashing," *America* [New York] 166 (5, '92) 119-122.—If there is a "deception" connected with the Dead Sea scrolls, this book is it. The authors' story, fascinating though it is, and built on all sorts of new information derived from the papers of J. M. Allegro, and from interviews with many scholars, is laced with many errors, misinterpretations, and misleading, preposterous allegations. They have made the scandal of the scrolls the occasion for the latest form of Catholic bashing.—D.J.H.

1575. A. Caquot, "La secte de Qoumrân et le temple (Essai de synthèse)," *RevHistPhilRel* 72 (1, '92) 3-14.

The Qumran sectarians referred to three temples: Solomon's, which was destroyed in the 6th century B.C.; the one they hoped to build when their cause triumphed (which is treated in *Temple Scroll*); and the one that God would create at the end of time and to which all the elect would have access with a priestly dignity. The community did not regard itself as a spiritual temple. It claimed only that it could bring about by its penitence the collective expiation that traditional religion expected from the Temple.—D.J.H.

1576. J. H. Charlesworth, "Sense or Sensationalism? The Dead Sea Scrolls Controversy," *Christian Century* [Chicago] 109 (4, '92) 92-98.

After presenting a brief account of the circumstances surrounding publication of the Dead Sea scrolls, the article reviews a number of the more recent claims, particularly those made by N. Golb and R. H. Eisenman. Despite widespread misunderstandings, all full-length scrolls have been published. The long delay in the publication of the hundreds of thousands of fragments from approximately 600 documents cannot be justified, but the magnitude of the undertaking must also be understood.—C.R.M.

1577. E. Cothenet, "Qumrân. Controverses et nouvelles publications," *EspVie* 102 (11, '92) 153-158.

After describing the manuscripts discovered in Qumran Caves 1, 4, 7, and 11, the article discusses recent publications of texts from Cave 4, with particular attention to *Songs of the Sabbath Sacrifice* edited by C. A. Newsom and the "beatitudes" in 4Q525 edited by E. Puech. [A complementary note in *EspVie* 102 (12, '92) 176 reports on S. A. Reed's inventory of Dead Sea scroll fragments and photographs, and on B. Z. Wacholder and M. G. Abegg's reconstruction of unpublished scrolls based on the concordance.]—D.J.H.

1578. J. R. Davila, "The Name of God at Moriah: An Unpublished Fragment from 4QGenExod^a," *JournBibLit* 110 (4, '91) 577-582.

The appearance of the divine name *yhwh* in Gen 22:14 has long been recognized as a source-critical problem. The Qumran fragment 4QGenExod^a (['\]*l*[*h*]*ym yr'h 'šr y'*[*mr*]) offers new external evidence for a reading that had previously been reconstructed on internal literary-critical grounds.—D.J.H.

1579. R. Eisenman, "The Desecration of the Scrolls," *Midstream* [New York] 37 (9, '91) 13-17.

A coterie of scholars connected with the École Biblique de Jérusalem have controlled access to the key new texts from the Dead Sea discoveries. These scholars have tried to make people think that there is nothing interesting in the scrolls and thus to render them palatable to their theological constituency.—D.J.H.

1580. F. García Martínez, "Las fronteras de 'lo bíblico,'" *ScriptTheol* 23 (3, '91) 759-784.

The discovery of the Dead Sea scrolls has raised questions about the border between biblical and nonbiblical texts. This article discusses (1) some biblical manuscripts (11QpaleoLev^a, 4QpaleoExod^m, and 4QNum^b) that modify our understanding of the development of the OT text, (2) 4QParaphrase of the Pentateuch (4Q364-367) which is situated on the frontier between biblical and nonbiblical, and (3) 4QprotoEstherAramaic which is important for understanding the only OT book not found in the Qumran library.—D.J.H.

1581. F. García Martínez, "Nuevos textos no bíblicos procedentes de Qumrán (I)," *EstBíb* 49 (1, '91) 97-134.

This installment [see § 34-901] discusses recently published nonbiblical texts from Qumran: texts of *Jubilees* (4Q216-224), texts of *Damascus Document* (4Q266-273), a paraphrase of the Pentateuch (4Q364-367), a narrative and hymnic work (4Q371-373), and pseudepigraphic texts (4Q375-376, 385, 390).—D.J.H.

1582. F. García Martínez, "Resultados y tendencias: Congreso internacional sobre los manuscritos del Mar Muerto," *Sefarad* 51 (2, '91) 417-435.

This report on the Madrid congress on the Dead Sea scrolls held in March 1991 first summarizes the papers on biblical texts, "borderline" texts, and nonbiblical texts, respectively. Then it considers problems, tendencies, and needs in research on each of these three kinds of texts.—D.J.H.

1583. G. HÄFNER, “Sensationelles über Jesus, Qumran und Vatikan? Zu dem Buch ‘Verschlusssache Jesus’ und seiner ‘Wahrheit über das frühe Christentum,’” *Orientierung* 56 (4, ’92) 44-46.

M. Baigent and R. Leigh in *Verschlusssache Jesus* (1991) make the members of the international Qumran team into villains at the service of the Vatican. Their own treatment of the parallels between the Qumran texts and the NT and their reconstruction of early Christianity are very speculative. Their book is not to be taken seriously as a scholarly work.—D.J.H.

1584. R. KATZOFF, “Papyrus Yadin 18 Again: A Rejoinder,” *JewQuartRev* 82 (1-2, ’91) 171-176.

A. Wasserstein’s critique [§ 35-911] of Katzoff’s legal commentary on Papyrus Yadin 18 stems in large part from a misreading and consequent ascription of views that he does not hold. Though the presence of some Jewish elements does not make the entire document Jewish, Wasserstein’s argument that it is a non-Jewish secular contract is not convincing. —D.J.H.

1585r. N. LEWIS (ED.), *The Documents from the Bar Kokhba Period in the Cave of Letters. Greek Papyri* [*NTA* 34, pp. 410-411].

M. GOODMAN, “Babatha’s Story,” *JournRomStud* 81 (’91) 169-175.—This is a handsome and learned publication of documents of exceptional interest. The Greek texts are excellently elucidated by Lewis’s great knowledge of Egyptian papyri and by his sensitivity to regional influences in language and custom. The documents from the Babatha Archive throw light on or raise questions about three different historical areas: the relations between local people and the Roman state in a newly created province, the changes that might occur in a local society as a result of such incorporation into the Roman empire, and Jewish life between the Diaspora revolt in A.D. 116-117 under Trajan and the conflagration in Judea in the 130s that led to Babatha’s death.—D.J.H.

1586. J. MURPHY-O’CONNOR, “Were We Deceived about the Dead Sea Scrolls?” *New Blackfr* 73 (858, ’92) 148-154.

This article first appeared in *Doctrine and Life* [§ 36-1006].—C.R.M.

1587. E. M. SCHULLER, “The Psalm of 4Q372 1 Within the Context of Second Temple Prayer,” *CathBibQuart* 54 (1, ’92) 67-79.

The recently published fragment 4Q372 1 [§ 35-908] contains a psalm that is attributed to Joseph. After general comments on the genre and prosody of the psalm, the article focuses on two features that are of interest and significance for the study of both Jewish and Christian prayer and piety: an expansive list (line 29) of epithets for God (“great, holy, mighty and majestic, awesome and marvelous”), and the opening words of the psalm (line 16) in which God is addressed as “my father (*’ābî*) and my God.”—D.J.H.

1588. J. TREBOLLE, “Congreso Internacional sobre los manuscritos del Mar Muerto,” *EstBíb* 49 (2, ’91) 277-283.

This report on the 1991 Madrid congress on the Dead Sea scrolls describes papers that dealt with (1) biblical and parabiblical texts and (2) nonbiblical texts.—D.J.H.

1589. J. C. VANDERKAM, "The Dead Sea Scrolls and Early Christianity. Part Two: What They Share," *BibRev* 8 (1, '92) 16-23, 40-41.

After noting some parallels between the Dead Sea scrolls and the NT and the possible contribution the Qumran texts make to the question of the calendars used by the Gospel writers, this installment [see § 36-1011] discusses the shared eschatological outlook, messianic titles, methods of biblical interpretation, and doctrines of the Qumran covenanters and the early Christians. While the Qumran literature and the NT are similar to one another in numerous and diverse ways, the scrolls also help to highlight Christianity's uniqueness.—C.R.M.

1590. J. C. VANDERKAM AND J. T. MILIK, "A Preliminary Publication of a Jubilees Manuscript from Qumran Cave 4: 4QJub^{d} (4Q219)," *Biblica* 73 (1, '92) 62-83.

After observations on the script (ca. 50 B.C.) and orthography (reminiscent of 1QIsa^{a} and 1QS) of 4QJub^{d} (4Q219), the article provides editions of its Hebrew texts of *Jubilees* 21:1-2, 7-10 and 21:12-16, 18–22:1. It presents photographs, transcriptions (with restorations based on the Ethiopic and Latin versions and other Qumran texts), translations, and line-by-line comments.—D.J.H.

1591. A. S. VAN DER WOUDE, "Fünfzehn Jahre Qumranforschung (1974-1988). III. Studien zu früher veröffentlichten Handschriften," *TheolRund* 57 (1, '92) 1-57.

This installment [see § 35-413] provides bibliographic information and surveys for recent research on manuscripts published before 1974: Qumran Cave 1 (1QIsa $^{a, b}$; 1QS, 1QS$^{a, b}$; 1QM; 1QH; 1QGenAp; 1QpHab), Qumran Cave 4 (4QFlor; 4QTest; 4QPrNab; others), Qumran Cave 11 (11QtgJob; 11QMelch; 11QPs$^{a, etc.}$), *Damascus Document,* and the "small caves" at Qumran.—D.J.H.

1592. B. Z. WACHOLDER, "Unlocking the Secrets of History," *Reform Judaism* [New York] 20 (3, '92) 52-53, 56.

The Dead Sea scrolls help us to gain a clearer picture of the golden age of Jewish cultural diversity. After describing the discovery and publication of these texts, the article focuses on the following issues: approach to time (creation and eschatology), Sabbath observance, calendar reckoning, and connection with the Essenes. [The same issue contains articles by E. Wilson on the discovery of the scrolls (pp. 42-45), H. Orlinsky on the acquiring of some scrolls (pp. 46-48), and C. Fenyvesi on H. Shanks (pp. 49-51), as well as an interview with M. Abegg (pp. 54-55).]—D.J.H.

1593r. M. O. WISE, *A Critical Study of the Temple Scroll from Qumran Cave 11* [*NTA* 35, p. 135].

F. GARCÍA MARTÍNEZ, "Sources et rédaction du *Rouleau du Temple,*" *Henoch* 13 (2, '91) 219-232.—Wise delineates various sources in *Temple Scroll* (Deuteronomy, Temple, Midrash to Deuteronomy, Festival Calendar), considers the possibility of a Purity Source, and seeks to explain the final redaction of the work. This review-article summarizes Wise's arguments, indicates certain matters for which another interpretation is possible, and proposes alternative interpretations of the various sources. Wise has illumined the redactional history of *Temple Scroll,* its structure and relation to Deuteronomy 12–26, and the importance of the legal interpolations. However, the parallels to Qumran sectarian works indicate that the redaction took place during the formative period of the group that became the Qumran community.—D.J.H.

1594. J. W. Wright, "Another View of the 'Dead Sea Scrolls Scandal,'" *BibArchRev* 18 (3, '92) 64-65.

The basic issue of the recent Dead Sea scrolls "debate"—the balance between the proprietary aspects of unpublished material and public access—became all but forgotten underneath a rhetoric that skewed discourse and produced misinformation. The rhetoric of "anti-monopoly" and "freedom" justified vigilantism that itself is not without its own interests. —D.J.H.

Jewish World

1595. W. Chrostowski, "Palestyńskie Targumy Pięcioksięgu (The Palestinian Targums to the Pentateuch)," *CollTheol* 61 (2, '91) 33-46.

A summary report of the contents, provenance, and dating of the Palestinian Targums: *Targum ps.-Jonathan, Fragmentary Targum,* Cairo Geniza fragments, and *Targum Neofiti.* Scholars do not believe that close analysis of these texts can lead to an *Urtext.* Rather, these Targums bear witness to the rich diversity of Judaism and its traditions in the intertestamental period, and cast fresh light on the formative period of rabbinic Judaism, the circumstances of the life and teachings of Jesus, and the birth of Christianity.—J.P.

1596. W. M. Clarke, "Jewish Table Manners in the *Cena Trimalchionis,*" *ClassJourn* 87 (3, '92) 257-263.

Jewish customs probably provided the backgrounds for practices described by Petronius in *Satyricon:* wiping hands on the head of a slave in 27.6 (see *t. Ber.* 6:5), washing hands in wine in 34.4 (see *t. Ber.* 4:3), and anointing the feet with perfumed oil in 70.8 (see Lk 7:36-50; Jn 12:1-8). The evidence for Trimalchio's Semitic origins, the many echoes of Jewish thought in the *Cena,* and the large oriental population in Rome and Italy at the time suggest that these were Jewish table manners, ridiculous in the eyes of proper Romans, on display in the greatest of all ancient comedies of manners.—D.J.H.

1597. A. D. Crown, "Redating the Schism Between the Judaeans and the Samaritans," *JewQuartRev* 82 (1-2, '91) 17-50.

In many respects the Samaritans of the 1st century were a Jewish sect. Only in the generation after Judah the Prince do we see the development of anti-Samaritanism in a series of negative statements by rabbinic teachers, culminating in the ruling that Samaritans are to be considered as Gentiles. The trigger for the schism may well have been the emergence of heretical rather than schismatic Samaritanism with a separate Pentateuch, synagogues, liturgy, and midrash schools for halakah. These developments took place in the 3rd century A.D.—D.J.H.

1598. T. L. Donaldson, "Proselytes or 'Righteous Gentiles'? The Status of Gentiles in Eschatological Pilgrimage Patterns of Thought," *JournStudPseud* 7 ('90) 3-27.

No clear and unambiguous picture emerges from the relevant texts concerning the religious status of eschatological pilgrimage Gentiles. On the one hand, there is no indication that such Gentiles would undergo circumcision or accept any of the other observances that served to mark out the boundary between Jew and Gentile. On the other hand, there is no clear indication that Gentiles who turn to Israel's God at the end of the age will be exempt from Israel's

Law and remain a distinct people in a separate category of salvation. The central concern of these texts lay in the vindication of Israel's view of its place in the world. The tendency seems to have been to view such end-time pilgrims as "righteous Gentiles."—D.J.H.

1599. Y. ELMAN, "Babylonian Baraitot in the Tosefta and the 'Dialectology' of Middle Hebrew," *AJSReview* [Cambridge, MA] 16 (1-2, '91) 1-29.

The baraita in *t. Suk.* 2:8–3:1 seems to have entered the Tosefta from Babylonia not earlier than the late 4th century A.D. But its language and condensed form (compared with its parallel Babylonian baraitot) suggest that the passage as a whole was first redacted in Palestine. —D.J.H.

1600. W. R. GARR, "**ay>a* in Targum Onqelos," *JournAmOrSoc* 111 (4, '91) 712-719.

After delineating the conditions governing the shift **ay>a* in the supralinear version of *Targum Onqelos* (syllable position, syllable structure, accent), the article applies these findings to other forms, adduces phonological and comparative data to account for the change, indicates the process whereby **ay>a,* and accounts for a systematic exception to the change in *Onqelos.*—D.J.H.

1601. R. GNUSE, "The Jewish Dream Interpreter in a Foreign Court: The Recurring Use of a Theme in Jewish Literature," *JournStudPseud* 7 ('90) 29-53.

The visual-symbolic dream reports and their interpretations given by Joseph (Genesis 37–41), Daniel (chaps. 1–6), and Archelaus (*War* 2:111-113; *Ant.* 17:345-348) represent a distinct literary genre used by Jews. Since God would not speak directly to a pagan ruler, there was need for a lowly Jewish interpreter to unravel the mystery. Josephus was more interested in successful dream interpreters than in the message of holding fast to Jewish traditions in the Diaspora.—D.J.H.

1602. M. H. GOSHEN-GOTTSTEIN, "The Development of the Hebrew Text of the Bible: Theories and Practice of Textual Criticism," *VetTest* 42 (2, '92) 204-213.

This posthumously published article highlights the radical changes in our understanding of the development of the text of the Hebrew Bible from the 3rd century B.C. to the present that have occurred in recent years, especially since the discovery of the Dead Sea scrolls. All scholars are united in the belief that the early Hebrew text was not at all unified and that something specific led toward unification ca. A.D. 100.—D.J.H.

1603. S. J. HAFEMANN, "Moses in the Apocrypha and Pseudepigrapha: A Survey," *JournStudPseud* 7 ('90) 79-104.

This survey of the various ways in which the biblical traditions about Moses have been used in the Apocrypha and Pseudepigrapha appears under three headings: the authority of Moses, Moses as a source of accreditation, and Moses as mediator and intercessor. With regard to the Moses-motif the biblical tradition formed the Apocrypha and Pseudepigrapha much more than this literature reformed the biblical tradition.—D.J.H.

1604. R. G. HALL, "Epispasm. Circumcision in Reverse," *Moment* [Washington, DC] 17 (1, '92) 34-37, 64.

Epispasm was an operation that "corrected" a circumcised penis [see § 33-1428]. After explaining epispasm and related procedures, the article discusses why Jews underwent it and various attitudes toward circumcision and epispasm in antiquity.—D.J.H.

1605. R. HAYWARD, "The New Jerusalem in the Wisdom of Jesus ben Sira," *ScandJourn OT* 6 (1, '92) 123-138.

Tobit 13:16-18 (written ca. 200 B.C.) predicts the rebuilding of Jerusalem and the coming of the nations with their tribute to a rebuilt Jerusalem. But Jesus ben Sira regarded the Second Temple rebuilt by Simon as the direct and legitimate possessor of the status and privileges of the First Temple and Jerusalem as a city fit for divine Wisdom-Torah to inhabit. In translating the work into Greek, ben Sira's grandson diluted and rephrased his grandfather's statements and aspirations about Jerusalem.—D.J.H.

1606. R. HODGSON, "Translating 1 Maccabees for Children," *BibTrans* 43 (1, '92) 117-124.

The Syriac and Latin versions of 1 Maccabees offer historical, exegetical, and stylistic aids to the children's translator. They provide examples and precedents for restructuring, removing ambiguities, and creating a simple and natural style. The versions also can help the translator to define more precisely the semantic domain to which words and phrases belong. —D.J.H.

1607. N. JANOWITZ, "The Rhetoric of Translation: Three Early Perspectives on Translating Torah," *HarvTheolRev* 84 (2, '91) 129-140.

Three ancient discussions of the translation of the Torah into Greek embellish a bare-bones plot in distinct manners. The allegorical system of Aristobulus had several components: a divine transmitter behind the text, the need for an exegete to uncover the true meaning, and the idea that the text is a source of ancient, universal wisdom. According to *Letter of Aristeas* the translators carried out their work with divine sanction but without divine aid; it presents a very general "translation" of the central tenets of Judaism, most of which is done using narrative. Philo stressed the miraculous nature of the Greek translation: Moses was a divinely inspired author, and even the Greek translation was divinely inspired.—D.J.H.

1608. K. KEITH, "The Background of the New Testament Diversity in First-Century Judaism and its Contemporary Implications," *LouvStud* 17 (2-3, '92) 131-151.

This essay focuses on the presence, or the lack, of a common Jewish system of beliefs in the 1st century A.D. After comments on the importance of proper methodology, it surveys topics crucial for understanding Jewish belief in the 1st century and offers some contemporary and pragmatic reflections on this task. It highlights the dismantling of the older scholarly view of Judaism as a sort of "legalistic works-righteousness" while illustrating the difficulties inherent in any reconstruction of 1st-century Judaism.—C.R.M.

1609. D. KRAEMER, "The Formation of Rabbinic Canon: Authority and Boundaries," *JournBibLit* 110 (4, '91) 613-630.

Sometime in the early rabbinic period at the latest, the canon of Hebrew Scripture was commonly recognized and respected. Little more than a century later the mishnaic canon was similarly closed. In the generations immediately following neither of these canons was seriously challenged. But as rabbinic teachings of all kinds came to be called Torah, the boundaries that defined the earlier canons gradually became less secure. Ultimately, at the theoretical level it all became Torah, and the canons that were once closed were forced to admit a wealth of new traditions and documents. In retrospect, the Sinai revelation came to be a far more fertile event than had previously been realized.—D.J.H.

1610. S. Légasse, "Le cycle de Gédéon (Juges 6-8) d'après l'ancienne littérature juive (suite)," *BullLitEccl* 92 (4, '91) 243-258.

This installment [see § 36-1037] brings the interpretations of Josephus, Philo, ps.-Philo, and rabbinic writers to bear on the remaining episodes of the Gideon cycle in Judges 6–8: Gideon's second sacrifice (6:25-32), the call to arms and the test of the fleece (6:33-40), the selection of troops and the test of the water (7:1-8), the descent upon the enemy camp and the dream of the barley cake (7:9-15), the campaigns of Gideon (7:16–8:21), and the question of Gideon's idolatry (8:24-27). It concludes with comments on Gideon's greatness and virtues.—D.J.H.

1611. P. Lenhardt, "La miséricorde divine dans la tradition d'Israël," *Vie Spirituelle* [Paris] 146 (699, '92) 149-167.

After reflecting on the meaning of "mercy" in the OT, the article considers the mercy of the one God according to the central text of the Shema (Deut 6:4-5). Then it reflects on God's mercy shown in creation, revelation, and redemption according to the benedictions accompanying the Shema in Jewish liturgy.—D.J.H.

1612. J. Lourenço, "Targum de Is 52, 13-53, 12. Pressupostos históricos e Processos literários," *Didaskalia* 20 (1, '90) 155-166.

Targum of Isaiah 52:13–53:12 constitutes an exception to the targum's basic fidelity to the Hebrew text in chapters 40–66. To apply the Servant Song to the future messiah, the targum transferred the sufferings and humiliations of the Servant to Jews who suffered in the exile (52:14; 53:6), Gentiles (53:3, 8), those who profaned the Temple by their misdeeds (53:5), and the wicked in general (53:9).—D.J.H.

1613. J. Maier, "Zu ethnographisch-geographischen Überlieferungen über Japhetiten (Gen 10,2-4) im frühen Judentum," *Henoch* 13 (2, '91) 157-194.

The article first gathers geographical and ethnographical statements about the sons of Japheth in various early Jewish writings (*1 Enoch* 17–36, *Genesis Apocryphon,* 1 Maccabees, Philo, Josephus). Then it discusses early Jewish references to the Japhethites related to Gen 10:2-4 in *Jubilees,* Judith, Philo, and Josephus. The geographical knowledge displayed in *Jubilees* 8–9 is particularly impressive.—D.J.H.

1614. J. Margain, "Aspects de la critique biblique ancienne," *ÉtudThéolRel* 67 (1, '92) 83-86.

This outline of the history of the text of the Hebrew Bible from 700 B.C. to A.D. 900 gives particular attention to the diversity of textual traditions in the Second Temple period and to the work of the Massoretes between A.D. 700 and 900. It shows that textual criticism was inseparable from literary criticism and the history of the text.—D.J.H.

1615. B. A. Mastin, "The meaning of *h*^{a}*lā*ʾ at Daniel iv 27," *VetTest* 42 (2, '92) 234-247.

The Aramaic term *hălā*ʾ has the denotation "behold" or "surely" in *Targum Jonathan, b. Sanhedrin,* and possibly 4QtgJob. Thus Dan 4:27 should be rendered: "Surely this is great Babylon!"—D.J.H.

1616. H. Minkoff, "The Vatican's Hebrew Manuscripts," *Moment* [Washington, DC] 17 (2, '92) 28-35, 50-53.

Since 1987 M. Lehmann has been actively demanding that the Vatican return its Judaica collection to the Jewish people, as represented by the state of Israel. The article discusses the negative attitudes of late medieval popes to Judaism and considers how Judaica collections in the Vatican were assembled. The Vatican could enhance its moral stature and warm Catholic-Jewish relations by returning at least some of its Hebrew manuscripts to Jerusalem. —D.J.H.

1617. F. J. Murphy, "Judaism in First-Century Palestine," *Catholic World* [Mahwah, NJ] 235 (1406, '92) 52-57.

After explaining the reasons for distorted views of 1st-century Jewish society in Palestine, the article sketches Jewish history from 63 B.C. to A.D. 135, describes various Jewish groups, and discusses messiahship and apocalypticism.—D.J.H.

1618. J. Murphy-O'Connor, "A First-Century Jewish Mission to Gentiles?" *Pacifica* 5 (1, '92) 32-42.

The social conditions that would lend plausibility to W. J. Dalton's hypothesis [§ 35-1233] that Paul began his career as a Jewish missionary to Gentiles are entirely lacking. There was no organized and successful Jewish missionary effort in which he would find his place. The Aphrodisias inscription cannot be used to prove that the leading Gentile members of a provincial city were adherents of the synagogue. [Dalton responds in the same issue (pp. 96-98) that the general pagan attraction to Judaism is difficult to explain without supposing an effective Jewish propaganda.]—C.R.M.

1619. P. Naumann, "Verlust und Wiederherstellung der Gerechtigkeit in den palästinischen Pentateuch-Targumen," *Judaica* [Basel] 47 (4, '91) 198-208.

After reviewing research on the loss and restoration of righteousness in Jewish theology, the article discusses the topic in the Palestinian Targums and related writings according to the following outline: the righteousness and mercy of God, "righteousness" as a human characteristic, and righteousness and the idea of merit.—D.J.H.

1620. J. Neusner, "How 'Eternity' is to be Understood in Judaism," *Midstream* [New York] 37 (9, '91) 27-29.

In the Judaism of the dual Torah eternity is conceived as a variable dependent wholly in relation to the independent variable Israel/nations. Life in the world to come means (1) life in the Land, (2) secured by God, (3) living and not dying. This concept of eternity differs from the approach characteristic of Western philosophical and theological thought.—D.J.H.

1621. E. Pagels, “The Social History of Satan, the ‘Intimate Enemy’: A Preliminary Sketch,” *HarvTheolRev* 84 (2, ’91) 105-128.

One primary function of the image of Satan in extracanonical Jewish sources was to articulate patterns of group identification distinct from the traditional Israelite pattern. Those Jews who developed and elaborated the image of Satan were struggling not only against the nations but also and in some cases primarily against other Jews, often against a dominant majority. These groups were fractious and diverse, ranging from Essenes to followers of Jesus. Such dissidents denounced their Jewish opponents as apostates and accused them of having been seduced by the power of evil called by many names: Satan, Belial, Mastema, and Prince of Darkness.—D.J.H.

1622. A. Passoni Dell’Acqua, “Lo scarabeo in Ab 2,11,” *RivistBib* 40 (1, ’92) 3-66.

The Septuagint of Hab 2:11 renders the Hebrew word *kāpîs* (“girder, beam”) by the Greek term κάνθαρος (“wood worm, scarab”). The article explores the paleographic, phonetic, internal, and entomological reasons behind this translation. Some patristic writers took the “scarab” as an image of resurrection in the light of ancient Egyptian traditions. Ambrose applied the image to the crucified Jesus.—D.J.H.

1623. M. Pérez Fernández, “Los *mešalim* del Midrás Sifra,” *EstBíb* 49 (2, ’91) 149-163.

The article first discusses thirteen *mĕšālîm* in *Sifra,* the tannaitic commentary on Leviticus. Then it makes observations on their nature and function (to explain or illustrate Scripture), structure, characters, authorship, grammatical and linguistic features, and content.—D.J.H.

1624. M. Petit, “Bethsabée dans la tradition juive jusqu’aux Talmudim,” *Judaica* [Basel] 47 (4, ’91) 209-223.

This overview of interpretations of Bathsheba in Josephus, rabbinic, and other Jewish writings considers her name and origin, relationship with David, and life as queen. The reference to her as “the wife of Uriah” in Mt 1:6 fits well in the Jewish tradition because it recalls her adultery and leaves empty her personality.—D.J.H.

1625. J. Rook, “The Names of the Wives from Adam to Abraham in the Book of *Jubilees,*” *JournStudPseud* 7 (’90) 105-117.

The original Hebrew meanings of the names assigned to the wives of the patriarchs in *Jubilees* relate directly to the narrative plot in which the genealogical notation is located. For example, the name of Cain’s wife Awan means “iniquity” (4:9).—D.J.H.

1626. D. Seeley, “Narrative, the Righteous Man and the Philosopher: An Analysis of the Story of the *Dikaios* in Wisdom 1–5,” *JournStudPseud* 7 (’90) 55-78.

The story of the δίκαιος in Wisdom 1–5 combines a number of narrative patterns from both the Hebrew and Hellenistic vectors of the author’s syncretistic culture. This practice informs the treatments of the reason that death entered human existence, the impious’ sudden turn from hedonism to murder, the rapidity with which the δίκαιος is persecuted and killed, and the post-mortem exaltation of the δίκαιος. Though not always successful in creating a unified, coherent narrative, this combination was always interesting and inventive.—D.J.H.

1627r. J. R. WEGNER, *Chattel or Person? The Status of Women in the Mishnah* [*NTA* 33, p. 422].

J. HAUPTMAN AND K. L. KING, *RelStudRev* 18 (1, '92) 13-18.—Hauptman (pp. 13-14) praises Wegner's reliance on texts and systematic feminist analysis, but observes that her study is marred by the attempt to impose on the material a tight chattel-sexuality link. King (pp. 14-18) praises the work's significant contribution in making material from the Mishnah available to those studying women in antiquity. She also calls attention to an uncomfortable and sometimes confusing combination of modern and ancient views, issues, and modes of explanation.—D.J.H.

1628. M. R. WILSON, "The *Shema* in Early Jewish Teaching," *Jerusalem Perspective* [Jerusalem] 4 (6, '91) 9-10.

"Hear, O Israel: The Lord our God, the Lord is one" (Deut 6:4) most clearly sounds the historic keynote of all Judaism. The article discusses the influence of Deuteronomy in Jesus' day, the Shema in the Mishnah, and the rendering of Deut 6:4, especially the implication of *'eḥād.*—C.R.M.

Greco-Roman World

1629. G. N. DAUGHERTY, "The *Cohortes Vigilum* and the Great Fire of 64 AD," *ClassJourn* 87 (3, '92) 229-240.

The *cohortes vigilum* existed primarily to ensure that the Roman emperor and his imperial capital were safe, secure, and quiet. Once the great fire of A.D. 64 reached its full fury, the *vigiles* and their helpers did all that was in their technical ability to stop it. Their slowness in responding to the fire's outbreak was most likely due to lack of experienced leadership and difficulties in communication.—D.J.H.

1630. J. ELSNER, "Cult and Sculpture: Sacrifice in the Ara Pacis Augustae," *JournRomStud* 81 ('91) 50-61, plates 1-7.

An important meaning of the Ara Pacis Augustae [see §§ 36-1543, 1555] for its Roman viewers was actually constructed by their participation in the sacrificial ritual which was the altar's function. This was a process that included the sacrifice that Aeneas made long ago, the sacrifice that Augustus and the senate made when the altar was dedicated in 9 B.C., the sacrifice that the emperor or people would be making every year, and the sacrifice in which the viewers had participated and would make again in the future. Thus the sacrificial process, of which the Ara Pacis was the setting, was permanently incomplete and yet always temporarily fulfilled by the viewers' own participation in the sacrificial rite.—D.J.H.

1631r. P. GREEN, *Alexander to Actium* [*NTA* 35, p. 126].

F. W. WALBANK, "The Hellenistic Age," *Ancient History Bulletin* [Calgary] 6 (1, '92) 45-54.—This very readable book is lively (often exuberant) in style and very personal in its judgments. It is a protracted lament for the passing of the classical city-state and the account of a decadent world doomed to perish and indeed better out of the way. Its interpretation is unconvincing on three counts: the idealization of the classical polis, the exclusively negative view of what the Hellenistic age actually accomplished, and the determination to view the period solely in Greco-Macedonian terms.—D.J.H.

1632. R. MacMullen, "Hellenizing the Romans (2nd Century B.C.)," *Historia* [Stuttgart] 40 (4, '91) 419-438.

Giving particular attention to opposition or resistance to cultural change, the article surveys the influence of Hellenistic civilization at Rome in the 2nd century B.C. in various areas: drama, philosophy, architecture and art, religion, language, homosexual activity, sensual and aesthetic pleasures, and rhetorical training. For a time the familiar basic values of the Roman upper classes served as an obstacle to the passage to higher civilization, and even in the long run protected some familiar basic differences to set apart the Romans.—D.J.H.

1633. J. S. Richardson, "*Imperium Romanum:* Empire and the Language of Power," *JournRomStud* 81 ('91) 1-9.

During the period of the growth and establishment of the Roman empire, from the 3rd century B.C. to the early decades of the 1st century A.D., the meaning of the word *imperium* seems to have undergone a shift, or more precisely an extension, of meaning. The earlier significance, the right of command within the Roman state, vested in the magistrates and pro-magistrates who were responsible for the official activity of the Roman people, was never lost. But in addition the meaning "empire" in an increasingly concrete, territorial sense came to be a normal usage so that at least from the second half of the 1st century A.D. *imperium Romanum* is used as we would use "Roman empire."—D.J.H.

1634. J. L. Sebesta, "Textbooks in Greek and Latin: 1992 Survey," *ClassWorld* 85 (3, '92) 177-225.

This full survey of Greek and Latin textbooks, and language and etymology textbooks in print, brings up to date the 1990 full survey [§ 34-1479] and the 1991 supplementary survey [§ 35-1474]. The categories under Greek and Latin are as follows: author/genre, beginner's books, grammars, readers, composition, dictionaries and word lists, and NT Greek and later Latin. Following these are language books (Greek, Latin, Latin and Greek, etymology and medical terminology textbooks), and books on epigraphy, paleography, and papyrology. A list of publishers (with addresses) is included.—D.J.H.

1635. P. Sinclair, "'These Are My Temples in Your Hearts' (Tac. *Ann.* 4.38.2)," *Class Philol* 86 (4, '91) 333-335.

In Tacitus' *Annales* 4.38.2 Tiberius declines a request from a legation from the province of Baetica that a temple be built to him and his mother by boldly identifying his virtues as metaphorical temples in the hearts of his countrymen. The context for these remarks is provided by Plutarch's *Life of Cato the Elder* 19.4-5. Tacitus seemed to admire Tiberius' moderate and old-fashioned ways, though the emperor's detractors received his refusal of divine honors with sarcasm.—D.J.H.

1636. G. Woolf, "Imperialism, empire and the integration of the Roman economy," *World Archaeology* [London] 23 (3, '92) 283-293.

After discussing competing models of the Roman economy, the article uses the distributions of container amphorae and of other artifacts to suggest general conclusions about exchange systems and their development between the late Roman republic and the early empire. Regional distributions of material usually constituted the highest level of integration achieved in the Roman world. Larger-scale patterning was only created during the period of imperial expansion during the last two centuries B.C.—D.J.H.

1637. A. Ammassari, "Sull'operosità a Roma dell'Apostolo Pietro," *EuntDoc* 44 (3, '91) 343-351.

Peter's presence and activity at Rome are indicated by literary, liturgical, and archaeological sources. Further evidence is provided by the *Latin Psalter of Peter* (Monte Cassino Codex latinus 557), which links Peter and Roman Christianity in various ways.—D.J.H.

1638. D. Brattston, "The Forgiveness of Post-Baptismal Sin in Ancient Christianity," *Churchman* 105 (4, '91) 332-349.

The article presents in chronological order of documents how the Christian church dealt with the possibility and means of forgiveness of post-baptismal sin from its foundation until the Decian persecution (A.D. 249-251). Christian writers of this period built upon and continued the approach and attitude of the apostles and their other Christian forebears. —D.J.H.

1639. M. Delpini, "Sul rapporto delle lettere di Ignazio di Antiochia con il Vangelo di Giovanni," *ScuolCatt* 119 (5, '91) 514-525.

After providing a bibliography on the relationship between Ignatius of Antioch and John's Gospel, the article discusses three areas of research: the literary dependence of Ignatius on John, dependence in thought (the theme of life and the Eucharist), and aspects of "ecclesiastical politics" that join Ignatius to the Johannine community. Ignatius and John represent the same current in the early church in Syria and Asia Minor. There is not enough evidence to prove that Ignatius used the Fourth Gospel directly.—D.J.H.

1640. P. Henne, "Athanase avait-il une version complète du *Pasteur* d'Hermas?" *RevSciRel* 66 (1-2, '92) 69-76.

The idea that Athanasius had access to an incomplete version of *Shepherd of Hermas* rests on a misinterpretation of his Festal Letter 11 of A.D. 339. The evidence prior to and contemporary with Athanasius indicates that *Shepherd* was known in Egypt in its integral form and that Athanasius must have read it in that form.—D.J.H.

1641. F. Manns, "Le symbole de l'échelle sur les lampes baptismales de Terre Sainte," *EphLiturg* 106 (1, '92) 68-74.

The palms and ladders portrayed on Byzantine Christian lamps discovered in the Holy Land reflect an understanding of baptism as a *descensus* and *ascensus*. These symbols are rooted in Jewish Christianity, as an examination of early patristic texts shows.—D.J.H.

1642. S. C. Mimouni, "Pour une définition nouvelle du judéo-christianisme ancien," *NTStud* 38 (2, '92) 161-186.

After surveying various definitions of Jewish Christianity, the article considers how Jewish Christians were described in patristic texts by Eusebius of Caesarea, Cyril of Jerusalem, Epiphanius of Salamis, Jerome, and the anonymous pilgrim of Plaisance, respectively. Then it proposes the following definition: Ancient Jewish Christianity is a recent formulation designating those Jews who recognized the messiahship of Jesus (and perhaps his divinity) but continued to observe the Torah.—D.J.H.

1643. M. Pendergraft, "'Thou Shalt Not Eat the Hyena.' A Note on 'Barnabas' *Epistle* 10.7," *VigChrist* 46 (1, '92) 75-79.

Modern readers often dismiss statements like the ancients' claims of the hyena's bisexuality as naive assumptions. Yet the yearly gender change of the hyena referred to in *Barnabas* 10:7 can be shown to be grounded in fact. The external genitalia of the male and female spotted hyena (*crocuta crocuta),* which inhabits sub-Saharan Africa, are nearly identical in appearance. Travelers' tales of this extraordinary beast would carry conviction because they stem from genuine observation.—C.R.M.

1644. M. A. Tilley, "The Ascetic Body and the (Un)Making of the World of the Martyr," *JournAmAcadRel* 59 (3, '91) 467-479.

Christian martyrs between the 2nd and 4th centuries A.D. could endure extraordinary pain and suffering because their ascetic training allowed them to break the links between torture and psychic disintegration. Asceticism preceded martyrdom and made it possible.—D.J.H.

1645. C. Vidal Manzanares, "María en la arqueología judeo-cristiana de los tres primeros siglos," *EphMar* 41 (4, '91) 353-364.

This installment [see § 36-1096] focuses on Jewish-Christian archaeological evidence associated with Mary at Nazareth, 'Ain Karem, Bethlehem, the grotto of Calvary, and the burial place of Mary. The archaeological evidence indicates that Mariology arose among Jewish Christians.—D.J.H.

Gnosticism

1646. J. V. Hills, "The Three 'Matthean' Aphorisms in the *Dialogue of the Savior* 53," *HarvTheolRev* 84 (1, '91) 43-58.

This study examines the Coptic text of *Dialogue of the Savior* 53, the Matthean counterparts to its three proverbial sayings (Mt 6:34c; 10:10e, 25a), and Epiphanius' two proof texts (*Panarion* 80:5) on the subject of laboring and reward. It proposes that behind *Dialogue of the Savior* 53 lay a small collection of sayings, in their original (and now lost) Greek version united by the term ἀρκετόν: "Sufficient for each day is its misfortune; Sufficient is the food/provision for the worker; Sufficient it is for the disciple to be like his teacher." Whether this collection was originally derived from Mt is impossible to decide. The conclusion outlines a possible trajectory from cluster composition to final extant translation.—C.R.M.

1647. T. Onuki, "Die dreifache Pronoia. Zur Beziehung zwischen Gnosis, Stoa und Mittelplatonismus," *AnnJapanBibInst* 17 ('91) 107-149.

The Pronoia concept in *Apocryphon of John* is complex and comprises two and at times three types of Pronoia. A similar presentation of a two or threefold Pronoia is found in contemporary Middle Platonist writers. This study works out as precisely as possible the gnostic and Middle Platonist Pronoia notions and attempts to clarify the role played by Middle Platonism in the gnostic polemic against the Stoa. It first examines *Apocryphon of John, On the Origin of the World,* and other gnostic texts. Then it considers ps.-Plutarch, Apuleius, Albinus, and the origin of the Middle Platonist school tradition. The notion of the threefold Pronoia was the product of a particular branch of Middle Platonism. Its appearance in *Apocryphon of John* presupposes, directly or indirectly, the Middle Platonist school tradition.

The gnostic Pronoia concept, however, with its break between the pleroma and the world below and its eschatologizing of Pronoia, represents a polemical reinterpretation of the Middle Platonist notion.—C.R.M.

1648. L. Painchaud, "The Redactions of The Writing Without Title (CG II^5)," *Second Cent* 8 (4, '91) 217-234.

On the basis of composition criticism and a redaction-critical analysis, this study proposes that the present form of *Writing without Title* (*On the Origin of the World* NHC II,5) is the result of two successive remodelings of a primitive text. The primitive text is a tractate based on gnostic theogonic and anthropogonic written sources and concerns the purpose of the presence in this world of those who belong to the Immortal Man (123:31-34). The first redaction is a Christian Valentinian remodeling of this primitive text that challenges the teaching of Paul concerning resurrection in 1 Cor 15:45-47. The second redaction, which is more akin to Sethian anthropology and eschatology, replaces the *salvandi* of the first redaction, the Valentinian "spirituals," by a fourth race, the "kingless generation," also called the "perfect ones."—C.R.M.

1649. G. Quispel, "Hermes Trismegistus and the Origins of Gnosticism," *VigChrist* 46 (1, '92) 1-19.

Gnosticism from Hermes to Mani is an *Ouroboros* with a consistent and original tradition, which was nothing if not an imaginative expression of the encounter with the Self. The *Definitions of Hermes Trismegistus to Asclepius* in Armenian and Greek definitively proves that gnosticism—pagan, Jewish, and Christian—originated in Alexandria about the beginning of the Christian era. The famous gnostic tripartition can be traced back to and localized in a Hermetic lodge of Alexandria and is clearly of pagan origin.—C.R.M.

1650. D. M. Scholer, "Bibliographia gnostica: Supplementum XX," *NovTest* 34 (1, '92) 48-89.

The twentieth supplement [see § 35-1499] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) contains 386 items published in 1990 as well as earlier items not previously included. Entries appear under four main headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library. A volume integrating all the bibliographic entries from 1970 through 1990 is planned. —C.R.M.

Gnosticism, §§ 36-1247, 1407.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

I. Backus and F. Higman (eds.), *Théorie et pratique de l'exégèse. Actes du troisième colloque international sur l'histoire de l'exégèse biblique au XVI^e siècle (Genève, 31 août - 2 septembre 1988),* Études de philologie et d'histoire 43 (Geneva: Droz, 1990, paper) 449 pp. Bibliographies.

Prepared for a conference held at Geneva in 1988 on 16th-century biblical interpretation, the twenty-seven papers in this volume appear under five headings: full treatments (three), seminars (five), OT exegesis (six), NT exegesis (eight), and problems of exegetical method and biblical translations (five). There is an introduction by Higman and a conclusion by P. Fraenkel. The contributors include K. Hagen on what the term *commentarius* meant to 16th-century theologians, G. Bedouelle on the Catholic debate about translating the Bible in a vernacular language, H. J. de Jonge on 16th-century Gospel harmonies, M. G. Mara on J. Colet and Erasmus on Mt 26:39, C. Burger on Luther's preaching on the Magnificat (Lk 1:46-55), and M. Screech on the diffusion of Erasmus' theology and NT scholarship in Roman Catholic circles despite the Tridentine index.

J. L. Bailey and L. D. Vander Broek, *Literary Forms in the New Testament. A Handbook* (Louisville, KY: Westminster/Knox, 1992, paper $14.95) 219 pp. Bibliographies. Indexed. LCN: 91-37586. ISBN: 0-664-25154-4.

This volume defines common NT literary forms, gives examples, suggests ways in which knowledge of forms helps interpretation, and offers annotated bibliographies. Vander Broek, professor of Greek and NT at the University of Dubuque Theological Seminary, had primary responsibility for forms in the Pauline tradition: letter, forms of argumentation, diatribe, midrash, chiasm, apocalyptic, paraenesis/topoi, vice and virtue lists, household code, blessings and doxologies, poetry and hymn, and creeds. Bailey, associate professor of NT at Wartburg Theological Seminary in Dubuque, had primary responsibility for the forms in the Gospels and Acts: Gospel, aphorism, parable, pronouncement story, apocalyptic, forms of argumentation, miracle story, commissioning story, stories about Jesus, midrash, hymn, speech (Acts), Johannine discourse, chiasm, and genealogy. Vander Broek also treated the sermon (Hebrews), topoi and admonitions (James), general letters (James, 1–2 Peter, Jude), and apocalypse (Revelation).

The Believer's Study Bible, ed. W. A. Criswell (Nashville, TN: Nelson, 1991, $34.95) xxii and 1987 pp., 57 maps, 121 charts. Indexed. ISBN: 0-8407-1102-6.

This study Bible features the New King James Version with center-column notes giving cross-references, alternate translations, etc. For each book it provides an introduction, an outline, and more extensive notes below the texts. Also included are study-helps on the Bible, the church, and personal growth, as well as a ten-page glossary and a 195-page concordance. Criswell prepared this volume with P. Patterson, E. R. Clendenen (OT editor), D. L. Akin (NT editor), M. Chamberlin, D. K. Patterson, and J. Pogue.

Bericht der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung für die Jahre 1988 bis 1991 (Münster: Hermann Kunst-Stiftung, 1992, paper) 122 pp. Bibliography.

This fascicle [see *NTA* 32, p. 361] includes articles by B. Aland on the goal and development of an *Editio critica maior* of the NT, K. Wachtel on problems of documentation for the Byzantine text in an *Editio critica maior* of the NT, and B. L. Fonkič on paleographical matters in the Greek manuscripts of the catholic epistles. Also included are reports on the publications and activities undertaken at the institute between 1988 and 1991.

The Bible and the Politics of Exegesis. Essays in Honor of Norman K. Gottwald on His Sixty-Fifth Birthday, ed. D. Jobling, P. L. Day, and G. T. Sheppard (Cleveland, OH: Pilgrim, 1991, paper $24.95) xvii and 360 pp., frontispiece. Bibliography. LCN: 91-27210. ISBN: 0-8298-0913-9.

The twenty-one articles prepared in honor of Professor Gottwald appear under three headings: socio-literary readings in the Hebrew Bible (seven), the Bible in comparative perspectives (six), and the theory and praxis of biblical scholarship (eight). The papers most pertinent to the NT field are by J. P. Brown on Prometheus, the Servant of Yahweh, and Jesus (legitimation and repression in the heritage of Persian imperialism); L. Cormie on revolutions in reading the Bible; F. S. Frick on sociological criticism and its relation to political and social hermeneutics (with a special look at biblical hermeneutics in South African liberation theology); B. J. Malina on interpretation—reading, abduction, and metaphor; I. J. Mosala on Bible and liberation in South Africa in the 1980s (toward an antipopulist reading of the Bible); and J. J. Vincent on Mark's Gospel in the inner city. Also included are a photograph of the honoree, a preface by the editors, and a bibliography of Gottwald's writings.

D. A. CARSON, D. J. MOO, AND L. MORRIS, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992, $24.95) 537 pp., 4 figs., 7 tables. Bibliographies. Indexed. LCN: 91-26371. ISBN: 0-310-51940-3.

The primary focus of this introduction to the NT is on historical questions dealing with authorship, date, sources, purpose, destination, and the like. For each NT document there is also a brief outline or resumé, a brief account of current studies, and an indication of the book's theological contribution to the canon. The NT books are treated according to their canonical order; there are also chapters on the Synoptic Gospels, Paul (the man and his letters), and the NT canon. The three authors are evangelicals who now teach (Carson and Moo) or have taught (Morris) at Trinity Evangelical Divinity School in Deerfield, IL.

W. J. CHAMBERLIN, *Catalogue of English Bible Translations. A Classified Bibliography of Versions and Editions Including Books, Parts, and Old and New Testament Apocrypha and Apocryphal Books*, Bibliographies and Indexes in Religious Studies 21 (New York—Westport, CT—London: Greenwood, 1991, $125) xliii and 898 pp. Indexed. LCN: 91-27497. ISBN: 0-313-28041-X.

This attempt to list all English translations of the Bible and parts thereof takes account of complete Bibles, Old and New Testaments, portions of the Bible, single books and parts of books, commentaries and other books with their own translations, children's Bibles (if they are new translations or close paraphrases), OT and NT apocryphal books, the Dead Sea scrolls, Josephus, early Church Fathers, and the Quran. The titles are listed according to the date of publication, with those undated or where the date is unknown listed first. The index contains all known translators' names and all names by which the translation may be known. J. Bergman has provided a fifteen-page introduction. Chamberlin is director of the Bible Museum and Biblical Research Foundation as well as editor of *The Bible Researcher*.

H. CONZELMANN AND A. LINDEMANN, *Arbeitsbuch zum Neuen Testament*, Uni-Taschenbücher 52 (10th ed.; Tübingen: Mohr-Siebeck, 1991, paper DM 24.80) xx and 501 pp. Bibliographies. Indexed. ISBN: 3-16-145781-1.

The first edition of this manual for NT exegesis was described in *NTA* 20, p. 228. The English version based on the eighth German edition (1985) was noticed in *NTA* 33, pp. 233-234. Lindemann has revised and updated the entire work, giving particular attention to the historical setting of the NT and early Christianity.

P. J. CUNNINGHAM, *Exploring Scripture. How the Bible Came to Be* (New York—Mahwah, NJ: Paulist, 1992, paper $10.95) xiv and 216 pp. Bibliography. LCN: 91-38007. ISBN: 0-8091-3295-8.

Cunningham, a Paulist priest with many years of experience as a campus minister, seeks to relate the books of the Bible to their historical contexts. After some methodological observations, he deals with the OT: the beginnings—from Abraham to Moses (4000-1200 B.C.), the kingdom (1200-539 B.C.)—from David to the exile, and the return (539-63 B.C.)—from Cyrus to Pompey. Then he treats the NT books: the beginning of the Christian era, Paul of Tarsus, the Pauline communities of the apostolic and sub-apostolic ages, the Christian community in Rome, Matthew's Gospel and the Antioch community, the Johannine communities, and the final documents.

P. DEMERS, *Women as Interpreters of the Bible* (New York—Mahwah, NJ: Paulist, 1992, paper $12.95) vii and 181 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 91-38784. ISBN: 0-8091-3291-5.

Demers, professor of English at the University of Alberta, seeks to sketch and explain some accomplishments by women as interpretive readers of the Bible throughout the centuries. After reflecting on tradition and difference in women's interpretive work, she considers medieval visionaries (the power of holiness), Renaissance exegetes (dissidence and Protestant mysticism), governesses and matriarchs (milk for babes), and feminist hermeneutics ("an ablative estate"). She concludes that, though female interpreters have treated the Bible in very different ways, they nevertheless form a "choral" unity.

K. F. DOIG, *New Testament Chronology* (San Francisco: EMText, 1991, paper $59.95) xxiv and 401 pp., 31 charts. Bibliography. Indexed. LCN: 91-45430. ISBN: 0-7734-9920-2.

This investigation of NT chronology is divided into five parts: the evolution of the Jewish calendar, the nativity of Jesus, the baptism and ministry of Jesus, the crucifixion of Jesus, and the growth of the early church. It contends that the Sadducees' calendar which controlled the festivals at the Jerusalem Temple when Jesus was crucified began the new year in the spring and the day at sunrise. It argues that Jesus was born on 25 December 5 B.C., was baptized by John on 6 January A.D. 28, exercised a public ministry for two years and three months, and was crucified on 7 April A.D. 30.

J. D. DOUGLAS (ED.), *New Commentary on the Whole Bible. New Testament Volume* (Wheaton, IL: Tyndale House, 1990, $24.95) xiii and 813 pp. Bibliographies. LCN: 89-51747. ISBN: 0-8423-4731-3.

Based on the work of R. Jamieson (1802-80), A. R. Fausset (1821-1910), and D. Brown (1803-97), this commentary on the entire NT retains the best exegetical and devotional material from their expositions while making available new information from current commentaries, modern English translations, word studies, and NT textual criticism. For every NT book there is an introduction, a verse-by-verse commentary, and a bibliography. P. W. Comfort served as editor for the NT volume and sought "to make a good commentary even better."

J. DRANE, *Introducing the New Testament* (San Francisco: HarperCollins, 1990, paper $22) 479 pp. Illustrated. Bibliography. Indexed. ISBN: 0-06-062073-0.

The paperback edition of the introduction to the NT described in *NTA* 31, p. 354.

Eastern Great Lakes and Midwest Biblical Societies Proceedings, vol. 11, ed. T. Callan (Buffalo, NY: EGLMBS, 1991, paper $8) iii and 240 pp., 7 figs.

The thirteen papers most pertinent to NT study in this volume [see *NTA* 35, p. 370] are by W. W. Winter on Christian evidence from Abila in the Decapolis, J. K. Ridgway on a correlation between healing and peace in Mt 10:1-16, D. M. Gibbons on Nicodemus (character development, irony, and repetition in the Fourth Gospel), T. R. Valletta on the "bread of life" discourse in the context of exodus typology, D. F. Watson on an epideictic strategy for increasing adherence to community values (1 Jn 1:1–2:27), J. T. Anderson on the cosmological roots of Pauline metaphors, P. W. Macky on Paul's collage of metaphors in 2 Cor 5:1-10, B. Fiore on Paul's comings and goings (the travel image), G. S. Holland on the problem of the root (responses to Anderson, Macky, and Fiore), W. F. Brosend on parable in relation to allegory and metaphor, D. Sly on changes in perception of the offense in Num 25:1 (see 1 Cor 10:7-8), A. Chvala-Smith on the politics of reconciliation in 2 Corinthians 5, and M. Johnson on "face to face" (1 Cor 13:12). Also included are five papers on OT history and archaeology and three papers on the OT prophets.

The Future of Early Christianity. Essays in Honor of Helmut Koester, ed. B. A. Pearson (Minneapolis, MN: Fortress, 1991, $39.95) xx and 509 pp., frontispiece. Bibliography. Indexed. LCN: 91-31975. ISBN: 0-8006-2521-8.

The thirty-seven papers honoring Professor Koester on his 65th birthday are by K. Rudolph on early Christianity as a religious-historical phenomenon, D. Georgi on Plutarch's *De Alexandri Magni fortuna aut virtute* from the perspective of a NT scholar, E. J. Epp on NT papyrus manuscripts and letter-carrying in Greco-Roman times, D. Lührmann on the godlessness of Germans living by the sea according to Philo, D. E. Smith on the messianic banquet, H.-W. Kuhn and R. Arav on the Bethsaida excavations, H. L. Hendrix on archaeology and eschatology at Thessalonica, K. Baltzer on Moses as servant of God and the servants (Neh 1:5-11), R. A. Kraft on Philo and the Sabbath crisis, W. F. Bunge on the tests of the twelve patriarchs (Josephus, *Ant.* 2:7-200), B. J. Brooten on Iael as προστάτης in the Jewish donative inscription from Aphrodisias, S. J. D. Cohen on A. Harnack's view of the mission and expansion of Judaism, J. M. Robinson on the Q trajectory (between John and Matthew via Jesus), R. Horsley on λόγοι προφητῶν and the genre of Q, R. Doran on the divinization of disorder (Mt 8:20/Lk 9:58/*Gospel of Thomas* 86), A. Yarbro Collins on the apocalyptic Son of Man sayings, P. A. Mirecki on formal and redactional features in Mk 16:16, P. Sellew on *Secret Mark* and the history of canonical Mark, H. D. Betz on the Sermon on the Mount in Matthew's interpretation, A. T. Kraabel on the God-fearers and the beloved disciple, S. J. Tanzer on secret Christian Jews in Jn, D. L. Tiede on Jesus' death and the trial of Israel in Lk-Acts, S. S. Bartchy on whether community of goods in Acts is an idealization or a social reality, H.-M. Schenke on four problems in Paul's life, W. A. Meeks on the "man from heaven" in Philippians, N. R. Petersen on the ending(s) of Romans, G. W. E. Nickelsburg on the incarnation as Paul's solution to the universal human predicament, E. Lohse on Revelation and Pauline theology, J. V. Hills on the genre of 1 John, R. Cameron on *Gospel of Thomas* and Christian origins, F. Bovon on the suspension of time in *Protevangelium of James* 18, H. W. Attridge on "masculine fellowship" in *Acts of Thomas,* A. J. Malherbe on Paul as letter writer, D. Trakatellis on God-language in Ignatius of Antioch, P. Perkins on NT Christologies in gnostic transformation, E. H. Pagels on the "mystery of marriage" in *Gospel of Philip,* and Pearson on pre-Valentinian gnosticism in Alexandria. Also included are a photograph of the honoree, his *curriculum vitae,* a six-page introduction by Pearson, an epilogue by Koester on current issues in NT scholarship, and a bibliography of his writings (compiled by D. M. Scholer). Pearson edited the volume in collaboration with Kraabel, Nickelsburg, and Petersen.

P. Gibert, *Petite histoire de l'exégèse biblique,* Lire la Bible 94 (Paris: Cerf, 1992, paper 110 F) 268 pp. ISBN: 2-204-04483-0.

Gibert, author of *Le récit biblique de rêve* (1990), first considers some "illusions" connected with biblical study today: nostalgia for the book, orality, pan-Hebraism, and the so-called historical method. Then he sketches the history of Christian biblical interpretation: the OT in the NT, the first Christian preaching and Pauline allegory, Philo, ps.-Barnabas, the critique of allegory, monastic interpretation, medieval approaches, the Humanists and Reformers, truth and critique in the 17th century, the birth of critical exegesis, and the new reading of the Bible. Finally he discusses *Dei verbum* and *Divino afflante Spiritu,* and reflects on the theological significance of exegesis.

J. GREISCH AND R. KEARNEY (EDS.), *Paul Ricoeur. Les métamorphoses de la raison herméneutique. Actes du colloque de Cerisy-la-Salle 1er-11 août 1988,* Passages (Paris: Cerf, 1991, paper 175 F) 413 pp. Bibliography. ISBN: 2-204-04308-7.

The twenty-five papers on various aspects of Ricoeur's thought appear under four headings: heritages (six), epistemology and hermeneutics (eight), hermeneutics at work (seven), and horizons (four). The contributors include J. O'Leary on theological hermeneutics and its philosophical effects, A. Saudan on hermeneutics and semiotics, D. Jervolino on the hermeneutics of praxis and the ethics of liberation, A.-M. Pelletier on biblical exegesis under the inspiration of hermeneutics, Greisch on the hermeneutical metamorphosis of the philosophy of religion, and P. Kemp on narrative ethics as a bridge between ethics and narrative reflection.

R. LANE FOX, *The Unauthorized Version. Truth and Fiction in the Bible* (London: Viking, 1991, £20) 478 pp. Indexed. ISBN: 0-670-82412-7.

Lane Fox, a fellow of New College, Oxford, and university reader in ancient history, offers a historian's view of the Bible, with particular attention to evidence and historical truth rather than faith. He writes "as an atheist" but notes that some will find his historian's view conservative and even old-fashioned. The topics include creation and Jesus' birth, the history of ancient Israel, the composition of the OT books, Jesus and the Scriptures, the pseudonymous early Christian writings, the development from scrolls to books, ideas of history, digging and travelling, Jesus on trial, the Bible as story, "divine letters," and human truth. Lane Fox is the author of *Alexander the Great* (1973) and *Pagans and Christians* (1986).

N. W. LUND, *Chiasmus in the New Testament. A Study in the Form and Function of Chiastic Structures* (Peabody, MA: Hendrickson, 1992, paper $14.95) xxx and 428 pp. Bibliography. Indexed. LCN: 92-35. ISBN: 0-943575-92-3.

Originally published in 1942 as *Chiasmus in the New Testament: A Study in Formgeschichte,* this volume first discusses form criticism and surveys the uses of inverted order (chiasmus) in the Bible. Then it treats chiasmus in various parts of the OT (Law, Prophets, Psalms), and examines the phenomenon in Paul's epistles, the Gospels, and the book of Revelation, respectively. Lund (1885-1954) taught at North Park Theological Seminary in Chicago from 1922 to his death. For this 50th anniversary reprinting D. M. Scholer and K. R. Snodgrass have provided a fifteen-page preface that describes the book's history and scholarly significance.

D. M. MAY, *Social Scientific Criticism of the New Testament: A Bibliography,* NABPR Bibliographic Series 4 (Macon, GA: Mercer University Press, 1991, $18.95) xv and 91 pp. LCN: 91-32171. ISBN: 0-86554-392-5.

After an eleven-page introduction to social-science criticism of the NT, this volume provides bibliographic information for 972 books and articles under eleven headings: methodologies and general introductions, presuppositional works, Jesus and the social sciences, the Gospels and Acts, Johannine literature, the Pauline world-view, the Pauline epistles, general epistles, the world-view of early Christianity, Jewish background, and Greco-Roman world. D. M. Scholer has provided a one-page preface.

J. P. MCILHONE, *The Word Made Clear. A Guide to the Bible for Contemporary Readers* (Chicago: Thomas More, 1992, paper $16.95) 222 pp. Bibliographies. ISBN: 0-88347-268-6.

McIlhone, chairman of the department of Sacred Scripture at Mundelein Seminary of the University of St. Mary of the Lake in Mundelein, IL, responds to twenty basic questions about the OT and NT and their interpretation. They include the following: Why is the Bible so important, and how do we read it? How did Israel view her King? Who wrote the Gospels and why? What was Paul really like? Should I read the book of Revelation? How should I understand Jesus' resurrection?

B. H. McLean, *Citations and Allusions to Jewish Scripture in Early Christian and Jewish Writings through 180 CE* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1992, $49.95) v and 138 pp. Bibliography. LCN: 91-38309. ISBN: 0-7734-9430-8.

This index collects side-by-side instances in which the citations, allusions, and verbal parallels of Jewish Scripture occurring in the NT are also found in other Christian and Jewish writings up to A.D. 180. It includes the OT Pseudepigrapha, Philo and Josephus, Qumran texts, the Apostolic Fathers, and other early Christian writings. In each entry the text of the OT is followed first by the NT citation (where applicable) and then citations occurring in other works arranged alphabetically. The allusions are listed in the same way after the citations. For example: Ps 72:15 - Just *Dial* 34:5; Allusions - Mt 2:11; *SibOr* 3:772.

J. R. McQuilkin, *Understanding and Applying the Bible* (rev. ed.; Chicago: Moody, 1992, paper $12.99) 334 pp. Bibliographies. Indexed. ISBN: 0-8024-9091-3.

This revised version of the work described in *NTA* 28, p. 306 contains updated bibliographies and an addition to the chapter on existentialism. McQuilkin is chancellor of Columbia Bible College and Seminary in Columbia, SC.

B. M. Metzger, *The Text of the New Testament. Its Transmission, Corruption, and Restoration* (3rd ed.; New York—Oxford: Oxford University Press, 1992, paper $16.95) x and 310 pp., 16 plates. Bibliography. Indexed. LCN: 91-16571. ISBN: 0-19-507297-9.

The first edition of this introduction to NT textual criticism was described in *NTA* 8, pp. 459-460. In this paperback edition the brief appendix that was added to the second edition (1968) has been replaced by a 38-page appendix that reports significant advances in areas that supplement chapters throughout the book. The “additional notes” for the second edition have been retained. Metzger is also the author of *The Canon of the New Testament* (1987).

E. A. Nida and J. P. Louw, *Lexical Semantics of the Greek New Testament. A Supplement to the Greek-English Lexicon of the New Testament Based on Semantic Domains*, SBL Resources for Biblical Study 25 (Atlanta: Scholars Press, 1992, paper $29.95) ix and 157 pp. Bibliography. Indexed. LCN: 91-44994. ISBN: 1-55540-578-9.

Intended as a companion to *Greek-English Lexicon of the New Testament Based on Semantic Domains* [*NTA* 33, p. 98], this introduction to NT lexicology explains the principles and methods used in analyzing similarities and contrasts in meaning and in classifying domains. The six chapters treat the problems of lexical semantics, the nature of language, analyzing the different meanings of the same lexeme, analyzing the related meanings of different lexemes, domain classification, and scholarly contributions to the semantic analysis of lexemes. Forty-four “problems” help readers to understand and apply the principles and methods.

M. A. Noll, *Between Faith and Criticism. Evangelicals, Scholarship, and the Bible in America*, SBL Confessional Perspectives (2nd ed.; Grand Rapids: Baker, 1991, paper $13.95) xii and 271 pp., 6 tables. Bibliography. Indexed. LCN: 91-11037. ISBN: 0-8010-6785-5.

The second, paperback edition of a historical essay on evangelical interaction with critical biblical scholarship in America since ca. 1880 [*NTA* 31, p. 357] contains a twelve-page afterword that deals with the stance of the book, ongoing trends, and interpretive contexts. Noll is professor of church history at Wheaton College in Illinois.

G. R. Osborne, *The Hermeneutical Spiral. A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1991, $24.95) viii and 499 pp. Bibliography. Indexed. LCN: 91-31967. ISBN: 0-8308-1272-5.

Osborne, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, builds on E. D. Hirsch’s distinction between the author’s intended meaning and the multiform significance or implications of a text for individual readers. He contends that the final goal of hermeneutics is not systematic theology but rather the sermon. Under "general hermeneutics" he deals with context, grammar, semantics, syntax, and historical and cultural backgrounds. Then under "genre analysis" he treats narrative, poetry, wisdom, prophecy, apocalyptic, parable, and epistle. Finally under "applied hermeneutics" he considers biblical theology, systematic theology, homiletic contextualization, and the sermon. The two appendixes concern the problem of meaning: the issues, and movement toward a solution.

D. C. Parker, *Codex Bezae. An early Christian manuscript and its text* (Cambridge, UK—New York: Cambridge University Press, 1992, $85) xxiii and 349 pp., 17 plates, fig., 38 tables. Indexed. LCN: 90-40226. ISBN: 0-521-40037-6.

Prepared as a doctoral dissertation under the direction of M. de Jonge and accepted in 1989 by the University of Leiden, this investigation of Codex Bezae (ms D) first discusses paleography: codex and hand, punctuation, secondary hands, and the codicology of a bilingual codex. Next it treats the scribe and the tradition: sense-lines, *nomina sacra,* orthography, and ancestors. Then it deals with the correctors: corrections, supplementary leaves, and the development of the corrected text. Next it examines the bilingual tradition: the codex and the critics, a comparison of the columns (Gospels and Acts), and the character of the tradition. Finally it considers the origin of Codex Bezae and its history. The three appendixes provide additions and corrections to F. H. A. Scrivener's transcriptions.

J. J. Pilch, *Introducing the Cultural Context of the New Testament,* Hear the Word 2 (New York—Mahwah, NJ: Paulist, 1991, paper $14.95) xiv and 254 pp. Bibliographies. ISBN: 0-8091-3272-9.

This Bible-study workbook for adults seeks to help readers appreciate the differences between Mediterranean and American cultures, while also showing them how to bridge the gap between the present and the world of the NT. It first considers the task of reading, guidelines for interpreting, and the NT seen from a Mediterranean cultural perspective. Then it deals with values in relation to human activity, human relationships, time orientation, nature, and human nature, respectively. Pilch is also the author of *Introducing the Cultural Context of the Old Testament* (1991).

S. E. Porter (ed.), *The Language of the New Testament. Classic Essays,* JSNT Supplement Series 60 (Sheffield, UK: JSOT Press, 1991, £27.50 or $47.50) 238 pp. Indexed. ISBN: 1-85075-325-3.

After Porter's 28-page introduction to NT Greek as a disputed area of research, this volume presents nine classic articles: A. Deissmann on Hellenistic Greek and the Greek Bible (1899); J. H. Moulton on NT Greek in the light of modern discovery (1909); C. C. Torrey on the Aramaic of the Gospels (1942); M. Black on Aramaic studies and the language of Jesus (1968); J. A. Fitzmyer on the languages of Palestine in the 1st century A.D. [§ 15-687]; H. S. Gehman on the Hebraic character of Septuagint Greek (1951); N. Turner on the language of Jesus and his disciples (1965); L. Rydbeck on linguistic levels and the place of the NT in the contemporary language milieu (1967); and M. Silva on bilingualism and the character of Palestinian Greek [§ 25-35].

M. Sabbe, *Studia Neotestamentica. Collected Essays,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 98 (Leuven: Leuven University Press—Peeters, 1991, paper 2,000 BFr) xvi and 573 pp. Bibliography. Indexed. ISBN: 90-6186-452-6 (LUP), 90-6831-368-1 (P).

The first six articles (one in Latin, two in Dutch, two in French, one in English) deal with topics related to Christology: the temptation of Jesus (1954), the Pentecost account [§ 2-327], the Pauline description of the parousia [§ 6-228], the redaction of the transfiguration narrative [§ 3-574], the baptism of Jesus [§ 9-145], and the Son of Man saying in Acts 7:56 (1979). Five articles (all in Dutch) treat issues of biblical theology: the Messiah as the prophet like Moses (1954), 1QH 3:3-18 as the alleged messianic psalm at Qumran [§ 3-269], the divine protection of the righteous in Psalm 91 (1961), seeking after Yahweh in the Bible [§ 7-626], and the way of love according to 1 Corinthians 13 [§ 10-1004]. The seven articles (all in English) in the final section deal with the relation between John and the Synoptics: the cleansing of the Temple and the Temple logion [§§ 1-382–383], the arrest of Jesus in Jn 18:1-11 and its relation to the Synoptics (1977), F. Neirynck versus M.-É. Boismard [§ 25-132r], whether Mt 11:27 and Lk 10:22 can be called a Johannine logion (1982), the footwashing in Jn 13 and its relation to the Synoptics [§ 27-1002], Jn 10 and its relation to the Synoptic Gospels (1991), and the trial of Jesus before Pilate in Jn and its relation to the Synoptics (1992). A bibliography of Sabbe's books and articles is included.

S. M. Schneiders, *The Revelatory Text. Interpreting the New Testament as Sacred Scripture* (San Francisco: HarperCollins, 1991, paper $20) xvi and 206 pp. Indexed. LCN: 90-55810. ISBN: 0-06-067097-6.

Schneiders, professor of NT studies and Christian spirituality at the Jesuit School of Theology and the Graduate Theological Union in Berkeley, CA, explores the role of the Bible (especially the NT) as locus and mediation of revelatory encounter with God, i.e. as revelatory text, for its readers. She first considers the NT as Sacred Scripture: the problem and project of NT interpretation, the NT as word of God, and the NT as the church's book. Then she discusses interpreting the NT as Sacred Scripture: the world behind the text (history, imagination, and revelatory text), the world of the text (witness, language, and the revelatory text), and the world before the text (meaning, appropriation, and the revelatory text). As a case study she presents a feminist interpretation of Jn 4:1-42.

"Sharper than a two-edged sword." Essays in Honor of Professor Dr. Jan Lambrecht S.J., ed. V. Koperski and R. Bieringer, Louvain Studies 17/2-3 (Leuven: Faculty of Theology, Katholieke Universiteit, 1992, paper) 222 pp., frontispiece. Bibliography. ISSN: 0024-6964.

Prepared to honor Professor Lambrecht on his 65th birthday, the eleven articles in this double fascicle of *Louvain Studies* are by K. Keith on diversity in 1st-century Judaism and its contemporary implications, F. M. Gillman on the wife of Pilate in Mt 27:19, R. Syx on the literary relation between Mk and Q in Mk 3:20-30 parr., J. Gillman on hospitality in Acts 16, Bieringer on Paul's divine jealousy, E. Wong on 1 Cor 13:7 and Christian hope, K. Wong on "Lord" in 2 Cor 10:17, J. Buckel on Paul's defense of Christian liberty in Galatians, Koperski on feminist concerns and the authorial readers in Philippians, T. Wong on Christ's mind and Paul's mind in Philippians, and M. Thekkekara on the οὐχ . . . ἀλλά idiom in Phil 2:6-8. Also included are a photograph of the honoree, an appreciation of him as an exegete and teacher (by the editors), and a bibliography of his publications. All the articles are abstracted in this issue of *NTA*.

S. D. Sperling et al., *Students of the Covenant. A History of Jewish Biblical Scholarship in North America,* SBL Confessional Perspectives (Atlanta: Scholars Press, 1992, cloth $54.95, paper $34.95) xii and 216 pp. Indexed. LCN: 91-37639. ISBN: 1-55540-655-6 (cloth), -656-4 (paper).

This volume seeks to render a historical account of Jewish biblical scholarship in North America. After B. A. Levine's chapter on the European background, Sperling treats the American beginnings and the period between World Wars I and II. Next Levine discusses the second wave, and Sperling deals with the current scene. Then Sperling considers Jewish participation in translations, collaborations, and compendia, and B. B. Levy examines the relation between North American Orthodox Judaism and contemporary biblical scholarship. Sperling concludes with some guesses about coming intellectual trends.

P. C. Stine and E. R. Wendland (eds.), *Bridging the Gap: African Traditional Religion and Bible Translation,* UBS Monograph Series 4 (Reading, UK—New York: United Bible Societies, 1990, paper) x and 226 pp. Bibliographies. LCN: 91-173819. ISBN: 0-8267-0454-9.

In the first part of this volume Wendland discusses traditional central African religion in three chapters: traditional central African religion today (a sociocultural approach), models and matrix (contextualizing the study of central African traditional religion), and the foundation of religious belief (key aspects of the Chewa and Tonga world-view). The second part consists of four case-studies: K. van der Jagt on equivalence of religious terms across cultures (some problems in translating the Bible in the Turkana language), A. O. Mojola on the traditional religious universe of the Luo of Kenya, L. Marchese Zogbo on the religious world of the Godié with a view to Bible translation, and P. A. Noss on wooden spears and broken pottery (symbols of Gbaya faith).

Ta parole est ma joie. Mélanges bibliques offerts au Père Léonard Ramaroson (Antananarivo, Madagascar: Institut Supérieur de Théologie, 1991, paper) 157 pp. Bibliography. Distributed by PROFAC, Faculté de Théologie, 25 rue du Plat, 69288 Lyon cedex, France.

Of the twelve articles prepared in honor of Professor Ramaroson those most pertinent to the NT are by B. Hübsch on the Lord's Prayer (Mt 6:9-13) as a memorial, J. Delorme on the kingdom of God and childhood in Mk 10:13-16, X. Léon-Dufour on Jesus' cry of triumph in Jn 13:31-32, J. R. Rafanambinana on the activities of Jesus and the witnesses in Acts, L. Legrand on Acts 2:17-21, J. Guillet on the faith of Christ in the Pauline epistles, and M. Firinga on Jesus' resurrection as an illustration of psychosomatic unity in human beings. Also included are a bibliography of Ramaroson's publications and a seven-page personal appreciation of him by B. Leurent.

L. VAGANAY, *An Introduction to New Testament Textual Criticism,* rev. C.-B. Amphoux, trans. J. Heimerdinger (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 1991, cloth $49.95, paper $15.95) xxiv and 227 pp., 4 photographs, table. Bibliography. Indexed. LCN: 90-27539. ISBN: 0-521-36433-7 (cloth), -42493-3 (paper).

The English version of *Initiation à la critique textuelle du Nouveau Testament* [*NTA* 31, p. 96], this introduction to NT textual criticism contains chapters on the sources of textual criticism, the method of textual criticism, the history of the written text, and the history and the future of the printed text. Amphoux and the translator have made some modifications in the first chapter, and amplified and rearranged the bibliography. J. K. Elliott has provided a three-page foreword to the English edition.

J. G. WILLIAMS, *The Bible, Violence, and the Sacred. Liberation from the Myth of Sanctioned Violence* (San Francisco: HarperCollins, 1991, $27) xiii and 288 pp. Indexed. LCN: 91-55299. ISBN: 0-06-069453-X.

Williams, who teaches Hebrew Bible and NT at Syracuse University, calls on perspectives developed by R. Girard to reveal how the Bible expresses both the religious myth of sanctioned violence and the prophetic tradition that can liberate us from the tragic cycle of scapegoating and victimization. The nine chapters concern Girard's new approach to the Bible; enemy brothers (Cain and Abel, Jacob and Esau, etc.); Moses and the exodus; covenant and sacrifice; kings and prophets (sacred lot and divine calling); Job versus the "friends" (the failed scapegoat); the Gospels and the innocent victim; desire, violence, and the truth of the victim; and "a city upon a hill." Girard has provided a four-page foreword.

F. M. YOUNG, *The Art of Performance. Towards a Theology of Holy Scripture* (London: Darton, Longman & Todd, 1990, paper £9.95) ix and 198 pp. Indexed. ISBN: 0-232-51779-7.

Young, professor of theology at the University of Birmingham, explores what is involved in performance of drama and music to illuminate the process of appropriating the Bible in the modern world and reflects on the patristic use of the Bible with the questions and dilemmas of modern biblical studies in mind. She considers the following topics: interpretation and the quest for authenticity, determining the canon, tradition and interpretation, Jewish texts and Christian meanings, the question of criteria, the Bible and doctrine, the Bible and spirituality, and improvisation and inspiration.

J. Zumstein, *Miettes exégétiques,* Le Monde de la Bible 25 (Geneva: Labor et Fides, 1991, paper) 421 pp. Bibliography. ISBN: 2-8309-0638-1.

The first six articles in this collection concern hermeneutics: dialectic and biblical exegesis (1969), theology and philosophy (1968), interpretation of the NT [§ 22-696], historical criticism and literary criticism (1986), the contribution of feminist reading to NT exegesis [§ 34-551], and believing and understanding [§ 36-51]. Six articles deal with the Synoptic Gospels: Mt 28:16-20 [§ 17-130], Matthew as advocate of the earthly Jesus [§ 24-411], law and gospel in Mt (1981), Antioch on the Orontes and Mt [§ 28-484], the image of Jerusalem in the Synoptics and Acts, and the apostle as martyr in Acts [§ 25-544]. Six papers treat the Fourth Gospel: the historical root [§ 25-519], the beloved disciple [§ 32-681], a strategy for believing [§ 34-207], the final redaction as exemplified by Jn 21 (1990), visages of the Johannine community (1990), and memory and paschal rereading (1991). The final five papers study NT trajectories: Jesus and the parables (1989), the trial of Jesus (1989), violence and nonviolence, the concept of the church and the communication of faith in the Synoptics (1978), and the plurality and authority of the NT writings [§ 30-14]. Zumstein taught at the University of Neuchâtel from 1975 until his appointment as professor of NT at the University of Zurich in 1990.

GOSPELS–ACTS

K. E. Bailey, *Finding the Lost. Cultural Keys to Luke 15,* Concordia Scholarship Today (St. Louis, MO: Concordia, 1992, paper) 232 pp. Bibliography. Indexed. LCN: 91-44904. ISBN: 0-570-04563-0.

After a 39-page introduction to Jesus as a metaphorical theologian and his way of expressing himself according to Luke, this volume provides expositions of the parables of the good shepherd and the lost sheep (Lk 15:1-7) and of the good woman and the lost coin (15:8-10). Next it considers the parable of the good father and his two lost sons (15:11-32), with attention to the younger son (15:11-24) and the elder son (15:25-32). Then it examines the parallels between Psalm 23 and Lk 15:1-32, and reflects on the theological significance of these parallels for a clearer understanding of the Lukan text. Bailey, author of *Poet and Peasant* (1976) and *Through Peasant Eyes* (1980), contends that Lk 15:1-32 can be seen as an expansion of Psalm 23 [see § 34-1183].

J. A. Baird, *A Comparative Analysis of the Gospel Genre. The Synoptic Mode and Its Uniqueness,* Studies in the Bible and Early Christianity 24 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1991, $59.95) iv and 166 pp. Bibliography. Indexed. LCN: 91-43164. ISBN: 0-7734-9460-X.

Baird, author of *Audience Criticism and the Historical Jesus* (1967), uses the method of content analysis and shows that the Synoptic Gospels agree on a common core of nine "nodal" characteristics: independent, short, direct discourse, easily remembered, oracular mood, clear audience, significant interrelation between logion and audience, realistic historical narrative context, and logia or narrative units separated by clearly identifiable seams. Then he considers similarities and differences that emerge when the Synoptic Gospels are compared to other Greco-Roman, Hebrew, and early Christian writings. He concludes that the Synoptic Gospels do not follow any one genre but rather arose out of the peculiarities of the Jesus situation and thus represent a composite genre created out of a particular and short-lived situation.

J. E. Botha, *Jesus and the Samaritan Woman. A Speech Act Reading of John 4:1-42,* Supplements to Novum Testamentum 65 (Leiden—New York: Brill, 1991, 115 gld. or $64) xii and 220 pp. Bibliography. Indexed. LCN: 91-31184. ISBN: 90-04-09505-5.

The revision of a doctoral dissertation directed by W. S. Vorster and accepted in 1990 by the University of South Africa, this volume first surveys perceptions regarding the style of the Fourth Gospel in past research. Next it considers the nature of style and explains speech-act theory and its advantages for the study of style. Then it presents a comprehensive speech-act reading of the incident at the well (Jn 4:1-42) in which the dynamics of the language used is elucidated. It concludes with observations about style based on the reading of Jn 4:1-42.

J. Breck, *Spirit of Truth. The Holy Spirit in Johannine Tradition.* Vol. 1, *The Origins of Johannine Pneumatology* (Crestwood, NY: St Vladimir's Seminary Press, 1991, paper $10.95) xvi and 188 pp. Bibliography. Indexed. LCN: 90-23505. ISBN: 0-88141-081-0.

The thorough reworking of part of a doctoral dissertation submitted in 1972 to the Ruprecht-Karl Universität in Heidelberg, this volume first discusses the Spirit in Israel's salvation history, the Spirit and the Word in Hebrew prophecy, and the Spirit concept in the ancient Near East. Then it considers the Spirit in the Hellenistic age: the Jewish wisdom tradition, Hellenistic sources (classical Greek usage, Philo, mystery religions and Hermetic thought), and the Dead Sea scrolls (with reference to Iranian dualism and *Testaments of the Twelve Patriarchs*). The second volume will treat the Holy Spirit in the Fourth Gospel and 1 John. Breck is associate professor of NT and ethics at St. Vladimir's Orthodox Theological Seminary.

J. J. Bridges, *Structure and History in John 11. A Methodological Study Comparing Structuralist and Historical Critical Approaches,* Distinguished Dissertations 4 (San Francisco: Mellen Research University Press, 1991, paper $49.95) viii and 313 pp. Bibliography. LCN: 90-28591. ISBN: 0-7734-9942-3.

Prepared as a doctoral dissertation under the direction of J. Boyle and presented to the Graduate Theological Union in Berkeley, CA, this investigation of the raising of Lazarus in Jn 11 argues that historical criticism and structuralism can prove to be complementary and mutually informative in spite of their logically incompatible methodological and hermeneutical presuppositions. After raising the question, the volume explains the historico-genetic perspective as reflected in modern historiography and the systemic, synchronically oriented criticism reflected in French structuralism. Then it analyzes J. R. Jones's study of narrative structures in Jn 11 and G. Rochais's historico-genetic treatment of Jn 11. The final chapter compares and evaluates these two approaches.

I. Broer (ed.), *Jesus und das jüdische Gesetz* (Stuttgart—Berlin—Cologne: Kohlhammer, 1992, paper DM 49.80) 223 pp. Bibliographies. Indexed. ISBN: 3-17-011835-8.

The seven papers on Jesus and the Jewish Law in this volume are by J.-W. Taeger on the current debate about Jesus' understanding of the Law (with particular attention to Mk 7:15), P. Trummer on law and freedom according to Jesus and Paul, Broer on Jesus and the Law (with particular attention to the forgiveness of sins), K. Müller on the relation between Torah and halakah in early Jewish sources, T. Holtz on Jesus' relation to the Law, G. Dautzenberg on the conflict played out from the Jewish side in the trial of Jesus, and J. Maier on the potential for conflict in the NT statements about the Temple. Broer has provided a six-page introduction.

R. A. Burridge, *What are the Gospels? A Comparison with Graeco-Roman Biography,* Society for New Testament Studies Monograph Series 70 (Cambridge, UK—New York: Cambridge University Press, 1992, $54.95) xiii and 292 pp., 15 figs., 13 tables. Bibliography. Indexed. LCN: 91-3023. ISBN: 0-521-41229-3.

The revision of a doctoral dissertation directed by P. M. Casey and accepted in 1989 by the University of Nottingham, this volume attempts to provide a good foundation for re-introducing the biographical view of the canonical Gospels. It first surveys the problem of the Gospels' genre and the attempts to solve it under four headings: historical survey, genre criticism and literary theory, genre criticism and Greco-Roman biography, and evaluation of recent debate. Then it seeks to establish the hypothesis that the Gospels are part of the genre of ancient βίος literature according to the following outline: generic features, the generic features of early Greco-Roman βίοι, generic features of later Greco-Roman βίοι, the

Synoptic Gospels, and the Fourth Gospel. Burridge concludes that the βίος genre reaffirms the centrality of Jesus and has distinct hermeneutical implications for Gospel studies.

D. G. Buttrick, *The Mystery and the Passion. A Homiletic Reading of the Biblical Traditions* (Minneapolis, MN: Fortress, 1992, paper $14.95) x and 246 pp. Indexed. LCN: 91-36737. ISBN: 0-8006-2550-1.

Buttrick, professor of homiletics and liturgics at the Divinity School, Vanderbilt University in Nashville, uses biblical exegesis and theological reflection to probe some meanings of Jesus' death and resurrection. He first treats the mystery of the resurrection: the reality of the resurrection, a risen crucified Christ, resurrection and God's new order, and the resurrection tradition. Then he deals with the passion of Jesus Christ: the patterns of sin, the crossed man, the mystery of God, and the Gospel traditions. In the epilogue he reflects on the promise of salvation.

B. J. Cooke, *God's Beloved. Jesus' Experience of the Transcendent* (Philadelphia: Trinity Press International, 1992, paper $13.95) viii and 131 pp. Indexed. LCN: 91-38773. ISBN: 1-56338-020-X.

Cooke, professor of theology at the College of the Holy Cross in Worcester, MA, focuses on the term "Abba" as descriptive of Jesus' relationship to the divine, considering it within the context of his Galilean Jewish religious experience, his Jewish masculinity, his consciousness of being a Jewish eschatological prophet, and his awareness of healing by the power of God's Spirit. He concludes that Jesus' awareness now as in his life on earth focuses on and is grounded in the loving awareness of his Abba.

J. D. Crossan, *The Historical Jesus. The Life of a Mediterranean Jewish Peasant* (San Francisco: HarperCollins, 1991, $30) xxxiv and 507 pp. Bibliography. Indexed. LCN: 90-56451. ISBN: 0-06-061607-5.

Crossan, professor of biblical studies at De Paul University in Chicago, combines anthropological, historical, and literary analysis to argue that the historical Jesus was a peasant Jewish Cynic. Under the heading "brokered empire" he presents four chapters: then and now, war and peace, slave and patron, and poverty and freedom. Then under "embattled brokerage" he treats aristocrat and historian, visionary and teacher, peasant and protester, magician and prophet, bandit and messiah, and rebel and revolutionary. Finally under "brokerless kingdom" he discusses John and Jesus, kingdom and wisdom, magic and meal, death and burial, and resurrection and authority. Seven appendixes are included. Crossan concludes that at the heart of any Christianity there is always a dialectic between a historically read Jesus and a theologically read Christ.

W. D. Davies and D. C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. Vol. 2, *Commentary on Matthew VIII–XVIII*, International Critical Commentary (Edinburgh: T. & T. Clark, 1991, $49.95) xvii and 807 pp. Bibliographies. ISBN: 0-567-09545-2.

The first volume in this projected three-volume commentary on Matthew's Gospel was described in *NTA* 33, p. 384. This volume divides chapters 8–18 into thirty-two pericopes: a triad of miracles (8:1-22), a second triad (8:23–9:17), a third triad (9:18-34), the missionary task and its messengers (9:35–10:4), instructions and prospects for missionaries (10:5-25), etc. Also included are ten excursuses on Mt 8–9, the Son of Man, miracles and the historical Jesus, the structure of the missionary discourse, etc.

H. J. de Jonge, *Visionaire ervaring en de historische oorsprong van het christendom* (Leiden: Rijks Universiteit, 1992, paper) 31 pp.

The text of an inaugural lecture at the University of Leiden in 1992, this booklet argues that Christian faith preceded the experiences that were interpreted as appearances of the risen

Christ, and that central to the religious views of Jesus' followers before and after Easter was the belief that God's reign was coming and had come in Jesus.

A. D. DELĒBANĒS, *Ἡ ἐπί τοῦ Ὄρους Ὁμιλία. Ἡ Κυριακή Προσευχή—Ὁ Οὐράνιος Κόσμος* (Athens: S. Basilopoulos, 1990, paper) 182 pp., plate. ISBN: 960-7100-28-X.

This collection of writings by the late Dr. Delēbanēs (1918-88), a physician, features reflections on the Sermon on the Mount (prayer, forgiveness of sins, etc.) and an exposition of the Lord's Prayer. Also included are an essay on the heavenly world, various prayers, a photograph of the author, and a list of his publications. K. Mouratidēs has provided a twelve-page foreword.

J. R. DONAHUE, *The Gospel in Parable. Metaphor, Narrative, and Theology in the Synoptic Gospels* (Minneapolis, MN: Fortress, 1990, paper $13.95) xi and 254 pp. Bibliography. Indexed. LCN: 87-45888. ISBN: 0-8006-2480-7.

The paperback edition of the work described in *NTA* 32, p. 370.

J. A. GRASSI, *Loaves and Fishes: The Gospel Feeding Narratives,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1991, paper $6.95) 104 pp. Bibliography. LCN: 91-12959. ISBN: 0-8146-5753-2.

Grassi, professor in the department of religious studies at Santa Clara University in California, seeks to uncover the meaning of the new "food" language in the feeding narratives of the four Gospels. After presenting the feeding narratives (Mt 14:13-21; Mk 6:30-44; Lk 9:10-17; Jn 6:1-21) in parallel columns and discussing the antecedent biblical feeding motifs, he considers the Markan feeding narratives (their place in Mark's total purpose), the Matthean version (the teacher and the giver of bread), the Lukan version (a gospel of bread), and the Johannine version and Jesus' most difficult saying about eating his flesh and drinking his blood (Jn 6:1-71). He concludes with observations about bread as a central issue in the Gospels.

J. A. GRASSI, *The Secret Identity of the Beloved Disciple* (New York—Mahwah, NJ: Paulist, 1992, paper $7.95) iv and 135 pp. Bibliography. LCN: 89-38000. ISBN: 0-8091-3121-8.

Grassi, professor of religious studies at Santa Clara University, identifies the beloved disciple of the Fourth Gospel as a person with an unusual relationship to Jesus and inner understanding of him, and as one of the greatest creative and mystical geniuses in the history of Christianity. After rejecting past identifications (John the son of Zebedee, the Evangelist, Lazarus, etc.), he assembles clues about the beloved disciple as the authority behind the Fourth Gospel: role and community, place in the journey structure, role as Jesus' successor, the priestly connection, etc.

J. B. GREEN, S. MCKNIGHT, AND I. H. MARSHALL (EDS.), *Dictionary of Jesus and the Gospels* (Downers Grove, IL—Leicester, UK: InterVarsity, 1992, $34.95) xxv and 934 pp. Bibliographies. Indexed. LCN: 91-32382. ISBN: 0-8308-1777-8 (USA), 0-85110-646-3 (UK).

The articles in this dictionary treat questions arising from the Gospels, longstanding traditions of interpretation of Jesus and the Gospels, significant background issues, and the range of methodological approaches used in Gospel study today. The contributors include D. C. Allison on apocalyptic, C. G. Kruse on apostle, R. Riesner on archaeology and geography, B. Witherington on Jesus' birth, Green on Jesus' burial, F. F. Bruce on the canon, L. W. Hurtado on Christ, H. W. Hoehner on chronology, M. O. Wise on the Dead Sea scrolls, Green on Jesus' death, M. J. Wilkins on disciples and discipleship, R. H. Stein on divorce, L. D. Hurst on the ethics of Jesus, R. T. France on faith, C. L. Blomberg on form criticism, D. S. Huffman on genealogy, McKnight on Gentiles, and so forth. Marshall served as consulting editor.

N. P. HARVEY, *The Morals of Jesus* (London: Darton, Longman & Todd, 1991, paper £6.95) 112 pp. Bibliography. ISBN: 0-232-51926-9.

After introductory comments on the connection between the gospel and others' stories, this volume breaks open some assumptions about the morality represented by Jesus. Then it reflects on particular sayings in the Gospels: "if your eye offends you . . . ," "when the Son of Man comes . . . ," "why do you call me good?," etc. Finally it rehearses two of the book's central concerns—dishonor and loss. Harvey, who taught Christian ethics at Queen's College in Birmingham for many years, contends that there is little evidence to suggest that Jesus was very interested in "morals."

J. P. HEIL, *The Death and Resurrection of Jesus. A Narrative-Critical Reading of Matthew 26–28* (Minneapolis, MN: Fortress, 1991, paper $9.95) xi and 126 pp. Bibliography. Indexed. LCN: 91-30492. ISBN: 0-8006-2514-5.

Heil, professor of NT at Kenrick-Glennon Seminary in St. Louis, MO, seeks to demonstrate the intricate and dynamic design of Mt 26–28 and how it can deepen our appreciation of the text's message. After discussing the narrative structure of Mt 26–28 [see § 36-731] and how the preceding narrative prepares the reader for the experience of the final chapters, he examines how the narrative structure evokes and affects the responses of the Matthean reader to the events of Jesus' passion, death, and resurrection: Jesus prepares for and accepts his death (26:1-56); the innocent Jesus dies as true king and Son of God (26:57–27:54); and the authority of the risen Jesus prevails through witnesses of his death, burial, and resurrection (27:55–28:20).

W. A. HERR, *In Search of Christian Wisdom. Rediscovering How Jesus Taught* (Chicago: Thomas More, 1991, paper $11.95) 106 pp. LCN: 91-161596. ISBN: 0-88347-221-X.

This volume explores the possibility of developing a method of Christian intellectual inquiry based on the teaching techniques employed by Jesus. Thus it treats commitment versus assent, responding to God's invitation, transcendence in the commonplace, the stranglehold of formulas, leaving room for belief, relentless logic, erecting the great wall, the Socratic path, and fostering Christian wisdom.

J. L. HOULDEN, *Jesus: A Question of Identity* (London: SPCK, 1992, paper £5.99) viii and 136 pp. Bibliography. Indexed. ISBN: 0-281-04573-9.

Based on lectures given to students at King's College, London, this "explanatory book" considers what can be known about Jesus as a historical figure and what beliefs and images built up around him. After some questions about Jesus, it deals with the beginning of belief in Jesus according to Paul's letters and the Gospels. Then it treats the following topics: Jesus and history, worship and belief, problems and solutions, the pattern modified, the pattern challenged, and debates and prospects. Houlden is also the author of *Bible and Belief* (1991) and *Truth Untold* (1991).

D. H. JUEL, *Mark*, Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1990, paper) 239 pp. Bibliography. LCN: 90-32876. ISBN: 0-8066-8856-4.

In his thirteen-page introduction Juel, professor of NT at Luther Northwestern Theological Seminary in St. Paul, MN, discusses methods of approaching Mark's Gospel; the testimony of Papias; and authorship, date, and location. His exposition of the text appears under three major headings: outside Jerusalem (1:1–8:21), toward Jerusalem—the way of the cross (8:22–10:52), and Jerusalem (11:1–16:8). He gives particular attention to the Gospel as a communication event.

W. L. KYNES, *A Christology of Solidarity. Jesus as the Representative of His People in Matthew* (Lanham, MD—New York—London: University Press of America, 1991, cloth $42.50, paper $27) xiii and 247 pp. Bibliography. Indexed. ISBN: 0-8191-8097-1 (cloth), -8098-X (paper).

The slightly revised version of a doctoral dissertation directed by M. D. Hooker and presented to the University of Cambridge in 1986, this volume examines the Christology of Matthew's Gospel by exploring the theme of Jesus' solidarity with his people. It discusses Jesus as the true Son of God (1:1–4:16); sonship and the new community (5:3–7:27); the miracle-working authority of the Son (8:23-27); like master, like disciple (10:1-42); the yoke of the Son (11:28-30); the Messiah and his people in suffering and glory (16:13-28); the authority of Christ in his church (18:15-20); the christological transfer of the kingdom (21:28–22:14); the Son of Man and his lowly brethren (25:31-46); the faithful Son and the forgiveness of sins (26:26-30); and disciples of a risen Lord (28:16-20). Kynes concludes that Jesus for Matthew is not only God's agent in the world ("God with us") but also the representative of his people before God.

I. LARRAÑAGA, *The Silence of Mary,* trans. V. Gaudet (Boston: St. Paul Books & Media, 1991, paper $12.95) 230 pp. LCN: 91-34526. ISBN: 0-8198-6911-2.

The English version of *El silencio de María* (1979), this volume contends that among the "eyewitnesses" of the word (Lk 1:2) we must include Mary the mother of Jesus, and that Mary left an indelible impression on the soul of the early church. It treats Mary's role in Jesus' life and movement under four headings: back to the origins, the pilgrimage, silence, and the mother. Larrañaga contends that the word "silence" summarizes and expresses Mary's history and personality exactly.

S. LÉGASSE, *Stephanos. Histoire et discours d'Étienne dans les Actes des Apôtres,* Lectio Divina 147 (Paris: Cerf, 1992, paper 130 F) 262 pp. Bibliography. Indexed. ISBN: 2-204-04383-4.

Légasse, professor of NT exegesis and Semitic languages at the Institut Catholique de Toulouse, first presents a literary analysis of Stephen's speech in Acts 7 according to the following outline: the *narratio* on the history of the patriarchs (vv. 1-16) and of Moses (vv. 17-34), the *argumentatio* concerning Israel's faults with regard to idolatry (vv. 35-43) and the Temple (vv. 44-50), and the *peroratio* (vv. 51-53). Then he examines the other Stephen narratives in Acts: the election of the "Seven" (6:1-7), the arrest and hearing before the Sanhedrin (6:8-15), and the stoning and its immediate aftermath (7:55–8:3). Finally he explores the origin of this material (discourse, election, arrest, martyrdom) and the identity of Stephen.

Luca-Atti. Studi in onore di P. Emilio Rasco nel suo 70º compleanno, ed. G. Marconi and G. O'Collins, Commenti e studi biblici (Assisi: Cittadella, 1991, 35,000 L) 334 pp. Bibliography. Indexed. ISBN: 88-308-0490-8.

The thirteen articles (all in Italian) in this volume honoring Professor Rasco on his 70th birthday are by U. Vanni on Revelation and Luke's Gospel, F. Bovon on the function of Scripture in the formation of Lk 4:1-13 and 9:10-17 parr., C. Conroy on methodology in recent studies of the Naaman pericope in 2 Kings 5, J. Caba on Lukan paraenesis (Lk 9:23-24) and Johannine Christology (Jn 12:25-26), V. Fusco on structural problems in Lk 21:7-36, M. L. Rigato on Lk 24:6c-8, G. Betori on Jerusalem and the beginnings of preaching to the Gentiles in Acts (Lk 24:47), A. Barbi on the use and meaning of οἱ 'Ιουδαῖοι in Acts, J. J. Kilgallen on persecution in Acts, O'Collins on the end of the Easter appearances according to Luke, Marconi on story as hermeneutic (Acts 3:1-10; 4:8-12), G. L. Prato on Amos 5:25-27 and Acts 7:42-43, and E. Farahian on Paul's vision in Troas (Acts 16:9-10). A list of Rasco's publications is included.

H. MACCOBY, *Judas Iscariot and the Myth of Jewish Evil* (New York: Free Press, 1992, $22.95; Toronto: Maxwell Macmillan Canada; New York: Maxwell Macmillan International) ix and 213 pp., 8 plates. Bibliography. Indexed. LCN: 92-7574. ISBN: 0-02-919555-1.

After describing the place of Judas in the Western imagination, this volume considers the enigma of the early sources, the development of the story by Mark and Matthew, Judas

Iscariot in Lk-Acts, Judas Iscariot in the Fourth Gospel, the beginnings of folklore about Judas, Judas and the growth of anti-Semitism, the identity of Judas, reconstructing "Prince Jude," and the Judas myth. Maccoby, librarian at Leo Baeck College in London, concludes that there was no defection of Judas in historical fact, and that Judas was chosen for a baleful but necessary mythological role precisely because of his name. The appendix provides comments by John Chrysostom about Judas.

B. L. MACK, *A Myth of Innocence. Mark and Christian Origins* (Minneapolis, MN: Fortress, 1991, paper $18.95) xiii and 432 pp., 27 figs. Bibliography. Indexed. LCN: 86-45906. ISBN: 0-8006-2549-8.

The paperback edition of the work described in *NTA* 32, p. 243. For Mack's response to reviews of the book, see § 36-165.

E. S. MALBON, *Narrative Space and Mythic Meaning in Mark,* Biblical Seminar 13 (Sheffield, UK: JSOT Press, 1991, paper £15 or $22.50) xvii and 212 pp., 17 figs. Indexed. ISBN: 1-85075-711-9.

The paperback edition of a work first published by Harper & Row [*NTA* 31, p. 233].

A. MARCHADOUR (ED.), *Origine et postérité de l'évangile de Jean. XIII^e^ Congrès de l'ACFEB Toulouse (1989),* Lectio Divina 143 (Paris: Cerf, 1990, paper 207 F) 339 pp. Indexed. ISBN: 2-204-04133-5.

The seven general studies in this volume are by X. Léon-Dufour on the present state of Johannine research, E. Cothenet on the OT background of Jn, J. Dutheil on John's Gospel and Judaism, J. Zumstein on aspects of the Johannine community, F. Vouga on John and gnosis, M.-É. Boismard on approaching the mystery of the Trinity from the perspective of the Fourth Gospel, and S. Légasse on Jesus the king and the politics of the Fourth Gospel. There are three brief "interventions": H. Crouzel on Origen's exegesis of Jn 4:13-15, Marchadour on Jn 11:1-44, and J. Vernette on the use of John's Gospel in the new gnostic religious movements. There are also seven "workshops": C.-B. Amphoux on the history of the text of Jn before A.D. 300, C. Coulot on Jn 1:19-51 from diachronic and synchronic perspectives, C. Forster on theology and history in Jn 18:1–19:16a, Léon-Dufour on some texts of mystical import, R. Kuntzmann and M. Morgen on the reception of 1 Jn 1:1-5 in *Gospel of Truth* 30,16–31,35, J. Cazeaux on the rhetoric of Jn 8:12-59, and J. Bernard on audiovisual catechetical approaches to the Johannine passion story. Also included are a six-page introduction by Marchadour and a concluding reflection by M. Montabrut.

C. M. MARTINI, *The Spiritual Journey of the Apostles. Growth in the Gospel of Mark,* trans. K. D. Whitehead (Boston: St. Paul Books & Media, 1991, paper $5.95) 105 pp. LCN: 91-31728. ISBN: 0-8198-6910-4.

The English version of *L'itinerario spirituale dei Dodici nel Vangelo di Marco* [*NTA* 27, p. 95], this volume contains meditations on various aspects of Mark's Gospel: the mystery of God, the ignorance of the disciples, the call of Jesus, the crisis of Jesus' Galilean ministry, Jesus in action, the mystery of the Son of Man, the passion of Jesus, and the resurrection (and hidden life of Jesus).

I. A. MASSEY, *Interpreting the Sermon on the Mount in the Light of Jewish Tradition as Evidenced in the Palestinian Targums of the Pentateuch. Selected Themes,* Studies in the Bible and Early Christianity 25 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1991, $69.95) xx and 209 pp. Bibliography. Indexed. LCN: 90-21427. ISBN: 0-88946-784-6.

Massey brings to bear on specific topics in the Sermon on the Mount (Mt 5–7) material from the Palestinian Targums, early rabbinic collections, Philo and Josephus, the Qumran literature, the Pseudepigrapha, and other parts of the Jewish tradition. She deals with five issues: speaking of God as "Father," the *imitatio Dei* and the theme of perfection, measure for measure (7:2), the λόγοι and the μωρός (5:13; 7:24-27), and the fruit and the deeds. She concludes that when we accept the various concepts of the Sermon on the Mount in this context, our appreciation of their content is qualitatively enhanced.

A. H. MAYNARD, *Understanding the Gospel of John* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1991, $49.95) v and 94 pp. Indexed. LCN: 91-37589. ISBN: 0-7734-9640-8.

This volume seeks to discover with as much precision as possible the meaning that the Fourth Gospel had for its author in order that we may better understand its message for us. It contains chapters on the Gospel of the Johannine church, Jesus the divine being, conversations with the spiritually dull, editorial style and structure, the author's use of symbols, Peter and the beloved disciple, "abide in me and I in you," and Jesus has returned.

G. MAZZILLO, *Gesù e la sua prassi di pace,* Percorsi di pace (Molfetta: La Meridiana, 1990, paper 20,000 L) 181 pp. ISBN: 88-85221-04-3.

Mazzillo, author of *La teologia come prassi di pace* (1988), seeks to recover the consistent message of peace in Jesus' life, teaching, and death. He first places his undertaking in the context of Jesus research today: the problem of the historical Jesus and its importance for Christology, interpretive prejudice and theological horizon, etc. Then he considers the possibility of a theological biography of Jesus, Jesus' actions and their theological motivations, Jesus' death as an act of fidelity to a project of peace, and the life of the risen one and the signs of the passion.

D. MCBRIDE, *Emmaus. The Gracious Visit of God According to Luke* (Dublin: Dominican Publications, 1991, paper £9.99) x and 214 pp., 4 tables. ISBN: 1-871552-18-4.

Following the pattern of the Emmaus story in Lk 24:13-35, this volume journeys through Scripture to understand how Luke wrote the story of Jesus as a story that emerges from the story of Israel and fulfills its ancient hopes. It first treats the offer of revelation: the saving visit of God in the OT and in Luke's Gospel, and the living word of God in the OT and in Luke's Gospel. Then it deals with the experience of revelation: experience and interpretation, and Emmaus as experiencing the risen Lord. Finally it traces the movement from experience to message: becoming witnesses (Lk 24:36-53), and being witnesses (Acts). McBride teaches NT at Hawkstone Hall International Study Centre.

S. D. MOORE, *Literary Criticism and the Gospels. The Theoretical Challenge* (New Haven, CT—London: Yale University Press, 1992, paper $12) xxii and 226 pp. Bibliography. Indexed. LCN: 89-30951. ISBN: 0-300-05224-3.

The paperback edition of a work described in *NTA* 34, pp. 249-250.

S. F. PLYMALE, *The Prayer Texts of Luke-Acts,* American University Studies, Series 7: Theology and Religion 118 (New York—San Francisco—Bern: Lang, 1991, $35.95) ix and 134 pp. Bibliography. LCN: 91-18623. ISBN: 0-8204-1658-4.

Prepared as a doctoral dissertation under the direction of A. Sundberg and R. Jewett and presented to Garrett-Evangelical Theological Seminary in Evanston, IL, this volume first reviews scholarly research on Lukan prayer theology and examines Luke's Hebrew and Greco-Roman prayer heritage. Next it analyzes the prayer texts in Luke's Gospel: the prayer of Simeon (Lk 2:29-32), Jesus' prayer of rejoicing upon the return of the seventy (10:21-22), the Lord's Prayer (11:2-4), the Pharisee and the tax collector (18:9-14), Jesus' Mount of Olives prayer (22:42), and Jesus' death prayers (23:34, 46). Then it deals with the prayer texts in Acts: prayer at the election of Matthias (Acts 1:24-25), the community prayer (4:24-30), and Stephen's death prayer (7:59-60). Finally it outlines Luke's theology of prayer, with particular attention to its relation to salvation history.

M. A. Powell, *What Are They Saying About Acts?* (New York—Mahwah, NJ: Paulist, 1991, paper $6.95) ix and 147 pp. Bibliography. LCN: 91-27685. ISBN: 0-8091-3279-6.

Powell, assistant professor of NT at Trinity Lutheran Seminary in Columbus, OH, and author of *What Are They Saying About Luke?* (1989), first considers the relation of Acts to Luke's Gospel, its genre, and its purpose. Next he deals with the composition of Acts (author, sources, structure, etc.), its theology (God, Jesus, Holy Spirit), and its eschatology and ecclesiology. Finally he discusses how Acts is used and evaluated as a historical source, and the use of modern literary-critical methods to describe the effect of Acts on its readers.

J. W. Pryor, *John: Evangelist of the Covenant People. The Narrative & Themes of the Fourth Gospel* (Downers Grove, IL: InterVarsity, 1992, paper $19.95) ix and 234 pp. Bibliography. Indexed. LCN: 91-38204. ISBN: 0-8308-1762-X.

This volume first presents a narrative commentary on the Fourth Gospel according to the following general outline: prologue (1:1-18); the revelation of the Son to Israel (1:19–12:50); revelation to the new people of God, and their life established by the glorification of the divine Son (13:1–20:31); and epilogue (21:1-25). There are excursuses on the Gospel's structure, its relation to the Synoptic accounts, the farewell discourses and critical concerns, and the trial of Jesus. Then it provides a thematic treatment of two central concerns of John's Gospel: Christology (grace and truth, the community's Lord), and the covenant community. Pryor is registrar of the Australian College of Theology and formerly lecturer in NT and theology at Ridley College, University of Melbourne.

K. Quast, *Reading the Gospel of John. An Introduction* (New York—Mahwah, NJ: Paulist, 1991, paper $8.95) viii and 165 pp., 4 maps, 16 charts. Bibliography. Indexed. LCN: 91-32111. ISBN: 0-8091-3297-4.

Quast, professor of NT at Ontario Theological Seminary in Toronto and author of *Peter and the Beloved Disciple* (1989), contends that the theme of redemption by relationship sums up the content of the Fourth Gospel. After a nine-page introduction, he provides an exposition of the entire Gospel: Jesus Christ—God in the flesh (chap. 1); new beginnings—for the Jews (2–3) and for the world (4); doing the work of God—the Lord of the Sabbath (5) and the bread of life (6); etc. Study questions are supplied at the end of each chapter.

J. M. Reese, *The Student's Guide to the Gospels*, Good News Studies 24 (Collegeville, MN: Liturgical Press, 1992, paper $9.95) 150 pp. Bibliographies. LCN: 91-35752. ISBN: 0-8146-5689-7.

The first three chapters in this volume deal with the literary, structural, and rhetorical principles underlying the Synoptic Gospels. Then it explains the structure and theology of each Synoptic Gospel: the narrative Gospel (Mk), the preacher's guide (Mt), and good news to Gentiles (Lk). Also included are chapters on parables, miracles, the passion narratives, and the resurrection accounts. The final chapter deals with the special features of the Fourth Gospel. Reese taught in the theology department of St. John's University in New York until his death in 1990.

V. K. Robbins, *Jesus the Teacher. A Socio-Rhetorical Interpretation of Mark* (Minneapolis, MN: Fortress, 1992, paper $16.95) xliv and 249 pp. Bibliography. Indexed. LCN: 91-42381. ISBN: 0-8006-2595-1.

The paperback edition of the work described in *NTA* 29, p. 92 features a new two-page preface and a new 26-page introduction in which the author explains his methodology, takes account of scholarly responses to his book, and relates it to other developments in NT research. Robbins is professor of religion in the department and graduate division of religion at Emory University in Atlanta.

D. D. SCHMIDT, *The Gospel of Mark with Introduction, Notes, and Original Text,* Scholars Bible 1 (Sonoma, CA: Polebridge, 1990, cloth $21.95, paper $15.95) viii and 168 pp., 2 maps. Illustrated. Bibliography. Indexed. LCN: 90-26436. ISBN: 0-944344-33-X (cloth), -14-3 (paper).

In his 38-page introduction Schmidt discusses Mark's Gospel (historical setting, building blocks, style, motifs) and explains the principles behind his new translation of the Greek text ("vernacular American English in a style that sounds like the way we actually use it"). Then he presents on facing pages the Greek text of Mk and the English version, along with textual notes and commentary below. He translates Mk 1:15 as follows: "His message went: 'The time is up: God's imperial rule is closing in. Change your ways, and put your trust in the good news!'" He renders Mk 2:17 in this way: "When Jesus overhears, he says to them: 'Since when do the able-bodied need a doctor? It's the sick who do. I did not come to enlist religious folks but sinners!'" A three-page glossary is included.

K. SCHOLTISSEK, *Die Vollmacht Jesu. Traditions- und redaktionsgeschichtliche Analysen zu einem Leitmotiv markinischer Christologie,* Neutestamentliche Abhandlungen 25 (Münster: Aschendorff, 1992, DM 98) xii and 340 pp. Bibliography. Indexed. ISBN: 3-402-04773-X.

The abbreviated and revised version of a doctoral dissertation directed by K. Kertelge and accepted in 1989 by the Catholic theological faculty at Münster, this investigation of the ἐξουσία of Jesus in Mark's Gospel first discusses the state of research on Markan Christology and considers the theme of ἐξουσία in the pre-Markan tradition: OT, Greek, early Jewish, and rabbinic writings; Paul; and Q. Then it examines the uses of the ἐξουσία motif in various texts in Mk: the ἐξουσία of Jesus (1:21-28; 2:1-12; 2:23-28; 11:27-33; 12:1-12), its form in Jesus' pro-existence as servant (10:45; 14:24) and the suffering Son of God, and the disciples' share in Jesus' ἐξουσία (3:13-19; 6:6b-13; 13:33-37; 9:33-50; 10:35-45). Finally it situates the motif of Jesus' ἐξουσία in the context of Mark's theology with particular attention to the kingdom of God and ecclesiology.

D. M. SMITH, *John Among the Gospels. The Relationship in Twentieth-Century Research* (Minneapolis, MN: Fortress, 1992, paper $12.95) xiii and 210 pp. Bibliography. Indexed. LCN: 91-44739. ISBN: 0-8006-2530-7.

After outlining the problem of the Fourth Gospel's relation to the Synoptic Gospels and describing the earliest perceptions of the problem, this volume considers the treatment of the relationship by scholars in the 20th century: the development of the independence theory (B. W. Bacon, H. Windisch, P. Gardner-Smith), the formation of a consensus (the impact of Gardner-Smith, C. H. Dodd, after Dodd), the relation between John and Luke (J. Schniewind, F. C. Grant, J. A. Bailey, P. Parker, F. L. Cribbs, R. Maddox), the renaissance of the problem with reference to the passion narratives (redaction-critical approaches, A. Dauer, R. Baum-Bodenbender), the dissolution of the consensus (M.-É. Boismard, F. Neirynck, Dauer and H.-P. Heekerens, B. de Solages), and retrospect and prospect. Smith is professor of NT at the Divinity School, Duke University, in Durham, NC.

R. H. STEIN, *Gospels and Tradition. Studies on Redaction Criticism of the Synoptic Gospels* (Grand Rapids: Baker, 1991, paper $10.95) 204 pp. Bibliography. Indexed. LCN: 91-37424. ISBN: 0-8010-8326-5.

The nine articles in this collection concern the nature of redaction criticism [§ 13-847], Lk 1:1-4 and tradition history [§ 29-138], the proper method for ascertaining a Markan redaction history [§ 16-169], the redaction-historical investigation of a Markan seam in Mk 1:21-22 [§ 15-519], whether the transfiguration (Mk 9:2-8) is a misplaced resurrection account [§ 20-801], whether the cleansing of the Temple (Mk 11:15-19) concerns reformation or judgment, Mk 14:28 and 16:7 [§ 19-565], what the difference is between "authentic" and "authoritative" [§ 26-442], and the criteria for authenticity (1980). Stein, the author of *The Synoptic Problem* (1987), has provided a two-page preface and a seven-page introduction.

J. A. TRUMBOWER, *Born from Above. The Anthropology of the Gospel of John,* Hermeneutische Untersuchungen zur Theologie 29 (Tübingen: Mohr-Siebeck, 1992, DM 138) ix and 170 pp. Bibliography. Indexed. ISBN: 3-16-145806-0.

The substantially revised version of a doctoral dissertation directed by H. D. Betz and accepted in 1989 by the University of Chicago, this volume investigates how the Fourth Gospel asks and answers the question, What is the human being? It first traces the history of the interpretation of John's anthropology, delineates the types of predestinarian language in the Johannine milieu, and explores the conceptual background of the idea of fixed origins in antiquity. Then it analyzes the relevant texts from the Fourth Gospel and the Johannine letters to provide a description of Johannine anthropology. Trumbower concludes that the author of the Fourth Gospel interpreted his sources in a gnosticizing direction and can be described as a "proto-gnostic."

J. B. TYSON, *Images of Judaism in Luke-Acts* (Columbia, SC: University of South Carolina Press, 1992, $29.95) xii and 218 pp. Bibliography. Indexed. LCN: 91-34519. ISBN: 0-87249-794-1.

Tyson, author of *The Death of Jesus in Luke-Acts* (1986) and editor of *Luke-Acts and the Jewish People: Eight Critical Perspectives* (1988), first establishes that the implied reader of Lk-Acts is similar to the God-fearers, i.e. Gentiles who are attracted to Judaism but not fully committed to it. Then he examines how Lk-Acts leads the implied reader to think of the Jewish people and their religious life according to the following outline: infancy narratives (Lk 1–2); Jesus in Galilee, Samaria, and Judea (Lk 3:1–19:44); Jesus in Jerusalem (Lk 19:45–24:53); the first Christians in Jerusalem, Judea, and Samaria (Acts 1–12); the Pauline mission (Acts 13:1–21:14); and Paul in Jerusalem, Caesarea, and Rome (Acts 21:15–28:31). Tyson concludes that the purpose of Lk-Acts is to persuade God-fearers to accept the Christian message about Jesus rather than Judaism.

Das universale Gebet. Studien zum Unservater. Jan Milič Lochman gewidmet zum 70. Geburtstag von der Theologischen Fakultät Basel, Theologische Zeitschrift 48/1 (Basel: Reinhardt, 1992, paper) 206 pp. Bibliography. ISSN: 0040-5701.

This volume honoring Professor Lochman on his 70th birthday contains eighteen articles on the historical, theological, and pastoral dimensions of the Lord's Prayer (Mt 6:9-13/Lk 11:2-4). The contributors include H. Ott on the universal prayer, F. Buri on commandment and prayer, U. Gerber on prayer as experience of a father, O. Cullmann on the fourth petition, E. Jenni on "lead us not into temptation," and K. Seybold on the prehistory of the liturgical formula "Amen." A photograph of the honoree, a bibliography of his publications between 1961 and 1991, and a greeting by Ott are included.

E. M. WAINWRIGHT, *Towards a Feminist Critical Reading of the Gospel according to Matthew,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 60 (Berlin—New York: de Gruyter, 1991, DM 166) xxiii and 410 pp., 18 figs. Bibliography. Indexed. LCN: 90-27684. ISBN: 3-11-012860-8.

Prepared as a doctoral dissertation under the direction of M. Lattke and accepted in 1990 by the department of studies in religion at the University of Queensland, this volume first reviews trajectories in feminist biblical hermeneutics and delineates the elements of a feminist reading. Next it presents a narrative-critical reading of the entire Gospel of Matthew with specific attention to gender. Then it focuses on certain episodes in which women are prominent: the prologue (1:1-25), the miracle stories (8:14-15; 9:18-26), the Canaanite woman (15:21-28), and stories in the journey to Jerusalem as well as the passion and resurrection accounts (20:20-22; 26:6-13; 27:55-56, 61; 28:1-10). Finally it considers redaction and community traditions, women in Matthew's narrative world, and women in the Matthean communities. Wainwright concludes that the Matthean vision of ἐκκλησία was inclusive and allowed for women's participation in a way that was not always possible in the prevailing patriarchal culture.

H. Weder, *Metafore del regno. Le parabole di Gesù: ricostruzione e interpretazione*, trans. G. Garra, Biblioteca di cultura religiosa 60 (Brescia: Paideia, 1991, paper 50,000 L) 389 pp. Bibliography. ISBN: 88-394-0468-6.

The Italian version of *Die Gleichnisse Jesu als Metaphern* [*NTA* 23, pp. 100-101] is based on the third, revised German edition (1989). After discussing theories of interpreting the parables, it provides tradition-historical and redaction-critical investigations of the parables, and evaluates the tradition-historical approach and reflects on the problem of the historical Jesus. V. Fusco has supplied a seventeen-page postscript on Weder's contribution to the discussion about the parables. Weder is professor of NT at the University of Zurich.

J. W. Wenham, *Redating Matthew, Mark and Luke. A Fresh Assault on the Synoptic Problem* (Downers Grove, IL: InterVarsity, 1992, paper $19.95) viii and 319 pp. Indexed. LCN: 91-39328. ISBN: 0-8308-1760-3.

The American edition of a work described in *NTA* 36, p. 271.

K. Wilcke, *Christi Himmelfahrt. Ihre Darstellung in der europäischen Literatur von der Spätantike bis zum ausgehenden Mittelalter*, Beiträge zur älteren Literaturgeschichte (Heidelberg: Carl Winter Universitätsverlag, 1991, cloth DM 125, paper DM 96) 505 pp. Bibliography. Indexed. ISBN: 3-533-04441-6 (cloth), -04440-8 (paper).

This investigation of portrayals of the ascension in European literature from late antiquity to the late Middle Ages first considers Luke as the originator of the concept (see Lk 24:50-53; Acts 1:9-11), discusses possible models and influences, and lists the individual motifs. Then it traces the literary depictions of the ascension in the biblical epic and lyric poetry of Latin late antiquity, biblical epics of the early Middle Ages, medieval hymns, biblical epics and didactic poetry of the high Middle Ages, the "spiritual" plays of the Middle Ages, and the biblical poetry of early modernity.

B. Witherington, *Jesus, Paul and the End of the World. A Comparative Study in New Testament Eschatology* (Downers Grove, IL: InterVarsity, 1992, paper $19.95) 306 pp. Bibliography. Indexed. LCN: 91-39616. ISBN: 0-8308-1759-X.

Witherington, author of *The Christology of Jesus* (1990), compares and contrasts what Jesus and Paul are reported to have said about "the end things" according to the following outline: the language of imminence, the dominion of God, the community of Christ, the Israel of God, the Day of the Lord, the resurrection of the dead, and the end of the world. He contends that beliefs about the certainty and the character of the end of human history, not some belief about its timing, account for the ways in which Jesus and Paul spoke about these matters.

M. Wojciechowski, *Czynności symboliczne Jezusa*, Studia z Biblistyki 6 (Warsaw: Akademia Teologii Katolickiej, 1991, paper) 318 pp. Bibliographies.

After reflecting on the nature of prophetic acts in the OT, this monograph examines eleven symbolic acts of Jesus in the Gospels: eating with tax collectors (Mk 2:15-17), laying on hands and touching, touching the leper (Mk 1:40-45), using saliva and hands (Mk 7:31-37; 8:22-26; Jn 9:1-8), blessing the children (Mk 10:13-14, 16), the triumphal procession toward Jerusalem (Mk 11:1-11 parr.), looking for figs (Mk 11:12-14), expelling the merchants from the Temple (Mk 11:15-19 parr.), washing the disciples' feet (Jn 13:1-20), the refusal of wine (Mk 14:25; 15:23), and giving the Holy Spirit through a breath (Jn 20:22). Wojciechowski concludes that these symbolic acts revealed Jesus as the Savior with the power and authority of God. The same fascicle (pp. 255-318) contains M. Fortuna's monograph on the Rechabites as the ideal of nomadic life according to Jeremiah 35.

K. ALAND (ED.), *Text und Textwert der griechischen Handschriften des Neuen Testaments. II. Die paulinischen Briefe.* Band 3, *Galaterbrief bis Philipperbrief;* Band 4, *Kolosserbrief bis Hebräerbrief,* Arbeiten zur neutestamentlichen Textforschung 18-19 (Berlin—New York: de Gruyter, 1991, DM 228, DM 318) v and 658 pp., v and 941 pp. ISBN: 3-11-013444-6 (vol. 3), -013445-4 (vol. 4).

The first two volumes in the Pauline section of this project for gathering the data for assessing the textual character of the Greek NT manuscripts were described in *NTA* 36, p. 272. The third volume deals with Galatians, Ephesians, and Philippians. The fourth volume treats Colossians, 1–2 Thessalonians, the Pastorals and Philemon, and Hebrews. Each segment follows the order of presentation that was established in the previous volumes: introduction; descriptive list of manuscripts; singular readings, marginal readings, and corrections; results of the collation; and the main list. These volumes were prepared in collaboration with A. Benduhn-Mertz, G. Mink, and H. Bachmann.

C. E. ARNOLD, *Powers of Darkness. Principalities & Powers in Paul's Letters* (Downers Grove, IL: InterVarsity, 1992, paper $11.95) 244 pp. Bibliography. Indexed. LCN: 91-33075. ISBN: 0-8308-1336-5.

Arnold, associate professor of NT at the Talbot School of Theology at Biola University in California and author of *Ephesians: Power and Magic* (1989), first discusses 1st-century belief in the "powers": magic and divination, Greco-Roman and oriental religions, astrology, Judaism, and Jesus' teaching. Then he considers Paul's teaching on the powers: their nature, their defeat at the cross, a new kingdom and identity for believers, the influence of the powers on believers, Christ and no other, spiritual warfare, and Christ's final defeat of the powers. Finally he interprets the powers for today: reality or myth, the powers and people, and the powers and society.

M. BACHMANN, *Sünder oder Übertreter. Studien zur Argumentation in Gal 2,15ff.*, Wissenschaftliche Untersuchungen zum Neuen Testament 59 (Tübingen: Mohr-Siebeck, 1992, DM 148) xi and 200 pp., chart. Bibliography. Indexed. ISBN: 3-16-145796-X.

Accepted as a *Habilitationsschrift* by the theological faculty at the University of Basel in 1990, this investigation of the argumentation in Gal 2:15-21 first situates the topic in the context of the recent debate about Paul and the Law and of text-oriented interpretation since H. D. Betz. Then it considers the structure and intention of Gal 2:15-21 with particular attention to the difficulties, the diatribe formula μὴ γένοιτο, matters of architectonics, and clarifications. Finally it discusses the place of Gal 2:15-21 in the outline of the letter with respect to 3:1–6:17 and 1:1–2:14. Bachmann concludes that Gal 2:15-21 is an intricately structured composition serving as the first part of the *argumentatio* and giving shape to the second part (3:1–6:17). A chart illustrating the structure and logic of Gal 2:15-21 is included.

J. M. G. BARCLAY, *Obeying the Truth. Paul's Ethics in Galatians* (Minneapolis, MN: Fortress, 1991, paper $14.95) xiii and 298 pp. Bibliography. Indexed. LCN: 91-32867. ISBN: 0-8006-2523-4.

The paperback edition of a work described in *NTA* 33, p. 396.

J. C. BEKER, *Heirs of Paul. Paul's Legacy in the New Testament and in the Church Today* (Minneapolis, MN: Fortress, 1991, paper $8.95) 146 pp. Bibliography. Indexed. LCN: 91-32202. ISBN: 0-8006-2525-0.

Beker, professor of NT theology at Princeton Theological Seminary and author of *The Triumph of God* (1990), explores the problem of appropriating Paul in the church today and the extent to which Paul's early interpreters in the NT offer helpful guidelines and warning signals for contemporary approaches to Paul. After considering the problem of Paul's legacy and basic issues in the transmission of tradition, he examines the relation between the historical Paul and his NT interpreters first from a comparative perspective and then from a tradition-historical perspective. Finally he treats Paul's impact on the post-Pauline period and on the church today.

D. B. CAPES, *Old Testament Yahweh Texts in Paul's Christology,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 47 (Tübingen: Mohr-Siebeck, 1992, paper DM 69) vii and 220 pp. Bibliography. Indexed. ISBN: 3-16-145819-2.

The slight revision of a doctoral dissertation directed by E. E. Ellis and presented to Southwestern Baptist Theological Seminary in Fort Worth, TX, this volume analyzes Paul's use of OT Yahweh texts and explores their implications for Paul's Christology. After surveying recent scholarly discussion about κύριος as a christological title, it considers the uses of κύριος in the Septuagint (as a human designation, as a title for God), and in Paul's letters (Maranatha, as a human designation, as a title for God or gods, as a title for Christ). Then it investigates the Yahweh texts in Paul's letters: with God as referent, with Christ as referent, allusions, implications for Christology, etc. Capes concludes that, according to Paul, Christ was fully identified with, while remaining distinct from, Yahweh.

J. R. EDWARDS, *Romans,* New International Biblical Commentary 6 (Peabody, MA: Hendrickson, 1992, paper $9.95) xx and 395 pp. Bibliography. Indexed. LCN: 91-37200. ISBN: 0-943575-34-6.

In his 24-page introduction to Romans, Edwards, professor of religion at Jamestown College in North Dakota, treats contents, authorship, place and date of composition, historical situation, purpose, and treatment of the Law. Then he presents an exposition of each pericope in the text: the salutation (1:1-7), Paul—the man and his message (1:8-15), the gospel—the power of salvation (1:16-17), truth and tragedy (1:18-32), the responsibility of privilege (2:1-16), the straightedge of the Law (2:17-29), etc.

W. FENEBERG, *Paulus der Weltbürger. Eine Biographie* (Munich: Kösel, 1992, DM 39.80) 312 pp. ISBN: 3-466-20357-0.

This biography of Paul the "world citizen" contains chapters on his origin and homeland, experiences in Tarsus, life as a Pharisee, activity as a persecutor, Damascus experience, role as an apostle of Antioch, the apostolic council, the food-dispute in Antioch, Gentile communities in Galatia, his activity in Philippi and in Thessalonica, community foundation at Corinth, Ephesus as the center of the Pauline mission, and the letter to the Galatians. Feneberg, an Evangelical pastor and theologian at Fürth, concludes that Paul remained a good Jew, even after his turning to Jesus and his community.

F. M. GILLMAN, *Women Who Knew Paul,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1992, paper $6.95) 95 pp. Bibliography. LCN: 91-7647. ISBN: 0-8146-5674-9.

Using the pertinent texts from Paul's letters and Acts, the author introduces and describes some of the women who knew Paul. Thus she deals with women in Paul's family, those remembered for their faith (Lois, Eunice, Damaris), household heads (Lydia, Chloe, Nympha), co-workers with the apostle (Euodia, Syntyche, Prisca), a deacon and an apostle (Phoebe, Junia), workers in the Lord and other women members of the church, and women of Jewish aristocracy (Bernice, Drusilla). Gillman is associate professor of religious studies at the University of San Diego.

R. G. HAMERTON-KELLY, *Sacred Violence. Paul's Hermeneutic of the Cross* (Minneapolis, MN: Fortress, 1992, $24.95) ix and 230 pp. Bibliography. Indexed. LCN: 91-34698. ISBN: 0-8006-2529-3.

After explaining the views of R. Girard about sacred violence, deformed desire, and generative scapegoating, this investigation of Paul's hermeneutic of the cross considers sacred violence as hermeneutic (decoding the double transference), sacred violence and the cross (the death of Christ as an epiphany of violence), sacred violence and original sin (Adam's transgression as the deformation of desire), sacred violence and the Jews (beloved enemies in the plan of salvation), sacred violence and the Law of Moses (the prohibition perverted), and sacred violence and the reformation of desire (eros and agape). The two appendixes concern (1) some critical responses to Girard's theory and (2) a Girardian reading of the Hegelian problematic of desire. Hamerton-Kelly, senior research scholar in ethics and lecturer in classics and international relations at the Center for International Security and Arms Control at Stanford University, concludes that Girard's theory of sacred violence proves its cogency by delivering a convincing interpretation of the Pauline texts.

M. HENGEL AND U. HECKEL (EDS.), *Paulus und das antike Judentum. Tübingen-Durham-Symposium im Gedenken an den 50. Todestag Adolf Schlatters († 19. Mai 1938)*, Wissenschaftliche Untersuchungen zum Neuen Testament 58 (Tübingen: Mohr-Siebeck, 1991, DM 248) xiii and 475 pp. Indexed. ISBN: 3-16-145795-1.

Prepared for a 1988 symposium marking the 50th anniversary of Schlatter's death, the eleven papers in this volume are by C. K. Barrett on Paul as missionary and theologian [§ 33-1245], A. Chester on Jewish messianic expectations and mediatorial figures and Pauline Christology, D. E. Aune on Romans as λόγος προτρεπτικός in the context of ancient religious and philosophical propaganda, P. Schäfer on pre-rabbinic Pharisaism, Hengel on the pre-Christian Paul [see *NTA* 36, p. 121], J. D. G. Dunn on what the issue was between Paul and "those of the circumcision," J. McHugh on whether Paul was right in Gal 2:11-14, G. Theissen on Judaism and Christianity according to Paul, H. Lichtenberger on Paul and the Law, O. Hofius on word of God and faith according to Paul, and P. Stuhlmacher on Schlatter as an interpreter of Paul [§ 34-260]. Hengel has provided a seven-page foreword.

D. W. KUCK, *Judgment and Community Conflict. Paul's Use of Apocalyptic Judgment Language in 1 Corinthians 3:5-4:5*, Supplements to Novum Testamentum 66 (Leiden—New York: Brill, 1992, 150 gld. or $83) xiii and 318 pp. Bibliography. Indexed. ISBN: 90-04-09510-1.

The revision of a doctoral dissertation directed by W. Meeks and accepted by Yale University in 1989, this volume first analyzes previous approaches to studying apocalyptic judgment language in Paul and 1 Corinthians. Next it considers the functions of divine judgment in Jewish texts and the functions of post-mortem judgment in Greek and Roman traditions. Then it provides an exegesis of 1 Cor 3:5–4:5, with a view to the function of future eschatology in Paul's argument. Finally it draws conclusions about Paul's use of eschatological judgment language. Kuck contends that in 1 Cor 3:5–4:5 Paul used the symbolic language of future judgment to resolve the tension in Corinth between the desire for individual status in the church and the need to sublimate that desire for the sake of the unity of the church. A twenty-page appendix sketches Paul's eschatological arguments in 1 Corinthians 5–16.

W. L. LANE, *Hebrews 9-13*, Word Biblical Commentary 47B (Dallas: Word, 1991, $24.99) xlvi and 405 pp. Bibliographies. Indexed. ISBN: 0-8499-0935-X.

The first volume in this commentary on Hebrews was described in *NTA* 36, p. 276. This volume concludes the exposition of the third main division—the high priestly office of the Son (5:11–10:39): the necessity for new cultic action (9:1-10); decisive purgation through the blood of Christ (9:11-28); the ultimate character of Christ's single, personal sacrifice for sins (10:1-18); and the warning about the peril of disloyalty to Christ (10:19-39). It also treats the final two main divisions: loyalty to God through persevering faith (11:1–12:13), and orientation for life as Christians in a hostile world (12:14–13:25). For each pericope there is a bibliography, translation, notes, literary analysis, commentary, and explanation.

D. Lillie, *Let Us Go On. Studies in Hebrews 5 and 6. A Handbook for Disciples* (Exeter, UK: Paternoster, 1991, paper £3.50) viii and 97 pp. ISBN: 0-85364-519-1.

This exposition of Hebrews 5–6 focuses on the "gospel of the kingdom," i.e. the revelation concerning sonship and the inheritance, and in that connection the vital importance of the high priestly ministry of Jesus. After an introduction to the "great salvation," the volume provides three chapters on the exhortation and discusses the background to the warning of apostasy (6:4-8), the warning of apostasy, and strong encouragement. The postscript treats a "crisis in Grace Community Church."

R. P. Martin, *Ephesians, Colossians, and Philemon,* Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: Knox, 1991, $17.95) xi and 156 pp. Bibliography. LCN: 91-37588. ISBN: 0-8042-3139-7.

In his expositions of Paul's captivity epistles Martin, now professor of biblical studies at the University of Sheffield, singles out two themes as especially significant today: the cosmic dimensions of christological teaching, and the role of the church as God's locus and agent of reconciliation. For Ephesians, Colossians, and Philemon, respectively, he provides an introduction and outline along with an exposition of each pericope. Throughout, he seeks to let Paul's voice be heard on matters of great importance for Christian ministers and leaders.

T. W. Martin, *Metaphor and Composition in 1 Peter,* SBL Dissertation Series 131 (Atlanta: Scholars Press, 1992, cloth $32.95, paper $21.95) xi and 383 pp. Bibliography. Indexed. LCN: 91-41515. ISBN: 1-55540-664-5 (cloth), -665-3 (paper).

Prepared as a doctoral dissertation under the direction of H. D. Betz and accepted in 1990 by the University of Chicago, this investigation of the literary character of 1 Peter deals with the history of research, letter formulas in 1 Peter, form-critical analysis, and literary analysis. The appendixes (1) classify various scholarly analyses of the composition of 1 Peter, and (2) examine the phrase "zealots of the good" (3:13). Martin concludes that 1 Peter is a paraenetic letter addressed to Christians on an eschatological journey and that it exhibits the following general outline: prescript (1:1-2), blessing (1:3-12), letter-body (1:13–5:12), greeting (5:13-14a), and farewell (5:14b). He also argues that "Diaspora" is the central thematic and metaphorical motif of 1 Peter.

M. M. Mitchell, *Paul and the Rhetoric of Reconciliation. An Exegetical Investigation of the Language and Composition of 1 Corinthians,* Hermeneutische Untersuchungen zur Theologie 28 (Tübingen: Mohr-Siebeck, 1991, DM 168) xiii and 380 pp. Bibliography. Indexed. ISBN: 3-16-145794-3.

The revised version of a doctoral dissertation directed by H. D. Betz and accepted in 1989 by the University of Chicago Divinity School, this investigation of the genre, function, and composition of 1 Corinthians argues that it is a single letter of unitary composition that contains a deliberative argument persuading the Christian community at Corinth to become reunified (see 1 Cor 1:10). After delineating the task and the methodology, it considers 1 Corinthians as deliberative rhetoric, its thematic and rhetorical unity (the language of factionalism and reconciliation), and its composition as a unified deliberative letter urging concord. Excursuses on ancient deliberative speeches and letters, paraenesis and deliberative rhetoric, the descriptive significance of the term σχίσμα, and the form of the slogans in 1 Cor 1:12 are interspersed throughout the discussion.

D. Moo, *Romans 1-8,* Wycliffe Exegetical Commentary (Chicago: Moody, 1991, $29.99) xxxix and 591 pp. Bibliography. LCN: 90-21613. ISBN: 0-8024-9263-0.

In his 31-page introduction to Romans, Moo, associate professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, deals with general circumstances; integrity, literary history, and text; audience; nature and genre; purpose; theme; and structure. Then he presents for each pericope a translation, exegesis and exposition, and additional notes. After treating the epistolary opening (1:1-17), he considers the gospel and the righteousness of God by faith: the universal reign of sin (1:18–3:20), and the provision of righteousness by faith (3:21–4:25). Then he deals with the gospel and the power of God for salvation: the hope of glory (5:1-21), freedom from bondage to sin (6:1-23), freedom from bondage to the Law (7:1-25), assurance of eternal life in the Spirit (8:1-30), and the believer's security celebrated (8:31-39).

R. H. MOUNCE, *What Are We Waiting For? Commentary on Revelation* (Grand Rapids: Eerdmans, 1992, paper $10.95) x and 141 pp. Indexed. LCN: 91-45243. ISBN: 0-8028-0613-9.

Mounce, president emeritus of Whitworth College in Spokane, WA, and author of *The Book of Revelation* [*NTA* 22, p. 219], presents a nonspecialist exposition of the text [see *NTA* 24, p. 307], with particular attention to the major themes (the need for fidelity, the vicious action of Satan, etc.) and their relation to Christian life. Study questions for each chapter are included.

C. C. NEWMAN, *Paul's Glory-Christology. Tradition and Rhetoric,* Supplements to Novum Testamentum 69 (Leiden—New York: Brill, 1992, 160 gld. or $89) xvii and 305 pp., 4 tables. Bibliography. Indexed. ISBN: 90-04-09463-6.

The revision of a doctoral dissertation directed by R. B. Sloan and submitted to Baylor University in 1989, this volume investigates the tradition-historical background, the christophanic origin, and rhetorical implications of Paul's identification of Christ as δόξα. It first outlines the "glory" tradition in the Jewish Scriptures in the First Temple period. Then it charts the development of the variegated "glory" tradition in Second Temple Jewish writings, with particular attention to the apocalypses and the Septuagint. Finally it considers how and why Paul came to identify Christ as "glory," and how such identification functioned in the theological-contextual equation preserved in his letters. Newman concludes that the construals of the "glory" tradition coalesced in Paul's Christophany and provided coherence at the "deepest" level of Paul's theological enterprise.

E. H. PAGELS, *The Gnostic Paul. Gnostic Exegesis of the Pauline Letters* (Philadelphia: Trinity Press International, 1992, paper $14.95) xii and 180 pp. Bibliography. Indexed. LCN: 92-7932. ISBN: 1-56338-039-0.

The paperback edition of a work published in 1975 [*NTA* 20, p. 246], this investigation of the Valentinian exegesis of Paul's letters is arranged according to the letters that the Valentinians considered Pauline: Romans, 1–2 Corinthians, Galatians, Ephesians, Philippians, Colossians, and Hebrews. Pagels, professor of religion at Princeton University, concludes that reading Paul as either hypergnostic or hyperorthodox is to interpret his theology in terms of categories formulated in 2nd-century A.D. debate.

E. SCHÜSSLER FIORENZA, *Revelation. Vision of a Just World,* Proclamation Commentaries (Minneapolis, MN: Fortress, 1991, paper $9.95) x and 150 pp., map. Bibliography. Indexed. LCN: 91-35271. ISBN: 0-8006-2510-2.

This book is a thorough revision and expansion of *Invitation to the Book of Revelation* [*NTA* 25, p. 311]. The 37-page introduction discusses social location and strategies of reading, and provides a rhetorical analysis of Revelation. Then it presents an exposition of Revelation according to the following concentric outline: A—prologue and epistolary greeting (1:1-8); B—rhetorical situation in the cities of Asia Minor (1:9–3:22); C—opening the sealed scroll—exodus plagues (4:1–9:21); D—the bitter-sweet scroll—"war" against the community (10:1–15:4); C′—exodus from the oppression of Babylon/Rome (15:5–19:10); B′—liberation from evil and God's world-city (19:11–22:9); A′—epilogue and epistolary frame (22:10-21). The final 23-page section offers a theo-ethical rhetorical reading of the book's visionary world, with reference to empire, tribulation, resistance, and competing voices. Schüssler Fiorenza is professor of divinity at Harvard Divinity School.

A. F. SEGAL, *Paul the Convert. The Apostolate and Apostasy of Saul the Pharisee* (New Haven, CT—London: Yale University Press, 1992, paper $16) xvi and 368 pp. Indexed. LCN: 89-35931. ISBN: 0-300-05227-8.

The paperback edition of a work described in *NTA* 34, p. 395.

A. J. TAMBASCO, *In the Days of Paul. The Social World and Teaching of the Apostle* (New York—Mahwah, NJ: Paulist, 1991, paper $6.95) vi and 125 pp., 10 maps. Illustrated. Bibliography. LCN: 91-27676. ISBN: 0-8091-3283-4.

Tambasco, associate professor of theology at Georgetown University in Washington, DC, and author of *In the Days of Jesus* (1983), first discusses Paul's life, his world, and the beginnings of his mission. Then he considers Paul's dealings with the Thessalonians and Philippians, the church in Corinth and his correspondence with it, the church in Galatia, and Roman Christianity. The appendix treats the letters to the Colossians and Ephesians.

A. J. M. WEDDERBURN, *The Reasons for Romans* (Minneapolis, MN: Fortress, 1991, paper $11.95) ix and 169 pp. Bibliography. Indexed. LCN: 90-40098. ISBN: 0-8006-2473-4.

The paperback edition of a work described in *NTA* 33, p. 403.

M. WINGER, *By What Law? The Meaning of Νόμος in the Letters of Paul*, SBL Dissertation Series 128 (Atlanta: Scholars Press, 1992, cloth $44.95, paper $29.95) xiv and 236 pp. Bibliography. Indexed. LCN: 91-10194. ISBN: 1-55540-592-4 (cloth), -593-2 (paper).

Prepared as a doctoral dissertation under the direction of R. Scroggs and accepted in 1990 by Columbia University in New York, this volume first takes up the meaning of νόμος in Paul's letters and identifies the various ways in which the term refers to non-linguistic entities. Next it looks at the Jewish νόμος as the principal referent for Paul's usage. Then it tests out the conclusions through detailed examinations of two texts (Gal 2:15-21; Rom 7:14-25) in which νόμος is prominent. Winger concludes that νόμος in Paul's letters has seven components: It is verbal, a standard for judgment, a guide, controlling, tied to a particular people, has a source, and people put themselves under it. He also contends that in most cases νόμος is the law of the Jews and refers to the whole of Israel's tradition.

C. WOLFF, *Der zweite Brief des Paulus an die Korinther*, Theologischer Handkommentar zum Neuen Testament 8 (Berlin: Evangelische Verlagsanstalt, 1989, DM 32) xxi and 270 pp. Bibliography. Indexed. ISBN: 3-374-00857-7.

In his fourteen-page introduction to 2 Corinthians Wolff deals with literary-critical problems, the events between 1 and 2 Corinthians and the occasion of the letter, Paul's opponents in Corinth, the date and place of composition, the use of first person plurals, and elements of Pauline theology in the letter. Then he provides a commentary according to the following general outline: prescript (1:1-2), blessing—comfort in affliction (1:3-11), clarification of the charge of unreliability (1:12–2:13), genuine apostolic ministry (2:14–6:10), the apostle's care for the community (6:11–7:16), winding up the collection for the Jerusalem community (8:1–9:15), the struggle for the community (10:1–13:10), and the epistolary conclusion (13:11-13). There are excursuses on Christ and the Spirit, Pauline statements about atonement, and the interpretation of 5:1-10; 5:16; and 6:14–7:1, respectively.

BIBLICAL THEOLOGY

P. M. ARNOLD, *Wildmen, Warriors, and Kings. Masculine Spirituality and the Bible* (New York: Crossroad, 1992, $19.95) xii and 240 pp. Indexed. LCN: 91-18347. ISBN: 0-8245-1105-0.

This volume first discusses issues involved in the relationship of gender to spirituality, particularly as related to males: sexuality, gender, and spirit; masculine spirituality; misandry (hatred of men); and the crisis of men and the church. Then it treats masculine archetypes and the Bible: Abraham as patriarch and pilgrim, Moses as warrior and magician, Solomon the king, Elijah the wildman, Elisha the healer, Jeremiah the prophet, Jonah the trickster, and the lover. Finally it considers masculine theology with reference to Jesus the Christ and the masculinity of God. Prior to his death in 1991 Arnold, a Jesuit priest, taught Scripture at the University of San Diego.

P. M. CASEY, *From Jewish Prophet to Gentile God. The Origins and Development of New Testament Christology. The Edward Cadbury Lectures at the University of Birmingham, 1985-86* (Cambridge, UK: James Clarke, 1991; Louisville, KY: Westminster/Knox, $20.95) 197 pp. Bibliography. Indexed. LCN: 91-50391. ISBN: 0-227-67920-2 (JC), 0-664-21960-8 (W/K).

Casey, lecturer in theology at the University of Nottingham and author of *Son of Man* (1979), proposes a new way of analyzing the evidence about Jesus (identity, ethnicity, orthodoxy) and elaborates a new theory to explain the development of NT Christology. After considering modes of analysis, he presents chapters on God incarnate—Jesus in the Johannine community; Messiah, Son of God, and Son of Man; Jesus of Nazareth; messianic and intermediary figures in Second Temple Judaism; from Jesus to Paul; Paul's Christology; from Paul to John; and history, culture, and truth. Casey concludes that the deity of Jesus is a Gentile perception and that Jews have not been able to accept it without ceasing to be Jewish. The book is a revised version of the 1985 Cadbury Lectures delivered at the University of Birmingham.

L. W. COUNTRYMAN, *Dirt, Greed, and Sex. Sexual Ethics in the New Testament and Their Implications for Today* (Minneapolis, MN: Fortress, 1990, paper $12.95) xi and 290 pp. Bibliography. Indexed. LCN: 88-45235. ISBN: 0-8006-2476-9.

The paperback edition of the book described in *NTA* 33, p. 262.

K. A. DICKSON, *Uncompleted Mission. Christianity and Exclusivism* (Maryknoll, NY: Orbis, 1991, paper $18.95) x and 177 pp. Bibliography. Indexed. LCN: 91-11351. ISBN: 0-88344-751-7.

Dickson, president of the Conference of the Methodist church in Ghana, contends that the essential characteristic of the exclusiveness of the gospel message is paradoxically that God seeks community with the human race—with all peoples. After considering Jewish attitudes toward other peoples up to the time of Jesus, he discusses early Christian attitudes toward non-Jews, biblical and other influences on mission throughout history, modern strategy pronouncements and their significance, and exclusivism and the church today.

H. AND L. DOOHAN, *Prayer in the New Testament. Make Your Requests Known to God* (Collegeville, MN: Liturgical Press, 1992, paper $6.95) 143 pp. Bibliographies. LCN: 91-35750. ISBN: 0-8146-5007-4.

The authors, who teach in the department of religious studies at Gonzaga University in Spokane, WA, attempt to guide the reader through the various stages and dimensions of biblical prayer, with a secondary focus on the prayer of request. They divide their presentation into four sections: Scripture and prayer (experience of God, a church alive, contemporary spirituality), models of intercessory prayer (Jesus, Paul, the apostles), the Gospels' focus on prayer of request (Mark, Matthew, Luke, John), and the church community's life of prayer (times of trial, the praying church, the Eucharist, a life of communion with Jesus and the Father, the Spirit who prays within us).

A. R. ECKARDT, *Reclaiming the Jesus of History. Christology Today* (Minneapolis, MN: Fortress, 1992, $29.95) xii and 297 pp. Bibliography. Indexed. LCN: 91-35746. ISBN: 0-8006-2513-7.

After reflecting on methodology in Christology and the major titles applied to Jesus in the Synoptic Gospels, this volume examines five attempts to delineate the Judaism of Jesus:

countercultural spiritualizer (M. J. Borg), rejected advocate of Israel's restoration (E. P. Sanders), champion of Israel, liberator of the wretched, and redeemer of women. Then it considers the plural "Christs" of the apostolic writings, the covenantal Christ of P. M. van Buren, Jesus Christ and "the great ways of humankind," restoring the resurrection, and a postmodern Christology (Jesus-Israel-liberation-salvation). The epilogue discusses J. Macquarrie's *Jesus Christ in Modern Thought* (1990). Eckardt is professor emeritus of religious studies at Lehigh University in Coopersburg, PA.

M. GIOIA (ED.), *La teologia spirituale. Temi e problemi. In dialogo con Charles-André Bernard,* Saggi 29 (Rome: AVE, 1991, paper 32,000 L) 293 pp. Indexed.

Based on an interdisciplinary seminar held in Naples in May 1990, this volume contains Bernard's 29-page proposal for "spiritual theology," nine responses to various aspects of the proposal, transcripts of the discussions of the proposal, and responses by Bernard. A thirteen-page response by S. Cipriani outlines elements of a biblical spirituality: word of God, the Spirit, God's action, etc.

D. J. GOERGEN, *A Theology of Jesus.* Vol. 3, *The Jesus of Christian History* (Collegeville, MN: Liturgical Press, 1992, paper $14.95) 287 pp. Bibliographies. Indexed. LCN: 91-26663. ISBN: 0-8146-5605-6.

The first two volumes in this project were subtitled *The Mission and Ministry of Jesus* [*NTA* 31, p. 112] and *The Death and Resurrection of Jesus* [*NTA* 32, p. 383]. With this volume Goergen moves to the task of historical retrieval with an interpretation of the history of Christology. Thus he treats the Christology of the Johannine community, the effect of Christianity's spread in the 2nd century on Christian interpretations of Jesus, the different approaches to Jesus in Alexandrian and Antiochene Christianity, the great councils and the paths taken in the East and West, Byzantine and medieval mystical theology as a way of speaking about Jesus, the philosophical theology of Thomas Aquinas, and the reformation of theology inaugurated by Martin Luther. Goergen is the provincial for the Dominican friars of the Central Province in the USA.

W. J. HARRINGTON, *The Tears of God. Our Benevolent Creator and Human Suffering* (Collegeville, MN: Liturgical Press, 1992, paper $4.95) 70 pp. LCN: 91-44463. ISBN: 0-8146-5006-6.

After introductory observations about how God is described in the Bible, this volume contains chapters on the grieving God (the God of beginnings), the suffering God (the God of laments), the crucified God (the God of Jesus), and the foolish God (the God of Paul). Harrington is the author of *The Jesus Story* (1991).

S. C. JUENGST, *Breaking Bread. The Spiritual Significance of Food* (Louisville, KY: Westminster/Knox, 1992, paper $8.95) 113 pp. Bibliography. Indexed. LCN: 91-38151. ISBN: 0-664-25383-0.

Juengst, director of continuing education at Columbia Theological Seminary in Decatur, GA, first examines biblical foods and customs, and then discusses six theological themes related to food and feasting: stewardship (food as God's good gift), hospitality (expression of grace), bonding (strangers no longer), compassion (the great inasmuch), celebration (the joyful feast), and hope and restoration (no more tears).

H.-J. KLAUCK, *Im Kraftfeld der Liebe. Biblische Glaubensimpulse* (Würzburg: Echter, 1992, paper DM 24.80) 191 pp. Indexed. ISBN: 3-429-01415-8.

The forty-four meditations in this volume show how biblical texts can become impulses toward faith for people today. They deal with OT texts (Exod 17:8-13; 19:1-6; 2 Kgs 5:9-17; Isa 22:19-23; etc.), the four Gospels (Mt 5:38-48; 14:22-33; 18:21-35; Mk 6:7-13; etc.), Paul's letters (1 Cor 1:10-17; 14:1-19; 15:54-58; 2 Cor 5:6-10; etc.), 1 John (2:1-2; 2:15-17; 3:1-2; 3:18-23; etc.), Revelation (21:9-14, 22-23), and seasonal themes (Christmas, Easter). Klauck is professor of NT exegesis at the University of Würzburg.

J. Lambrecht and R. F. Collins (eds.), *God and Human Suffering,* Louvain Theological & Pastoral Monographs 3 (Louvain: Peeters, 1990, paper $21.95) xi and 247 pp. Bibliography. Indexed. ISBN: 90-6831-210-3. Distributed in the USA by Eerdmans.

Of the ten articles in this volume three papers directly concern the Bible: J. Luyten on human suffering in the OT, R. Michiels on Jesus and suffering and the suffering of Jesus, and Lambrecht on Paul and suffering. The other contributors are M. Steen, G. De Schrijver, J. Van Bavel (two), J. A. Selling, C. Traets, and K. Depoortere.

P. LeMasters, *Discipleship for All Believers. Christian Ethics and the Kingdom of God* (Scottdale, PA—Waterloo, Ont.: Herald, 1992, paper $12.95 or $15.95 Can.) 169 pp. Bibliography. Indexed. LCN: 91-36402. ISBN: 0-8361-3579-2.

This volume explores what difference Jesus' resurrection and the future entailed by it make for Christian life. It considers Jesus' resurrection as the beginning of a new age, the church as proleptic social locus of the new age, moral description and practical reason in eschatological context, whether discipleship is "sectarian," and discipleship for all believers. LeMasters describes his approach to Christian ethics as "an eschatologically located practical reason of discipleship."

U. Mauser, *The Gospel of Peace. A Scriptural Message for Today's World,* Studies in Peace and Scripture (Louisville, KY: Westminster/Knox, 1992, paper $16.95) xii and 196 pp. Indexed. LCN: 91-32251. ISBN: 0-664-25349-0.

Mauser, professor of NT literature and exegesis at Princeton Theological Seminary, finds guidance for our peace efforts today in the Bible, especially in the NT. After reflecting on the present as a time for peace, he discusses biblical words for peace, Jesus as the peacemaker, opposition to peace in Mt, Acts and the *pax romana,* peace in Paul's letters, universal and global peace in Colossians and Ephesians, and peace in the NT and peace today. B. C. Ollenburger and W. M. Swartley have provided a three-page preface.

J. Moltmann, *The Way of Jesus Christ. Christology in Messianic Dimensions,* trans. M. Kohl (San Francisco: HarperCollins, 1990, $24.95) xx and 388 pp. Indexed. LCN: 89-46471. ISBN: 0-06-065910-6.

The English version of *Der Weg Jesu Christi. Christologie in messianischen Dimensionen* (1989), this volume seeks to develop a Christology for men and women who are on the way in the conflicts of history and are looking for bearings on that way. Its seven chapters deal with the messianic perspective, trends and transmutations in Christology, the messianic mission of Christ, the apocalyptic sufferings of Christ, the eschatological resurrection of Christ, the cosmic Christ, and the parousia of Christ. Moltmann is professor of systematic theology at the University of Tübingen.

J. J. Mueller, *Practical Discipleship: A United States Christology* (Collegeville, MN: Liturgical Press, 1992, paper $14.95) 175 pp. LCN: 91-38571. ISBN: 0-8146-5012-0.

After discussing the nature of Christology and the US context, this volume explains scripturally eight aspects of Jesus' message and considers them in the US context: the kingdom of God, love of God and love of neighbor, conversion, salvation, mission, forgiveness and reconciliation, discipleship, and church. Then it examines a theology of discipleship through the two organizing themes of spirituality and practical response. Mueller is associate professor of theological studies at St. Louis University.

K. H. Neufeld, *Fundamentaltheologie.* Vol. 1, *Jesus—Grund christlichen Glaubens,* Kohlhammer Studienbücher Theologie 17/1 (Stuttgart—Berlin—Cologne: Kohlhammer, 1992, paper DM 28) 220 pp. ISBN: 3-17-011123-X.

Part of a series of textbooks for students of theology, this volume considers Jesus as the starting point for Christian fundamental theology. The presentation is divided into four main parts: It began with Jesus of Nazareth (his words, actions, destiny, and new life); encounter with Jesus (experiencing, seeing, hearing, and deciding); the people that became a community (the community of a people, giving, receiving, and old and new people); and telling about Jesus—confirmation of the foundation (present-day tendencies in fundamental theology).

A. SALAS (ED.), *La sexualidad. Aproximación bíblica,* Biblia y Fe, Revista de Teología Bíblica, vol. 18, no. 52 (Madrid: Escuela Bíblica, 1992, paper) 143 pp. ISSN: 0210-5209.

The seven articles in this fascicle [see *NTA* 36, p. 286] treat the theme of sexuality in the ancient religions (by G. Cañellas), the OT creation accounts (E. Gallego), prophetic writings (J. L. del Valle), wisdom writings (M. A. Martín Juárez), the Pauline corpus (Salas), the Synoptic tradition (C. Quelle Parra), and the Fourth Gospel (M. Saenz de Santa María).

G. H. STASSEN, *Just Peacemaking. Transforming Initiatives for Justice and Peace* (Louisville, KY: Westminster/Knox, 1992, paper $16.95) 288 pp. LCN: 91-38152. ISBN: 0-664-25298-2.

Stassen, professor of Christian ethics at Southern Baptist Theological Seminary in Louisville, contends that Christians should direct their energies toward finding criteria and a model for a just peace rather than a just war. He bases his just peace theory on the new reality of our world, biblical interpretation, and the experiences of people who have lived in the face of oppression and nuclear threat and who have fashioned realistic steps for peacemaking. The two chapters pertinent to biblical studies concern the Sermon on the Mount and transforming initiatives in the NT.

R. A. TUCKER, *Women in the Maze. Questions & Answers on Biblical Equality* (Downers Grove, IL: InterVarsity, 1992, paper $9.95) 276 pp. Bibliography. Indexed. LCN: 91-41728. ISBN: 0-8308-1307-1.

Tucker, visiting lecturer at Trinity Evangelical Divinity School in Deerfield, IL, asks and answers thirty questions regarding men and women under six headings: God the Father, Son, and Holy Spirit; creation and fall; the OT and Jewish culture; the NT and women; the role of women in church history; and contemporary issues. The questions include the following: Is God masculine? Do Jesus and the Holy Spirit have feminine characteristics? Was Jesus a feminist? Did Jesus offer public ministry to women? Was Paul a chauvinist?

L. ULLRICH (ED.), *Aspekte eines christlichen Menschenbildes. Erfurter Theologische Woche 1989,* Erfurter Theologische Schriften 21 (Leipzig: St. Benno-Verlag, 1991, paper DM 32) 119 pp. ISBN: 3-7462-0602-2.

The nine papers in this volume concern Christian anthropology viewed from biblical and historical (three), systematic-theological (three), and practical-theological (three) perspectives. The two biblical contributions are by G. Hentschel on the human being as the image of God in the OT and NT, and B. Pittner on the development of a Christian anthropology from 1 Corinthians.

THE WORLD OF THE NEW TESTAMENT

L. ALEXANDER (ED.), *Images of Empire,* JSOT Supplement Series 122 (Sheffield, UK: JSOT Press, 1991, £35 or $57.50) 316 pp., 6 figs. Indexed. ISBN: 1-85075-312-1.

Prepared for a conference held in 1990 at the University of Sheffield, the thirteen papers in this volume consider the varied images generated by the Roman empire among its subjects. After an eight-page introduction by the editor, there are contributions by M. Griffin on *urbs Roma, plebs,* and *princeps;* R. Bauckham on the economic critique of Rome in Revelation 18; K. Branigan on images or mirages of empire (an archaeological approach); D. J. Mosley on Calgacus—the clash of Roman and native; T. Rajak on Agrippa II's speech in Josephus' *War;* G. J. Brooke on the Kittim of the Qumran Pesharim; P. R. Davies on Daniel in the lions' den; D. R. Edwards on religion and politics in Acts, Josephus, and Chariton's *Chaereas and Callirhoe;* V. K. Robbins on Lk-Acts and a mixed population's search for a home in the Roman empire; M. Goodman on Jews and other opponents of Rome; S. Fanning on Jerome's concepts of empire; G. Clark on the Fathers and the empire; and P. S. Alexander on images of the emperor in Hekhalot literature.

J. ALLEGRO, *The Dead Sea Scrolls and the Christian Myth* (2nd rev. ed.; Buffalo, NY: Prometheus, 1992, paper $18.95) xxvi and 252 pp., 8 plates, 4 maps. Indexed. LCN: 91-39558. ISBN: 0-87975-757-4.

The first edition of this investigation of the relation between the Dead Sea scrolls and the early church was described in *NTA* 26, p. 337. The first revised edition (1984) contained a three-page preface by Allegro and a three-page appendix on *Secret Gospel of Mark.* The second revised edition includes a five-page foreword by M. G. Hall and a fourteen-page preface by Allegro that originally appeared in *Free Inquiry* (1984).

J. E. ANNAS, *Hellenistic Philosophy of Mind,* Hellenistic Culture and Society 8 (Berkeley—Los Angeles—Oxford: University of California Press, 1992, $35) ix and 245 pp. Bibliography. Indexed. LCN: 91-10694. ISBN: 0-520-07554-4.

Annas, professor of philosophy at Columbia University in New York, first situates the Hellenistic philosophy of mind in the philosophical context established by Aristotle and surveys the medical and scientific background. Next she treats the Stoic approach to the issue under four headings: the soul and the mind, perceiving and thinking, action, and the emotions. Then she deals with the Epicurean approach: atomism and agents, perception and thought, action and freedom of action, and emotions and feelings. She concludes that the Stoics and Epicureans were stricter physicalists than Aristotle was, with the Stoics appealing to the versatile workings of the πνεῦμα and Epicurus to the nameless atoms and possibly atomic swerves in the soul.

M. BAIGENT AND R. LEIGH, *The Dead Sea Scrolls Deception* (New York—London: Summit Books, 1991, $20) xix and 268 pp., 24 plates. Bibliography. Indexed. LCN: 91-41879. ISBN: 0-671-73454-7.

Seeking to explain why the content of the Dead Sea scrolls has been kept secret so long, the authors first consider "the deception": the discovery of the scrolls, the international team, the scandal of the scrolls, opposing the consensus, and academic politics and bureaucratic inertia. Then they treat "the Vatican's representatives": the onslaught of science, and the inquisition today. Finally they consider the Dead Sea scrolls and their significance for early Christianity: the dilemma for Christian orthodoxy, the scrolls, science in the service of faith, the Essenes, Acts, James the "righteous," zeal for the Law, Zealot suicide, and Paul (Roman agent or reformer?). Articles responding to this book have been summarized in §§ 36-1006, 1008, 1574r, 1583, 1586.

R. A. BATEY, *Jesus & the Forgotten City. New Light on Sepphoris and the Urban World of Jesus* (Grand Rapids: Baker, 1991, $24.95) 224 pp. Illustrated. Indexed. LCN: 91-34331. ISBN: 0-8010-1016-0.

Taking into account recent excavations at Sepphoris in Galilee, this volume suggests that Jesus lived in a Galilean culture that was much more urban and sophisticated than was previously believed. It contains chapters on the importance of Sepphoris in Jesus' day, Jesus the carpenter, Jesus and the theater, Herod Antipas the fox and John the Baptist, the "king" figure in Jesus' teachings, Herod Antipas' Galilean economy, the economy of the kingdom of God, Jesus as the friend of tax collectors, and Jerusalem as the city of the great king. Batey served as administrative and then assistant director of the University of South Florida's excavations at Sepphoris in the 1980s. J. R. Teringo prepared the illustrations, and P. L. Maier provided a three-page foreword.

J. Boardman, J. Griffin, and O. Murray (eds.), *The Oxford History of the Roman World* (Oxford—New York: Oxford University Press, 1991, paper $14.95) viii and 518 pp., 4 maps, table. Illustrated. Bibliographies. Indexed. LCN: 91-11763. ISBN: 0-19-285248-5.

First published in 1986 as part of *The Oxford History of the Classical World,* this volume contains chapters by M. Crawford on early Rome and Italy, E. Rawson on the expansion of Rome, P. G. McC. Brown on the first Roman literature, M. Griffin on Cicero and Rome, R. Nisbet on the poets of the late republic, D. Stockton on the founding of the empire, N. Purcell on the arts of government, R. O. A. M. Lyne on Augustan poetry and society, J. Griffin on Virgil, A. Lintott on Roman historians, D. Russell on the arts of prose (the early empire), R. Jenkyns on silver Latin poetry and the Latin novel, A. Meredith on later philosophy, R. Ling on the arts of living, J. Matthews on Roman life and society, R. J. A. Wilson on Roman art and architecture, and H. Chadwick on taking leave of antiquity. Also included are a ten-page introduction by J. Griffin and a 27-page table of events.

S. Brock, *Studies in Syriac Christianity. History, Literature and Theology,* Collected Studies 357 (London: Variorum, 1992, $67.95) x and 308 pp. Indexed. LCN: 91-37583. ISBN: 0-86078-305-7. Distributed in the USA by Ashgate Publishing Co., Brookfield, VT.

The companion to *Syriac Perspectives on Late Antiquity* (1984), the fifteen articles in this collection concern the main sources for Syriac historical writing (1979-80), north Mesopotamia in the late 7th century according to Book 15 of John Bar Penkāyē's *Rīš Mellē* (1987), Syriac inscriptions in European publications (1978), Jewish traditions in Syriac sources [§ 24-626], a piece of wisdom literature in Syriac (1968), Syriac and Greek hymnography—problems of origin (1985), a Syriac collection of prophecies of the pagan philosophers (1983), the laments of the philosophers over Alexander in Syriac (1970), Secundus the silent philosopher (1978), the history of Syriac translation technique (1983), clothing metaphors as a means of theological expression in Syriac tradition (1982), the Christology of the church of the East in the synods of the 5th to the early 7th century (1985), conversations with the Syrian Orthodox under Justinian (1981), a Monothelete florilegium in Syriac (1985), and two sets of Monothelete questions to the Maximianists (1986). A three-page list of additions and corrections is included.

C. A. Brown, *No Longer Be Silent. First Century Jewish Portraits of Biblical Women. Studies in Pseudo-Philo's* Biblical Antiquities *and Josephus's* Jewish Antiquities, Gender and the Biblical Tradition (Louisville, KY: Westminster/Knox, 1992, paper $17.95) 240 pp., frontispiece. Bibliography. Indexed. LCN: 91-33441. ISBN: 0-664-25294-X.

The reworking of a doctoral dissertation directed by J. C. Endres and presented to the Graduate Theological Union in Berkeley, CA, in 1989, this volume provides a descriptive analysis of the portrayals of women biblical figures in ps.-Philo's *Biblical Antiquities* and Josephus' *Antiquities,* and contrasts those portrayals by the respective authors. It singles out four characters for study: Deborah, Jephthah's daughter, Hannah, and the witch of Endor. The final chapter includes a summary description and general conclusions concerning the overall portrayal of women in each document. Brown concludes that on the whole ps.-Philo portrays women more positively than Josephus does.

H. Burgmann, *Die Geschichte der Essener von Qumran und "Damaskus,"* Qumranica Mogilanensia 5 (Krakow—Offenburg: [Enigma Press], 1990, cloth $24, paper $18) iv and 180 pp., 4 plates.

This volume presents an abbreviated and popularized version of Burgmann's *Vorgeschichte und Frühgeschichte der essenischen Gemeinden von Qumrân und Damaskus* [*NTA* 32, p. 261] and *Die essenischen Gemeinden von Qumrân und Damaskus in der Zeit der Hasmonäer und Herodier (130 ante-68 post)* [*NTA* 33, pp. 412-413]. A two-page foreword by O. Betz is included.

H. Burgmann, *Der "Sitz im Leben" in den Josuafluch-Texten, in 4 Q 379 22 II und 4 Q Testimonia,* Qumranica Mogilanensia 1 (Krakow—Offenburg: [Enigma Press], 1990, cloth $12, paper $8) 62 pp. Bibliography.

From an analysis of the "curse of Joshua" (see Josh 6:26) texts in 4Q379 22 II, 7-14 and 4QTestimonia 21-30 Burgmann concludes that Simon Maccabeus was the Qumran "Man of the Lie," the "creature of Belial," and the founder of the political-religious society of Pharisees. He thus develops ideas sketched in *Zwei lösbare Qumrânprobleme* [*NTA* 31, p. 120]. The volume inaugurates a series distributed by Enigma Press at ul. Borsucza 3/58, 30-408 Krakow, Poland.

C. Burini et al., *Epistolari cristiani (secc. I-V). Repertorio bibliografico* (3 vols.; Rome: Benedictina, 1990, paper 22,000 L, 25,000 L, 28,000 L) xxviii and 131 pp., xxi and 155 pp., xxi and 207 pp. Indexed.

These three volumes provide bibliographic information about early Christian letters from the 1st to the 5th century A.D. The volume dealing with Greek and Latin Christian letters from the 1st to the 3rd century was prepared by Burini; it includes the Apostolic Fathers, NT Apocrypha, and Nag Hammadi material. The second volume covering Latin letters from the 4th and 5th centuries was prepared by G. Asdrubali Pentiti and M. C. Spadoni Cerroni, and the third volume prepared by F. Sillitti treats Greek letters from the 4th and 5th centuries. The information appears (wherever possible) under the author's name (e.g. Clement of Rome) and includes references to standard handbooks, editions of the text, and translations in various languages. A ten-page introduction by M. Naldini appears in each volume.

J. R. Clarke, *The Houses of Roman Italy, 100 B.C.–A.D. 250. Ritual, Space, and Decoration* (Berkeley—Los Angeles—Oxford: University of California Press, 1991, $65) lvi and 411 pp., 24 plates, 227 figs., 3 maps. Bibliography. Indexed. LCN: 90-48357. ISBN: 0-520-07267-7.

Based on case studies of seventeen houses built in Roman Italy between 100 B.C. and A.D. 250, this volume seeks to put ensembles of Roman interior decoration back into context. After discussing the types of houses in which the Romans lived and how they arranged their spaces to frame the rituals that took place in them, it surveys the changing fashions in interior decoration from ca. 100 B.C. to A.D. 250, with particular attention to the artists and workers who designed and executed wall paintings and mosaics. Then it follows these fashions chronologically: decorative ensembles of the late republic (100-30 B.C.), decorative ensembles of the third style (15 B.C.-A.D. 45), fourth-style ensembles (A.D. 45-79), Hadrianic and early Antonine decoration at Ostia Antica (A.D. 120-150), late Antonine decorative ensembles and the beginning of the late antique (A.D. 160-193), and decorative styles from the age of the Severans to the mid-3rd century (A.D. 193-250). Clarke, professor of the history of art at the University of Texas in Austin, concludes that forces of religion and superstition as well as rituals of domestic worship and business informed the arrangement of spaces and the imagery decorating the Roman house.

J. Comby and J.-P. Lémonon, *Rome face à Jérusalem. Regard des auteurs grecs et latins,* Documents Autour de la Bible (Paris: Cerf, 1992, paper 55 F) 88 pp., map. Indexed. ISBN: 2-204-04525-X.

This anthology of sixty-six French translations of 1st-century Greek and Latin texts appears under five headings: the land of Israel and its inhabitants in pagan literature (nos. 1-8), the Diaspora as a difficult but fruitful situation (9-20), Christ and Christians in pagan literature to the beginning of the 2nd century A.D. (21-26), the empire as the political and administrative framework (27-46), and images of the economy and of everyday life (47-66). Comby and Lémonon, who teach at the Institut Catholique de Lyon, provide brief introductions and comments.

I. P. Couliano, *The Tree of Gnosis. Gnostic Mythology from Early Christianity to Modern Nihilism,* trans. H. S. Wiesner and I. P. Couliano (San Francisco: HarperCollins, 1992, $24.95) xviii and 296 pp. Bibliography. Indexed. LCN: 90-56450. ISBN: 0-06-061615-6.

The English version of *Les gnoses dualistes d'occident* (1990), this volume first sketches the chronology of dualism and considers some myths about gnosticism. Then it focuses on various manifestations of gnostic dualism: the gnostic myth of fallen wisdom, the gnostic myth of the ignorant demiurge, Marcion's abolition of the Law and the actual Father, Manichaean myth, Paulicianism or popular Marcionism, Bogomilism as a pseudo-dualism, the two religions of the Cathars, the tree of gnosis, and modern nihilism. Couliano (1950-91) concluded that Western dualism was a mind-game that overlapped with the Christian one and used many of its elements (and characters) to implement itself.

J. and K. Court, *The New Testament World* (Englewood Cliffs, NJ: Prentice-Hall, 1990, $34.95) 384 pp., frontispiece, 6 maps. Illustrated. Bibliography. Indexed. LCN: 91-139709. ISBN: 0-13-538992-5.

John Court, chairman of the board of theology and religious studies at the University of Kent, and Kathleen Court, head of religious education at Simon Langton Girls' School in Canterbury, aim to provide a balanced presentation of the NT world in words and pictures. After an introduction to sources and methodology, they treat the Markan prototype, Paul and his churches, Luke-Acts—the church and the world, the Matthean church and Judaism, John and the community apart, the other NT writings, gnosticism as the alternative gospel, and the "ground rule."

C. E. Cox (ed.), *VII Congress of the International Organization for Septuagint and Cognate Studies. Leuven 1989,* SBL Septuagint and Cognate Studies 31 (Atlanta: Scholars Press, 1991, cloth $44.95, paper $29.95) xxxi and 459 pp. Indexed. LCN: 91-35245. ISBN: 1-55540-647-5 (cloth), -648-3 (paper).

This volume contains twenty-five papers given at the seventh congress of the IOSCS held at the Catholic University, Leuven, in August 1989. The contributors include L. Greenspoon on the Septuagint in modern English versions of the Bible, A. Aejmelaeus on translation technique and the translator's intention, J. Lust on messianism and the Greek version of Jeremiah, V. Spottorno on the Lucianic text of Kings in the NT, J. Cook on Hellenistic influence in the Septuagint of Proverbs, J. R. Busto Saiz on the meaning of Wis 2:9a, R. Martin on the syntax criticism of Baruch, and J. Annandale-Potgieter on the high priests in 1 Maccabees and in Josephus' writings.

Diaspora Jews and Judaism. Essays in Honor of, and in Dialogue with, A. Thomas Kraabel, ed. J. A. Overman and R. S. MacLennan, South Florida Studies in the History of Judaism 41 (Atlanta: Scholars Press, 1992, $74.95) xvii and 368 pp. Bibliographies. Indexed. LCN: 92-3434. ISBN: 1-55540-696-3.

The first six articles in this volume deal with assumptions and methodology in studying Diaspora Jews and Judaism: Kraabel on six questionable assumptions about the Roman Diaspora [§ 27-782]; Kraabel on unity and diversity among Diaspora synagogues (1987); Kraabel on systematic distortion in Gentile interpretations of evidence for Judaism (*synagoga caeca*) in the early Christian period (1985); Overman on the Diaspora in the modern study of ancient Judaism; J. Neusner on the two vocabularies of symbolic discourse in ancient Judaism; and A.-J. Levine on Diaspora as metaphor in Tobit. The next nine articles concern Diaspora Jews, Judaism, and formative Christianity: Kraabel on the disappearance of the "God-fearers" [§ 26-1076]; MacLennan and Kraabel on the God-fearers as a literary and theological invention [§ 31-381]; Overman on some neglected features about the God-fearers [§ 32-1197]; D. J. Harrington on Christians and Jews in Colossians; C. J. Roetzel on οἰκουμένη and the limits of pluralism in Alexandrian Judaism and Paul; H. C. Kee on the Jews in Acts; Kraabel on Melito the bishop and the synagogue at Sardis (1971); MacLennan on Christian self-definition in the *Adversus Judaeos* preachers in the 2nd century; and Kraabel on the synagogue at Sardis—Jews and Christians (1987). The final seven papers treat Diaspora Jews and Judaism and the Roman world: Kraabel on the Sardis evidence for paganism and Judaism (1978); Kraabel on the social systems of six Diaspora synagogues (1981); Kraabel on the impact of the discovery of the Sardis synagogue (1983); D. R. Edwards on Jewish defeats by the Romans in iconography and Josephus; R. S. Kraemer on the meaning of "Jew" in Greco-Roman inscriptions [§ 34-401]; Kraabel on new evidence of the Samaritan Diaspora on Delos [§ 29-331]; and J. J. Collins on the perspective on the Gentile world in Bel and the Snake. Also included are an eleven-page afterword by Kraabel and a bibliography of his writings.

J. DILLON AND J. HERSHBELL, *Iamblichus. On the Pythagorean Way of Life. Text, Translation, and Notes,* SBL Texts and Translations 29, Graeco-Roman Religion 11 (Atlanta: Scholars Press, 1991, cloth $44.95, paper $29.95) ix and 285 pp. Bibliography. Indexed. LCN: 90-44149. ISBN: 1-55540-522-3 (cloth), -523-1 (paper).

Iamblichus' *De vita pythagorica* is important for the history of Pythagoreanism and for the philosophy and religion of the Greco-Roman world. In their 29-page introduction Dillon and Hershbell discuss the importance of the treatise, the legend of Pythagoras, the biographical tradition, Pythagorean communities, the life and works of Iamblichus, and the form and structure of the treatise. Then the volume presents on facing pages the Greek text as edited by L. Deubner and U. Klein (1975), and a new English translation along with brief notes on ancient parallels, modern scholarly discussions, and alternate translations.

C. DI SANTE, *Jewish Prayer. The Origins of the Christian Liturgy,* trans. M. J. O'Connell (New York—Mahwah, NJ: Paulist, 1991, paper $14.95) x and 259 pp. Indexed. LCN: 90-22369. ISBN: 0-8091-3207-9.

The English version of *La preghiera di Israele* (1985) [see *NTA* 31, p. 384 for the French version], this volume deals with the sources of the Jewish liturgy (NT, Mishnah, Siddur), the structure of the Jewish liturgy (Berakah, Shema, Tefillah, Qeri'at Torah), private and communal phases of Jewish prayer (benedictions by individuals, domestic liturgy, synagogal liturgy), and the celebration of feasts (pilgrimage, "austere," minor). Di Sante is a theologian with Service International de Documentation Judéo-Chrétienne (SIDIC) in Rome.

A. J. DROGE AND J. D. TABOR, *A Noble Death. Suicide and Martyrdom Among Christians and Jews in Antiquity* (San Francisco: HarperCollins, 1992, $25) xii and 203 pp. Bibliography. Indexed. LCN: 91-55280. ISBN: 0-06-062095-1.

This investigation of voluntary death among Jews and Christians in the ancient world first traces the development of modern Western attitudes toward suicide. Then it considers the death of Socrates and its legacy, voluntary deaths in the OT and Apocrypha, Jewish attitudes (Josephus, Philo, the rabbis), NT attitudes (Judas, Jesus, Paul), the crown of immortality (early Christian martyrs), and the Augustinian reversal. Droge and Tabor conclude that no distinction can be made philosophically between suicide and martyrdom, and that voluntary death was one of the ideals on which the church was founded.

S. L. DYSON, *Community and Society in Roman Italy,* Ancient Society and History (Baltimore, MD—London: Johns Hopkins University Press, 1992, $39.95) xii and 381 pp. Bibliography. Indexed. LCN: 91-20070. ISBN: 0-8018-4175-5.

Dyson, professor of classics at the State University of New York at Buffalo and author of *The Creation of the Roman Frontier* (1985), examines rural communities in Roman Italy as functioning, largely autonomous societies from the defeat of Hannibal to the early Middle Ages. After treating theory and method, he deals with the roots of the Roman imperial community, the last decades of the republic, the creation of the imperial countryside in Italy, the rural territory of the Italian community, arrival in town, the life-cycle within the community, and the later Roman community. Throughout Dyson integrates literary and epigraphical sources with archaeological evidence, and relates these communities to community studies in other cultures.

L. O. Eriksson, *"Come, children, listen to me!" Psalm 34 in the Hebrew Bible and in Early Christian Writings,* Coniectanea Biblica, Old Testament Series 32 (Stockholm: Almqvist & Wiksell, 1991, paper 164 SKr) vi and 216 pp., 6 tables. Bibliography. Indexed. ISBN: 91-22-01464-0.

Eriksson, principal of Johannelunds Theological Institute in Uppsala, provides a close reading of Psalm 34 (language, style and structure, form, situation and date) to find out what is particular to this psalm. Then he considers Psalm 34 in the Septuagint, the NT (1 Pet 2:3; 3:10-12; Jn 19:36), and the early Greek patristic writings. He concludes that Psalm 34, especially the latter half, with its general tone and hortatory character, played an important role in early Christian writings.

H. Fahr and U. Glessmer, *Jordandurchzug und Beschneidung als Zurechtweisung in einem Targum zu Josua 5 (Edition des MS T.-S. B 13,12),* Orientalia Biblica et Christiana 3 (Glückstadt: J. J. Augustin, 1991, paper DM 64) 162 pp. Illustrated. Bibliography. ISBN: 3-87030-152-X.

The manuscript designated T.-S. Box 13,12 in the Taylor-Schechter Collection at Cambridge, UK, contains a targumic rendering of Josh 5:2-15. After explaining the significance of this text, the volume describes the manuscript, provides on facing pages transcriptions and photographs of the text as well as a German translation and notes below, compares this text with other targumic versions of Joshua 5, presents a commentary on the various parts of the text, and describes the theological perspectives of the targumist (with reference to comparative material). Fahr and Glessmer have been associated with the University of Hamburg.

A. E. Felle, *Concordanze delle Inscriptiones Graecae Christianae Veteres Occidentis,* Inscriptiones Christianae Italiae, Subsidia 2 (Bari: Edipuglia, 1991, paper 35,000 L) viii and 143 pp. ISBN: 88-7228-090-7.

This volume first lists the inscriptions contained in various collections and corpora (*Corpus Inscriptionum Graecarum; Corpus Inscriptionum Latinarum; Inscriptiones Graecae,* vol. 14; De Rossi, *Inscriptiones Christianae;* G. Kaibel, *Epigrammata Graeca;* etc.), along with the "Wessel" numbers for each item. Then it provides four synoptic tables that correlate the Wessel numbers with the numbers assigned in the various collections.

D. A. Fiensy, *The Social History of Palestine in the Herodian Period. The Land Is Mine,* Studies in the Bible and Early Christianity 20 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1991, $69.95) ix and 195 pp., 4 figs., 3 maps, 3 tables. Bibliography. LCN: 90-22673. ISBN: 0-88946-272-0.

This monograph concerns the social history of Palestine during the Herodian period (37 B.C. to A.D. 70) with special attention to the place of rural peasants over against the socially and economically powerful urban elite. After considering peasant notions about the land of Israel, it gathers the evidence for large estates in Palestine during the Herodian period, discusses their effects on the economic standard of living for peasants, treats the peasant household and village, and constructs a broad social overview of the structures of Palestinian life. Fiensy concludes that 1st-century Palestinian Jewish society was divided horizontally into "haves" and "have-nots," and vertically between urban and rural.

A. Gelston, *The Eucharistic Prayer of Addai and Mari* (Oxford: Oxford University Press, Clarendon Press, 1992, $52) xiv and 134 pp. Bibliography. Indexed. LCN: 90-46435. ISBN: 0-19-826737-1.

The 28-page introduction to the Eucharistic Prayer, or Anaphora, of Addai and Mari discusses the relation between Jewish liturgical forms and the early development of the Christian eucharistic prayer, the emergence of fixed forms in early Christian eucharistic practice, and the eucharistic prayer in the East Syrian tradition. The main part of the volume describes the manuscripts, and presents on facing pages a critical edition of the Syriac text and a new English translation, textual notes, and a 52-page literary-critical and historical commentary. The appendix provides a reconstruction of an earlier form of the prayer. Gelston suggests that the modalist theology in certain parts of the text points to an early 3rd-century date.

H. GRÄTZ, *La construction de l'histoire juive. Suive de gnosticisme et judaïsme,* Passages (Paris: Cerf, 1992, paper 120 F) 174 pp. Bibliography. ISBN: 2-204-04413-X.

This volume presents in French translation two essays written by Grätz (1817-91) at an early stage of his career as a scholar. The first essay on the structure of Jewish history (1846) sets forth the ideological basis for his multivolume history of the Jewish people. The second essay, which was his doctoral dissertation (1844-45), considers the relation between gnosticism and Judaism with reference to gnostic elements in the Talmud, gnostic and anti-gnostic Jews, and *Sefer Yesirah.* Also included are a two-page preface by C. Touati, M.-R. Hayoun's 25-page appreciation of Grätz as the father of modern Jewish historiography, and five pages of correspondence between Grätz and S.-R. Hirsch.

P. GRELOT, *Le livre de Daniel,* Cahiers Evangile 79 (Paris: Cerf, 1992, paper 30 F) 68 pp., 2 maps. Bibliography. ISSN: 0222-9714.

After an introduction to the historical context and literary genres of the book of Daniel, this fascicle discusses the structure and origin of the work, and provides an exposition for each chapter, including the Greek sections. Then it considers the book of Daniel in Judaism and the Christian reading of Daniel.

A. HARNACK, *Die Lehre der zwölf Apostel nebst Untersuchungen zur ältesten Geschichte der Kirchenverfassung und des Kirchenrechts* [1886], Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 2 (Berlin: Akademie Verlag, 1991, paper DM 280) iv and 719 pp. Indexed. ISBN: 3-05-001823-2.

This volume (1886) contains the following studies: Harnack, *Die Lehre der zwölf Apostel nebst Untersuchungen zur ältesten Geschichte der Kirchenverfassung und des Kirchenrechts;* E. Vischer, *Die Offenbarung Johannis. Eine jüdische Apokalypse in christlicher Bearbeitung;* A. Jahn, *Des H. Eustathius Erzbischofs von Antiochien Beurtheilung des Origenes;* and Harnack, *Die Quellen der sogenannten Apostolischen Kirchenordnung.*

A. HARNACK, *Die Überlieferung der griechischen Apologeten des zweiten Jahrhunderts in der alten Kirche und im Mittelalter* [1882-83], Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 1 (Berlin: Akademie Verlag, 1991, paper DM 280) xiii and 731 pp. ISBN: 3-05-001822-4.

This volume (1882-83) contains reprints of the following works: Harnack, *Die Überlieferung der griechischen Apologeten des zweiten Jahrhunderts in der alten Kirche und im Mittelalter;* Harnack, *Die Altercatio Simonis Iudaei et Theophili Christiani* and *Die Acta Archelai und das Diatessaron Tatians,* as well as O. von Gebhardt (ed.), *Der Arethascodex Paris. Gr. 451;* and von Gebhardt (ed.), *Die Evangelien des Matthaeus und des Marcus aus dem Codex Purpureus Rossanensis,* along with Harnack's *Der angebliche Evangeliencommentar des Theophilus von Antiochien.*

M. HENGEL, *Judaism and Hellenism. Studies in their Encounter in Palestine during the Early Hellenistic Period.* Vol. 1, *Text;* vol. 2, *Notes & Bibliography,* trans. J. Bowden (Minneapolis, MN: Fortress, 1991, paper $24.95) xii and 649 pp. Bibliography. Indexed. LCN: 80-39574. ISBN: 0-8006-1495-X.

The reprint of the one-volume paperback version [*NTA* 26, p. 102] of Hengel's now classic study [*NTA* 18, p. 126; 19, p. 405].

G. HENTSCHEL AND E. ZENGER (EDS.), *Lehrerin der Gerechtigkeit. Studien zum Buch der Weisheit,* Erfurter Theologische Schriften 19 (Leipzig: St. Benno-Verlag, 1991, paper DM 49) 178 pp. ISBN: 3-7462-0539-5.

The six papers in this collection deal with various topics in and parts of the book of Wisdom: M. Görg on the critique of religion in 13:1-2 and the book's origin in late-Hellenistic Alexandria; W. Werner on creation, death, and immortality according to 1:11-15 and 2:21-24; H. Engel on how a lying mouth destroys life (1:11d); Engel on 7:22–8:1 within 6:22–11:1 as a means of strengthening the plausibility of Judaism vis-à-vis Hellenistic philosophy and religiosity; E. Haag on wisdom and salvation history according to chapters 11–12; and J. Marböck on 18:5–19:22 and the message of Wisdom. The editors have provided a six-page foreword.

D. INSTONE BREWER, *Techniques and Assumptions in Jewish Exegesis before 70 CE,* Texte und Studien zum Antiken Judentum 30 (Tübingen: Mohr-Siebeck, 1992, DM 198) xiii and 299 pp. Bibliography. Indexed. ISBN: 3-16-145803-6.

Prepared as a doctoral dissertation under the direction of W. Horbury and submitted to the University of Cambridge, this volume contends that the pre-A.D. 70 predecessors of the rabbis did not interpret Scripture out of context, did not look for any meaning in Scripture other than the plain sense, and did not change the text to fit their interpretation, though the later rabbis did all these things. It first examines exegeses in scribal traditions: introduction, exegeses by named authorities, exegeses by Pharisees and Sadducees, exegeses by Beth Hillel and Beth Shammai, techniques in scribal exegesis, assumptions in scribal exegesis, and comparison of scribal with rabbinic exegesis. Then it considers exegesis in non-scribal traditions: introduction, exegesis in ancient texts and translations, exegesis of the Dorshe Reshumot and Dorshe Hamurot, Josephus, Qumran, Philo, techniques and assumptions, and comparison of non-scribal with scribal exegesis. The two appendixes provide (1) lists of Middot and (2) a summary of scribal exegeses.

Z. J. KAPERA, (ED.), *The First International Colloquium on the Dead Sea Scrolls (Mogilany near Cracow: May 31-June 2, 1987),* Folia Orientalia 25, 1988 (Wrocław: Ossolineum, 1989, paper $20) 246 pp., 8 plates, 2 maps. ISSN: 0015-5675.

This volume contains thirteen papers prepared for the 1987 Mogilany colloquium: M. Delcor on Qumran research between 1976 and 1987, W. Tyloch on the provenance and date of *Temple Scroll,* H. Burgmann on the identity of the Wicked Priest (Jonathan Maccabeus), H. Lichtenberger on the history of John the Baptist's communities, R. Eisenman on the historical provenance of the "three nets of Belial," S. Mędala on the Essene settlement in Jerusalem in the light of recent archaeological research, I. Fröhlich on Qumran research in Hungary (with a five-page bibliography), L. H. Schiffman on the law of *Temple Scroll* and its provenance, A.-M. Denis on the literary genres of the OT Pseudepigrapha, F. García Martínez on Qumran origins and early history, J. Chmiel on the understanding of community, P. Callaway on the history of the Qumran community, and R. Rubinkiewicz on the Book of Noah (*1 Enoch* 6–11) and Ezra's reform. Also included are six other articles, Delcor's memorial note on J. Carmignac, and Kapera's report on the Manchester symposium on *Temple Scroll.*

Z. J. KAPERA (ED.), *Mogilany 1989,* Qumran Chronicle 1/1 (Krakow: [Enigma Press], 1990, paper) 68 pp., plate.

This volume presents abstracts of twenty-seven papers prepared for the second international colloquium on the Dead Sea scrolls held at Mogilany in September 1989. The papers deal with the Teacher of Righteousness, Qumran and the NT, general research, and the present state of Qumranology. Also included are a report by Kapera on the meeting, the Mogilany Resolution of 1989, a report by H. Shanks, and a list of participants.

Z. J. Kapera (ed.), *Qumran Cave IV and MMT. Special Report,* Qumran Chronicle 1/2-3 (Krakow: Enigma Press, 1991, paper $15) 120 pp., 12 plates. Bibliography.

The first part of this volume presents Kapera's 49-page narrative of the "unfortunate story" of the Qumran Cave 4 manuscripts. The second part contains articles on 4QMMT: Kapera on the history of its non-publication, P. Muchowski on its content and character according to J. Sussman, Kapera on bibliography between 1956 and 1991, L. H. Schiffman on its nature as a basic sectarian text, P. R. Davies on Sadducees in the Dead Sea scrolls, R. Eisenman on Schiffman's interpretation, J. C. VanderKam on the Qumran residents as Essenes rather than Sadducees, G. J. Brooke on the significance of the kings in 4QMMT, H. Burgmann on a historically justifiable dating of the work, and J. M. Baumgarten on Qumran law and the identification of the sect.

A. F. J. Klijn, *Jewish-Christian Gospel Tradition,* Supplements to Vigiliae Christianae 17 (Leiden—New York: Brill, 1992, 80 gld. or $43) vii and 156 pp. Bibliography. ISBN: 90-04-09453-9.

The first part of this volume discusses the evidence for Jewish-Christian Gospels in the works of early Christian writers (Irenaeus, Clement of Alexandria, Origen, Didymus the Blind, Eusebius, Epiphanius, Jerome, etc.) and considers the number, date, place of origin, contents, sources, and theology of Jewish-Christian Gospels. The second part presents texts and commentaries for fifty-six pieces of evidence for Jewish-Christian Gospels.

L. I. Levine, *The Rabbinic Class of Roman Palestine in Late Antiquity* (Jerusalem: Yad Izhak Ben-Zvi, 1989; New York: Jewish Theological Seminary of America) 223 pp., 4 plates, 10 maps. Illustrated. Bibliography. Indexed. LCN: 89-51363. ISBN: 965-217-064-X.

The revised and updated English version of a work originally published in Modern Hebrew in 1985, this volume attempts to understand those rabbinic circles that played a major role in reshaping Judaism and Jewish life after the destruction of the Second Temple. After considering the changes in Jewish society after A.D. 70 and the challenges posed to it in the 3rd century A.D., it discusses the status of the rabbinic class, the place of the sages within Jewish society, the relation of the sages to the patriarchate and community, and the status of the sages in late antiquity. Levine, professor of Jewish history and archaeology at Hebrew University in Jerusalem, concludes that the rabbis did not form an entirely homogeneous group, succeeded in influencing large segments of the population, and willingly undertook communal responsibilities.

J. Lieu, J. North, and T. Rajak (eds.), *The Jews Among Pagans and Christians in the Roman Empire* (London—New York: Routledge, 1992, $39.95) xvii and 198 pp., frontispiece, map. Bibliographies. Indexed. LCN: 91-16866. ISBN: 0-415-04972-5.

Deriving from seminars held at the Institute of Classical Studies in London, the eight papers in this volume are by Rajak on the Jewish community and its boundaries, M. Hengel on the pre-Christian Paul, M. Goodman on Jewish proselytizing in the 1st century, Lieu on history and theology in Christian views of Judaism, F. Millar on the Jews of the Greco-Roman Diaspora between paganism and Christianity from A.D. 312 to 438, H. Drijvers on Syrian Christianity and Judaism, M. Weitzman on the Syriac version of the Hebrew Bible (from Judaism to Christianity), and North on the development of religious pluralism. The editors have provided an eight-page introduction.

A. Lindemann, *Die Clemensbriefe,* Handbuch zum Neuen Testament 17, Die Apostolischen Väter 1 (Tübingen: Mohr-Siebeck, 1992, cloth DM 98, paper DM 59) vi and 277 pp. Bibliographies. ISBN: 3-16-145824-9 (cloth), -145823-0 (paper).

In his twelve-page introduction to *1 Clement* Lindemann treats tradition and attestation, date of composition and authorship, genre and structure, the situation in Corinth and the reasons for the Roman intervention, scriptural quotations and allusions (especially the relation to Hebrews), and theological character. Then after a detailed outline, he provides for each pericope a German translation and an exposition: prescript, situation of the sender and the addressees (1:1), the earlier state of the Corinthian community (1:2–2:8), etc. Then in the eight-page introduction to *2 Clement* he deals with tradition and attestation; authorship; genre, literary integrity, and structure; opponents; scriptural quotations and allusions; place and date of composition; and theological character. He divides the main text into three parts: Christ's saving deed and Christian life (2:1–7:6), exhortation to repentance (8:1–14:5), and promise and judgment (15:1–18:2). Also included are nine excursuses on *1 Clement,* eight excursuses on *2 Clement,* and an appendix of Greek, Roman, Jewish, and Christian texts on the phoenix.

J. MAIER, *Il giudaismo del secondo tempio. Storia e religione,* trans. B. Chiesa, Biblioteca di cultura religiosa 59 (Brescia: Paideia, 1991, paper 49,000 L) 380 pp. Bibliographies. Indexed. ISBN: 88-394-0465-1.

The Italian version of *Zwischen den Testamenten. Geschichte und Religion in der Zeit des zweiten Tempels* (1990), this introduction to Second Temple Judaism first considers general issues (between the OT and NT, "external influences," the historical period) and treats the Persian period, the languages, the sources (written and archaeological), and the literature (themes and functions). Then it deals with the Hellenistic-Roman period (332 B.C. to A.D. 70); God, the world, and the people of God; and groups, currents, and tendencies. Maier is professor of Jewish studies and director of the Martin-Buber-Institut at the University of Köln.

R. W. MAQSOOD, *The Separated Ones. Jesus, the Pharisees and Islam* (London: SCM, 1991, paper £9.95) xiii and 194 pp. Bibliography. Indexed. ISBN: 0-334-02498-6.

Maqsood, who teaches in a Hull (UK) secondary school, has written eight books under her previous name of Rosalyn Kendrick. After introducing the Pharisees, she discusses where the Pharisees came from and why they were opposed to the Sadducees. Then she treats the following topics: letter or spirit, the hedge, the great summary (*kĕlāl*), legends of famous Pharisees, in support of the Pharisees, the Pharisees in the Synoptic Gospels, the Pharisees in the Fourth Gospel, the Sermon on the Mount, the "true" Pharisee, and "Pharisaism." The two appendixes concern the sacred texts quoted in the book and the chronology of Jewish history from the exodus to the first crusade. Maqsood concludes that Jesus was a Pharisee in thought, word, and deed, and provided a model for the "submitted one" (Muslim).

J. S. MCLAREN, *Power and Politics in Palestine. The Jews and the Governing of their Land, 100 BC–AD 70,* JSNT Supplement Series 63 (Sheffield, UK: JSOT Press, 1991, £35 or $60) 244 pp. Bibliography. Indexed. ISBN: 1-85075-319-9.

Prepared as a doctoral dissertation under the direction of E. P. Sanders and M. Goodman and accepted in 1990 by the University of Oxford, this investigation of the extent to which Jews were self-governing between 100 B.C. and A.D. 70 focuses on detailed case studies to determine which people and/or institutions are recorded as actually making decisions for the Jewish community. After a 45-page introduction (to past scholarship, methodology, and sources), it treats twenty-one cases in chronological order: Hasmonean rule (100-40 B.C.), direct Roman rule (A.D. 6-41), the return of direct Roman rule (A.D. 44-65), and open rebellion against Rome (A.D. 66-70). After a 35-page synthesis, McLaren concludes that under Roman rule the Jewish community maintained its identity and sense of independence in terms of administrative affairs.

Mogilany 1989. Papers on the Dead Sea Scrolls offered in memory of Jean Carmignac. Part 2, *The Teacher of Righteousness—Literary Studies,* ed. Z. J. Kapera, Qumranica Mogilanensia 3 (Krakow: Enigma Press, 1991, paper $18) 244 pp.

Seven papers in this second volume honoring the late Professor Carmignac concern the Teacher of Righteousness: L. N. Gluskina on the Teacher in J. Amussin's studies; R. Moskow on enigma, parable, and typology in biblical and Qumran writings; I. Schiffmann on the Teacher in Soviet Qumran studies; F. M. Schweitzer on the Teacher; B. Thiering on whether the Hasmonean dating of the Teacher can be sustained; W. Tyloch on the Teacher in the Qumran documents; and M. O. Wise on *Temple Scroll* and the Teacher. Seven "literary studies" are also included: A.-M. Denis on the place of the Law of Moses at Qumran and in Second Temple Judaism; R. Eisenman on interpreting *'byt glwtw* in 1QpHab 11:6; S. Mędala on *4 Ezra* and the Qumran texts; I. Fröhlich on the Jewish literary tradition and the Qumran tradition; B. Nitzan on the pesher and other methods of instruction; J. Riaud on the Therapeutae of Alexandria and the levitical ideal; and M. Wilcox on "silence in heaven" (Rev 8:1) and early Jewish thought.

J. Neusner, *An Introduction to Judaism. A Textbook and Reader* (Louisville, KY: Westminster/Knox, 1991, paper $24.95) xvi and 476 pp. Indexed. LCN: 91-34830. ISBN: 0-664-25348-2.

This introduction to Judaism first describes Judaism in the world today: at home, in the family, in the synagogue, and in North America. Then it considers how Judaism took shape through history: Hebrew Scriptures, the beginning of rabbinic Judaism, the Mishnah, the Talmuds and Midrashim, the success of rabbinic Judaism, and the advent of new Judaisms in the 19th and 20th centuries. Finally it reflects on the challenge of defining Judaism. Also included are "anthology" materials by J. Wertheimer, Neusner (two), I. Twersky, A. J. Heschel, E. L. Fackenheim, B. Halpern, L. Jacobs, and W. S. Green. Neusner contends that Judaism teaches three important lessons about religion: Religion informs the life of home and family, is for "losers," and turns history into the reality of the moment. A concluding word to the teacher and a glossary are provided.

J. Neusner, *Judaism Without Christianity. An Introduction to the System of the Mishnah* (Hoboken, NJ: Ktav, 1991, paper $16.95) xxi and 138 pp. Bibliography. LCN: 89-24649. ISBN: 0-88125-333-2.

A precis and abbreviation of *Judaism. The Evidence of the Mishnah* [*NTA* 26, p. 346; 32, p. 395], this volume describes the world view of the Mishnah, how it took shape, its principal stimuli, sources, and emphases, and what it meant to the people who made it up. It first deals with the 1st-century movements that issued in the Mishnah. Then it treats the issues of the 2nd century, the Mishnah as a system of Judaism, Scripture and the Mishnah, and the evidence for the Judaism of the Mishnah.

J. Neusner, *The Talmud of Babylonia. An American Translation.* Vol. 24, *Tractate Makkot,* Brown Judaic Studies 238 (Atlanta: Scholars Press, 1991, $59.95) xvi and 188 pp. Indexed. LCN: 91-33397. ISBN: 1-55540-663-7.

In his five-page introduction to tractate *Makkot* Neusner lists its biblical roots and discusses the structure of the mishnaic tractate: perjury (1:1-10), the penalty of exile—banishment (2:1-8), and the penalty of flogging (3:1-16). The main part of the volume presents Neusner's structured American translation of *Makkot* according to the Babylonian Talmud along with brief comments. The sixty-page appendix considers how the Bavli shaped rabbinic discourse.

É. Nodet, *Essai sur les origines du judaïsme. De Josué aux Pharisiens* (Paris: Cerf, 1992, paper 120 F) 296 pp. ISBN: 2-204-04493-8.

This investigation of the origins of Judaism in the Second Temple period contains chapters on the following topics: from Cyrus to the Pharisees, the Sabbath and war, the Sabbath in the Bible, the Samaritans and Shechem, the origin of the Samaritans, the Maccabean crisis, from Simon the Just to Hillel, and Ezra and Nehemiah. Nodet, professor at the École Biblique de Jérusalem and author of *Flavius Josèphe. Les Antiquités juives. Livres I à III* (1990), contends that Judaism issued from the encounter at Jerusalem between an already formed Pentateuch transmitted by the Samaritans and traditions (oral and written) from Babylon.

P. PATTEN AND R. PATTEN, *The World of the Early Church. A Companion to the New Testament* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1991, $69.95) ix and 263 pp. Bibliography. Indexed. LCN: 90-44322. ISBN: 0-88946-598-3.

This volume first provides information about Palestinian Judaism before Jesus: Alexander the Great, the Maccabees, the Jews and the Romans, the Pharisees and Sadducees, the Essenes, the Samaritans, and messianic expectations. Then it deals with the world of early Christianity: the identity of the church, the persecution of the church, the Judaizers, the Greek gods, the mystery religions, Stoicism, Epicureanism, and gnosticism. Also included is information on ancient music and on the church under the Roman emperors.

U. PETERS, *Wie der biblische Prophet Henoch zum Buddha wurde. Die jüdische Henochtradition als frühes Beispiel interkultureller und interreligiöser Vermittlung zwischen Ost und West,* Sinziger theologische Texte und Studien 5 (Sinzig: Sankt Meinrad Verlag für Theologie, 1989, paper) ix and 209 pp., 14 plates. Bibliography. ISBN: 3-927593-07-9.

The revised and expanded version of a doctoral dissertation directed by H.-J. Klimkeit and accepted in 1983 by the philosophical faculty at Bonn, this investigation of the diffusion of the Enoch tradition first surveys the sources (OT, *1–3 Enoch,* Qumran, etc.) and considers the origin of the Enoch figure and "foreign" influences on the Enoch tradition. Then it traces the Enoch tradition in Judaism, Manichaeism, and Christianity, respectively. An appendix provides photographs of representations of Enoch as well as tables indicating the extent of references to Enoch in ancient sources. Klimkeit has provided a three-page foreword.

J. D. PURVIS, *Jerusalem, the Holy City. A Bibliography,* vol. 2, ATLA Bibliography Series 20 (Metuchen, NJ—London: Scarecrow, 1991, $49.95; Chicago: American Theological Library Association) xviii and 525 pp. Indexed. LCN: 87-4758. ISBN: 0-8108-2506-6.

The first volume in this project was described in *NTA* 32, p. 397. This volume, which contains 4,475 entries, supplements the first volume by providing new titles, including additional information (especially reviews) on titles in the first volume, and having more chapter subdivisions. The material appears under eight major headings: general studies, the biblical period to 587 B.C., the Second Temple period, Roman Jerusalem, Jewish Jerusalem, Christian Jerusalem, the Muslim city, and modern times. The 29-page section on Jerusalem and the Temple in the NT contains 275 items. Purvis is professor of religion at Boston University.

S. A. REED, *Dead Sea Scroll Inventory Project: List of Documents, Photographs and Museum Plates,* Fascicles 1-6 (Claremont, CA: Ancient Biblical Manuscript Center, 1991, paper) 44 pp., 33 pp., 37 pp., 41 pp., 54 pp., 29 pp.

These six fascicles provide information about manuscripts from the Dead Sea area in three lists: documents, photographs, and museum plates. They deal with the texts from Qumran Cave 1 [see *NTA* 35, p. 269], Qumran Minor Caves (nos. 2, 3, 5, 6, 7, 8, 9, 10), Wadi Murabba'at, Qumran Cave 4 (4Q128-186, and 4Q482-520), and Qumran Cave 11, respectively. The goal of the project is to provide a complete computerized database that will allow scholars to conduct searches according to their research needs.

J. R. ROYSE, *The Spurious Texts of Philo of Alexandria. A Study of Textual Transmission and Corruption with Indexes to the Major Collections of Greek Fragments,* Arbeiten zur Literatur und Geschichte des hellenistischen Judentums 22 (Leiden—New York: Brill, 1991, 130 gld. or $72) xiii and 252 pp. Bibliography. Indexed. ISBN: 90-04-09511-X.

Royse, who teaches at San Francisco State University, seeks to balance the efforts that have gone into collecting the many texts that bear Philo's name by an effort to remove from collections those texts that have no rightful claim to be by Philo but have appeared within the literature on Philo because of the errors of medieval scribes or modern editors. After an introduction to spurious Philo texts, he treats various classes of texts mistakenly ascribed to Philo: exegetical catenae, florilegia, fragments, and complete works. A 76-page appendix lists the major sources of Philonic fragments along with the identifications of the fragments they contain.

E. P. SANDERS, *Judaism: Practice and Belief 63 BCE-66 CE* (London: SCM, 1992; Philadelphia: Trinity Press International, cloth $39.95, paper $29.95) xix and 580 pp., 7 plates, 9 plans, table. Bibliography. Indexed. LCN: 91-42481. ISBN: 0-334-02469-2 (SCM cloth), -02470-6 (SCM paper), 1-56338-016-1 (TPI cloth), -015-3 (TPI paper).

After establishing the context of Judaism in the early Roman period (issues, historical outline, conflict), this volume discusses various aspects of the "common Judaism" of the period: the Temple, ordinary priests and Levites, sacrifices, the common people (daily life and annual festivals), tithes and taxes, priests and Levites outside the Temple, observing God's Law (general characteristics, worship and Sabbath, circumcision, purity, food, charity and love), common theology, and hopes for the future. Then it deals with groups and parties: aristocrats and Sadducees, the Essenes and the Dead Sea sect (origins, history, membership and organization, practice and belief), the Pharisees (history, theology and practice), other pietists, and who ran what. Sanders is professor of arts and sciences in religion at Duke University in Durham, NC.

P. SCHÄFER, *Der verborgene und offenbare Gott. Hauptthemen der frühen jüdischen Mystik* (Tübingen: Mohr-Siebeck, 1991, cloth DM 66, paper DM 37) xii and 186 pp. Bibliography. Indexed. ISBN: 3-16-145812-5 (cloth), -145805-2 (paper).

Based on Schäfer's work in editing and translating the Jewish Hekhalot literature, this volume discusses the teachings about God, angels, and human beings in the major sources for Jewish mysticism: *Hekhalot Rabbati, Hekhalot Zuṭarti, Ma'ase Merkabah, Merkabah Rabbah,* and *3 Enoch.* It concludes with synthetic comments on (1) the human being between God and the angels, and (2) the hiding and revealing God.

P. SCHÄFER AND H.-J. BECKER (EDS.), *Synopse zum Talmud Yerushalmi.* Band 1/1-2, *Ordnung Zera'im: Berakhot und Pe'a,* Texte und Studien zum Antiken Judentum 31 (Tübingen: Mohr-Siebeck, 1991, DM 348) xvii and 401 pp. ISBN: 3-16-145849-4.

The goal of this edition of the Jerusalem Talmud is to gather and display in parallel columns the textual evidence of the most important manuscripts and early editions. This initial volume covers the first two tractates (*Berakot* and *Pe'a*) in the Order of Seeds. It presents in vertical parallel columns MS Vatican Ebr. 133; MS Leiden Or. 4720; MS Paris, Bibliothèque Nationale, Heb. 1389; MS Moscow, Günzburg Collection, Nr. 1135; MSS London, British Library Or. 2822-24; as well as editions published in Venice, Constantinople, and Amsterdam, and some related collections. The volume was prepared in collaboration with G. Reeg, and with contributions by A. Engel, K. Ipta, U. Lohmann, M. Urban, and G. Wildensee.

D. R. SCHWARTZ, *Studies in the Jewish Background of Christianity,* Wissenschaftliche Untersuchungen zum Neuen Testament 60 (Tübingen: Mohr-Siebeck, 1992, DM 178) xii and 304 pp. Indexed. ISBN: 3-16-145798-6.

After a 26-page introduction to the Jewish background of Christianity, this volume presents nine studies on politics and sectarianism in Second Temple Judea: Temple and desert; Pharisaic opposition to the Hasmonean monarchy; whether "kingdom of priests" was a Pharisaic slogan; the "contemners of judges and men" (11QTemple 64:12); the identity of the "scribes" in the NT; sacrifice by Gentiles in the Jerusalem Temple; residents and exiles, Jerusalemites and Judeans (Acts 7:4; 2:5, 14); Christian study of the Zealots; and Barnabas and Bar Kokhba. There are also six papers on Josephus and Judean chronology: Joseph ben Illem and the date of Herod's death; "Caesarea" and its "Isactium"—epigraphy, numismatics, and Herodian chronology; Pilate's appointment to office and the chronology of Josephus' *Antiquities* 18–20; Pilate's suspension from office—chronology and sources; Ishmael ben Phiabi and the chronology of Provincia Judea; and texts, coins, fashions, and dates—

Josephus' *Life* and Agrippa II's death. All the articles appear in English, though ten were first published in Modern Hebrew. Schwartz is the author of *Agrippa II* (1990).

S. SCHWARTZ, *Josephus and Judaean Politics,* Columbia Studies in the Classical Tradition 18 (Leiden—New York: Brill, 1990, 100 gld. or $57) xi and 257 pp. Bibliography. Indexed. LCN: 90-2091. ISBN: 90-04-09230-7.

The revised version of a doctoral dissertation directed by M. Smith and submitted to the department of history at Columbia University in New York City in 1985, this volume first provides an introduction to Josephus' life and works, and traces his intellectual development. Then it presents an evaluation of Josephus' perspectives on Judean politics with reference to the priesthood, the Herodians after A.D. 70, and the Pharisees and early rabbinic Judaism. The three appendixes concern various sources in Josephus' *Antiquities:* classical material, the Bible, and Greek and Greco-oriental authors. Schwartz contends that many features of Josephus' historiography can best be explained against the background of his shifting political concerns and social connections.

"Sha'arei Talmon." Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon, ed. M. Fishbane and E. Tov with W. W. Fields (Winona Lake, IN: Eisenbrauns, 1992, $47.50) xlix and 431 pp. and ix* and 165* pp., frontispiece. Bibliography. Indexed. LCN: 91-3286. ISBN: 0-931464-61-7.

This *Festschrift* honoring Professor Talmon contains thirty-two articles in English on biblical literature and exegesis (eighteen), textual criticism (five), Qumran (four), Judaism (two), and the ancient Near East (three). The Modern Hebrew section contains seventeen articles on the Bible (ten), Qumran (three), and language (four). The English articles most pertinent to the NT world are by J. H. Charlesworth on 1QH 8:4-11 as an allegorical and autobiographical poem by the Teacher of Righteousness, J. C. Greenfield on the Apocryphal Psalms, A. Rofé on a neglected meaning of *kwl* and the text of 1QS 6:11-13, J. A. Sanders on the Dead Sea scrolls and biblical studies, W. D. Davies on territory in Judaism, and J. Neusner on *Sifra* and the problem of the Mishnah. The Hebrew section includes papers by G. Brin on biblical prophecy in the Qumran scrolls, D. Dimant on Torah quotations in Damascus Document, and M. Haran on 11QPs^a and the composition of the book of Psalms. Also included are a photograph of the honoree, a list of his publications, and abstracts of the Hebrew articles.

K. A. D. SMELIK, *Writings from Ancient Israel. A Handbook of Historical and Religious Documents,* trans. G. I. Davies (Louisville, KY: Westminster/Knox, 1991, paper $19.95) ix and 191 pp., 21 figs., map. Bibliography. Indexed. LCN: 91-66030. ISBN: 0-664-25308-3.

The English version of *Behouden Schrift: historische documentation uit het oude Israël* (1984), this volume presents translations and discussions of major inscriptions from the pre-exilic period in Israel's history. After a seventeen-page introduction to writing in antiquity, it deals with the Gezer calendar; the Mesha stele; ostraca from Samaria; inscriptions from Jerusalem; new texts from Transjordan; a plea from Yavneh-Yam; ostraca from Arad; ostraca from Lachish; seals, seal-impressions, and weights; and textual evidence of ancient Israelite religion. Smelik is professor of OT studies and Hebrew language on the faculty of Protestant divinity at Brussels.

A. SPERBER (ED.), *The Bible in Aramaic. Based on Old Manuscripts and Printed Texts* (4 vols. in 5 parts; Leiden—New York: Brill, 1992, paper 475 gld. or $271.50) 1881 pp. LCN: 91-39374. ISBN: 90-04-09580-2.

This paperback edition of five volumes published between 1959 and 1973 contains a new six-page foreword by R. P. Gordon that places Sperber's work in its historical context and discusses criticisms of it. The first volume presents the Aramaic text of *Targum Onqelos* for the Pentateuch with MS Or. 2363 of the British Museum as the base text and two apparatuses: variants in vocalization only, and all textual deviations from the basic manuscript. The second volume contains *Targum Jonathan* for the Former Prophets (Joshua through 2 Kings) according to MS Or. 2210 plus apparatuses, and the third volume uses MS Or. 2211 as the base for *Targum Jonathan* of the Latter Prophets (Isaiah to Malachi). The fourth volume (= 4A) covers 1–2 Chronicles, Ruth, Canticles, Lamentations, Qohelet, and Esther; these works for the most part are midrashic texts in the disguise of targums. The final volume (= 4B) deals with the relation between the targums and the Hebrew Bible: problems of editing the targum, the targums' approach to the Bible, the composite character of the targum texts, *Targum Onqelos,* the Hebrew *Vorlage* of the targum, targum and Masoretic text, targum and biblical exegesis, and targum and related translations.

S. STACHOWSKI (ED.), *Folia Orientalia* 26, 1989 (Wrocław: Ossolineum, 1990, paper $20) 242 pp. Bibliographies. ISSN: 0015-5675.

This volume contains four articles on the Dead Sea scrolls: H. Burgmann on the Wicked Priest (Jonathan Maccabeus), Z. J. Kapera on the present state of Qumranology, Kapera on the most recent developments in Qumranology, and P. Muchowski on bibliography on *Copper Scroll* (3Q15). Also included are seven articles on other topics, a bibliography of B. Bagatti's publications (compiled by K. Pilarczyk), book reviews, book notices, and five reports.

S. STACHOWSKI (ED.), *Folia Orientalia* 27, 1990 (Wrocław: Ossolineum, 1991, paper $20) 297 pp. Bibliographies. ISSN: 0015-5675.

The articles most pertinent to the NT world in this volume are by J. Carmignac on the theology of the Magnificat, J. Riaud on *Paralipomena Jeremiae Prophetae,* H. Burgmann on a historically defensible dating for 4QMMT, Z. J. Kapera on bibliography relevant to N. Golb's hypothesis of the Jerusalem origin of the Dead Sea scrolls, and Kapera on the Carmignac memorial volume [*NTA* 33, p. 417]. Also included are fifteen other articles, book reviews, and reports.

J. E. STAMBAUGH AND D. L. BALCH, *Das soziale Umfeld des Neuen Testaments,* trans. G. Lüdemann, Grundrisse zum Neuen Testament 9 (Göttingen: Vandenhoeck & Ruprecht, 1992, paper DM 34) 179 pp. Bibliography. Indexed. ISBN: 3-525-51376-3.

The German version of *The New Testament in Its Social Environment* [*NTA* 30, p. 380], this survey of the social world of the NT contains chapters on historical background, mobility and mission, the ancient economy, the social situation in Palestine, life in the city, and Christianity in the cities of the Roman empire.

K. STENDAHL WITH J. H. CHARLESWORTH (EDS.), *The Scrolls and the New Testament,* Christian Origins Library (New York: Crossroad, 1992, paper $16.95) xii and 312 pp. Bibliography. Indexed. LCN: 91-35661. ISBN: 0-8245-1136-0.

The reissue of a work first published in 1957 [*NTA* 2, p. 202], this volume presents articles by Stendahl on the Dead Sea scrolls and the NT; O. Cullmann on the significance of the Qumran texts for research into the beginnings of Christianity; W. H. Brownlee on John the Baptist in light of the scrolls; K. G. Kuhn on the two messiahs of Aaron and Israel; Kuhn on the Lord's Supper and the communal meal at Qumran; Kuhn on new light from the scrolls on temptation, sin, and flesh in the NT; E. Vogt on Lk 2:14 ("peace among men of God's good pleasure"); K. Schubert on the Sermon on the Mount and the Qumran texts; S. E. Johnson on *Manual of Discipline* and the Jerusalem church of Acts; B. Reicke on the constitution of the primitive church in the light of Jewish documents; W. D. Davies on flesh and spirit in Paul's writings and the Dead Sea scrolls; R. E. Brown on the Qumran scrolls and the Johannine Gospel and epistles; J. A. Fitzmyer on the Qumran scrolls, the Ebionites, and their literature; and N. N. Glatzer on Hillel the Elder in light of the Dead Sea scrolls. For this edition Charlesworth has provided a three-page introduction, and Stendahl a two-page preface.

R. STONEMAN, *Greek Mythology. An Encyclopedia of Myth and Legend* (London: Aquarian, 1991, paper $14.95) 192 pp., map. Illustrated. Bibliography. ISBN: 0-85030-934-4. Distributed in the USA by HarperCollins.

After a four-page introduction to the study of Greek mythology, this volume discusses in dictionary-form the major figures of Greek mythology: gods, heroes and humans, places, mythical creatures, and religious terminology. The articles appear in alphabetical order: Acamas, Acarnan, Achelous, Acheron, Achilles, etc. They encompass both classical and post-classical folklore and legend, including Alexander the Great, Judas Iscariot, and vampires. Stoneman is the author of *A Literary Companion to Travel in Greece* (1984) and *Across the Hellespont* (1987).

M. D. SWARTZ, *Mystical Prayer in Ancient Judaism. An Analysis of* Ma'aseh Merkavah, Texte und Studien zum Antiken Judentum 28 (Tübingen: Mohr-Siebeck, 1992, DM 148) x and 268 pp. Bibliography. Indexed. ISBN: 3-16-145679-3.

The revised and expanded version of a doctoral dissertation directed by L. H. Schiffman and presented in 1986 to the department of Near Eastern languages and literatures at New York University, this volume is a form-critical and historical analysis of *Ma'aseh Merkabah,* an anthology of Jewish mystical prayers of late antiquity. After introducing *Ma'aseh Merkabah* and explaining the methodology, it deals with the manuscripts of the work, the structure and redaction, the various prayer passages, and the literary features. An appendix provides an English translation based on MS Oxf. 1531. Swartz concludes that *Ma'aseh Merkabah* evolved in five stages from Palestine in the 3rd and 4th centuries A.D. to Babylonia in the late Geonic period, and that its composers wished to experience the heavenly worship directly.

S. TALMON (ED.), *Jewish Civilization in the Hellenistic-Roman Period* (Philadelphia: Trinity Press International, 1991, paper $19.95) 269 pp. Indexed. LCN: 91-25560. ISBN: 1-56338-034-X.

The first six articles in this volume concern history, society, and literature: Talmon on the internal diversification of Judaism in the early Second Temple period, U. Rappaport on the material culture of the Jews in the Hellenistic-Roman period, T. A. Idinopulos on religious and national factors in Israel's war with Rome, G. J. Blidstein on the import of early rabbinic writings for understanding Judaism in the Hellenistic-Roman period, D. Dimant on literary typologies and biblical interpretation in the Hellenistic-Roman period, and M. Gilbert on the implications of Sirach for Jewish and Christian traditions. The remaining nine papers treat Qumran between Judaism and Christianity: J. Strugnell on work in progress on the Qumran scrolls; E. Tov on the contributions of the Hebrew biblical manuscripts from the Judean Desert to textual criticism; L. H. Schiffman on Qumran and rabbinic halakah; J. M. Baumgarten on recent Qumran discoveries and halakah in the Hellenistic-Roman period; J. Milgrom on deviations from Scripture in the purity laws in *Temple Scroll;* J. H. Charlesworth on Qumran in relation to the Apocrypha, rabbinic Judaism, and nascent Christianity; G. W. E. Nickelsburg on the Qumran fragments of *1 Enoch* and other apocryphal texts; H. Stegemann on the Teacher of Righteousness and Jesus; and Talmon on Qumran from within (between the Bible and the Mishnah).

H. M. TEEPLE, *How Did Christianity Really Begin? A Historical-Archaeological Approach* (Evanston, IL: Religion and Ethics Institute, 1992, $29.95) xx and 601 pp. Bibliography. Indexed. LCN: 91-67817. ISBN: 0-914384-04-X.

The companion to Teeple's *I Started to be a Minister* [*NTA* 34, p. 380], this historical-archaeological treatment of Christian origins deals with the history of research, sources outside the Bible, the Jewish environment, John the Baptist, Jesus of Nazareth, his ethical teaching, Jesus' death, resurrection and ascension, the primitive church, baptism and Spirit, explaining Jesus' death, the problem of the Christ, miracles, the Lord's Supper, the future, the new Judaism, the great controversy, persecution, mission to the Gentiles, the deification of Jesus, and gnosticism. The two appendixes treat (1) inauthentic sayings attributed to Jesus, and (2) the Lord's Supper in Jewish Christianity.

C. P. THIEDE, *The Earliest Gospel Manuscript? The Qumran Papyrus 7Q5 and its Significance for New Testament Studies* (Exeter, UK: Paternoster, 1992, paper £4.95) viii and 80 pp. Illustrated. Bibliography. ISBN: 0-85364-507-8.

After discussing the identification of Qumran Cave 7 fragments as NT texts, this volume considers P^{52} (the most famous papyrus), 7Q5 (perhaps the earliest NT fragment), two comparable examples in classical philology (Menander, *Samia* 385-390 [P. Oxy. XXXVIII 2831]; Vergil, *Aeneid* 4.9 [P. Masada 721A]), and Qumran Cave 7—its texts and their users. Thiede suggests that the texts in Qumran Cave 7 may have been assembled by Christians. This volume incorporates some material from Thiede's earlier book on the topic [*NTA* 31, p. 104; 32. p. 112; 34, p. 252].

M. N. VAN LOON, *Anatolia in the Earlier First Millennium B.C.*, Iconography of Religions, Section 15: Mesopotamia and the Near East 13 (Leiden—New York: Brill, 1991, paper 60 gld. or $34.50) xiii and 49 pp., 48 plates, 18 figs. Bibliography. ISBN: 90-04-09281-1.

This investigation of religious iconography in various parts of Anatolia in the first half of the first millennium B.C. is divided into three sections: a 37-page introduction dealing with monuments and small finds from the Neo-Hittite kingdoms in the southeast, Urartu in the northeast, Phyrgia in the northwest, and Lydia and Caria in the southwest; an eleven-page catalogue of illustrations; and photographs of the monuments and small finds.

H. S. VERSNEL, *Inconsistencies in Greek and Roman Religion.* Vol. 1, *Ter Unus: Isis, Dionysos, Hermes. Three Studies in Henotheism,* Studies in Greek and Roman Religion 6 (Leiden—New York: Brill, 1990, paper 120 gld. or $68.50) xiv and 268 pp. Bibliography. Indexed. ISBN: 90-04-09266-8.

The term "henotheism" refers to the tendency to direct one's affectionate devotion to one particular god without denying the existence of other gods or refusing them cultic attention. This investigation of ambiguities and contradictions inherent in ancient henotheism contains three major chapters: *Isis, una quae es omnia* (tyrants against tyranny—Isis as a paradigm of Hellenistic rulership); Εἶς Διόνυσος (the tragic paradox of the *Bacchae*); and *Hermes ter unus* (transformations of henotheism). The second volume will focus on inconsistencies concerning myth and ritual in ancient religion.

B. L. VISOTZKY, *The Midrash on Proverbs. Translated from the Hebrew with an introduction and annotations,* Yale Judaica 27 (New Haven, CT—London: Yale University Press, 1992, $28.50) v and 170 pp. Indexed. LCN: 91-22071. ISBN: 0-300-05107-7.

In his fourteen-page introduction Visotzky, professor of midrash and interreligious studies at Jewish Theological Seminary of America in New York, observes that *Midrash on Proverbs* resembles a commentary in its approach to context and philology but resembles the older midrashic literature in its exegetical comments and narrative legends. He argues for a 9th-century A.D. origin, somewhere along the caravan routes linking rabbanite communities of Babylonia with those of the land of Israel. His translation of *Midrash on Proverbs* is the first to appear in English and is based on his critical edition of the text described in *NTA* 36, p. 144. Twenty-five pages of notes on the text are included.

Y. YADIN, *The Message of the Scrolls,* ed. J. H. Charlesworth, Christian Origins Library (New York: Crossroad, 1992, paper $16.95) viii and 192 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 91-35662. ISBN: 0-8245-1142-5.

The reissue of a work originally published in 1962 [*NTA* 7, p. 153], this volume presents the facts relating to the Dead Sea scrolls, provides an account of the discovery of the seven complete scrolls, and describes each scroll and its content: Isaiah manuscripts, Pesharim, *Thanksgiving Hymns, Manual of Discipline, Damascus Document, War Scroll, Genesis*

Apocryphon, and *Copper Scroll.* Charlesworth has provided a two-page foreword and a five-page essay on Yadin's genius.

ADDITIONAL BOOKS RECEIVED

M. J. Coalter, J. M. Mulder, and L. B. Weeks (eds.), *The Organizational Revolution: Presbyterians and American Denominationalism,* The Presbyterian Presence: The Twentieth-Century Experience (Louisville, KY: Westminster/Knox, 1992, paper $16.95) 391 pp. Indexed. LCN: 90-23330. ISBN: 0-664-25197-8.

M. J. Coalter, J. M. Mulder, and L. B. Weeks (eds.), *The Pluralistic Vision: Presbyterians and Mainstream Protestant Education and Leadership,* The Presbyterian Presence: The Twentieth-Century Experience (Louisville, KY: Westminster/Knox, 1992, paper $15.95) 417 pp. Indexed. LCN: 91-32252. ISBN: 0-664-25243-5.

J. L. Crenshaw, *Old Testament Story and Faith. A Literary and Theological Introduction* (Peabody, MA: Hendrickson, 1992, $19.95) viii and 472 pp. Illustrated. Bibliography. Indexed. LCN: 91-46450. ISBN: 0-943575-91-5.

J. de Waard and E. A. Nida, *A Translator's Handbook on the Book of Ruth,* Helps for Translators (2nd ed.; New York: United Bible Societies, 1992, paper $7.95) ix and 110 pp. Bibliography. Indexed. LCN: 91-43959. ISBN: 0-8267-0108-6.

G. Feige, *Die Lehre Markells von Ankyra in der Darstellung seiner Gegner,* Erfurter Theologische Studien 58 (Leipzig: Benno-Verlag, 1991, paper) xix and 265 pp. Bibliography. Indexed. ISBN: 3-7462-0388-0.

M. Gabel, *Intentionalität des Geistes. Der phänomenologische Denkansatz bei Max Scheler. Untersuchung zum Verständnis der Intentionalität in Max Scheler "Der Formalismus in der Ethik und die materiale Wertethik,"* Erfurter Theologische Studien 61 (Leipzig: Benno-Verlag, 1991, paper) xix and 247 pp. Bibliography. Indexed. ISBN: 3-7462-0548-4.

G. Hentschel, *Gott, König und Tempel. Beobachtungen zu 2 Sam 7,1-17,* Erfurter Theologische Schriften 22 (Leipzig: Benno-Verlag, 1992, paper) xiii and 97 pp. Bibliography. ISBN: 3-7462-1001-1.

C. Kaldis, *Latin Music Through the Ages* (Wauconda, IL: Bolchazy-Carducci, 1991, paper $14.95 or $19.95 with cassette tape) xli and 87 pp. Illustrated. Bibliography. LCN: 91-39530. ISBN: 0-86516-242-5.

J. H. Potgieter, *'n Narratologiese ondersoek van die boek Jona,* Hervormde Teologiese Studies Supplementum 3 (Pretoria: Periodicle Section of the Nederduitsch Hervormde Kerk, 1991, paper) xii and 131 pp. Bibliography. Indexed. ISBN: 0-9583208-1-0.

K. Prüter, *One Day with God. A Guide to Retreats and the Contemplative Life,* St. Willibrord Studies in Philosophy and Religion 1 (rev. ed.; San Bernardino, CA: St. Willibrord's Press, 1991, cloth $18, paper $8) 56 pp. Bibliography. Indexed. LCN: 91-35733. ISBN: 0-912134-10-0 (cloth), -11-9 (paper). Distributed by Borgo Press, San Bernardino.

H.-J. Röhrig, *Diaspora—Kirche in der Minderheit. Eine Untersuchung zum Wandel des Diasporaproblems in der evangelischen Theologie unter besonderer Berücksichtigung der Zeitschrift "Die evangelische Diaspora,"* Erfurter Theologische Studien 62 (Leipzig: Benno-Verlag, 1991, paper) xli and 315 pp. Bibliography. ISBN: 3-7462-0549-2.

E. E. Shelp and R. H. Sunderland, *AIDS and the Church. The Second Decade* (Louisville, KY: Westminster/Knox, 1992, paper $11.95) 239 pp., 3 figs., 2 tables. Bibliography. LCN: 91-39062. ISBN: 0-664-25202-8.

M. K. Taylor, *Remembering Esperanza. A Cultural-Political Theology for North American Praxis* (Maryknoll, NY: Orbis, 1990, paper $16.95) xii and 292 pp. Indexed. LCN: 90-30183. ISBN: 0-88344-642-1.

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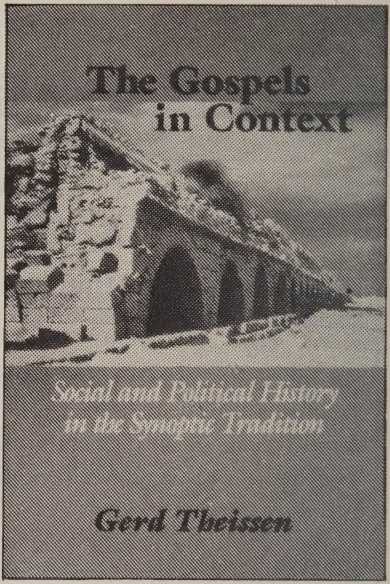

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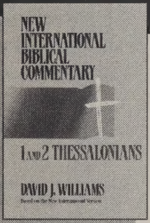

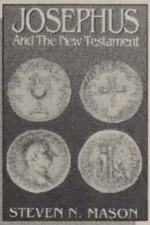

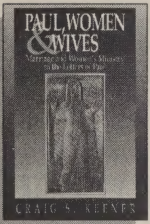

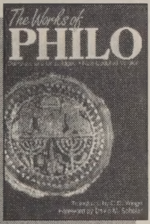

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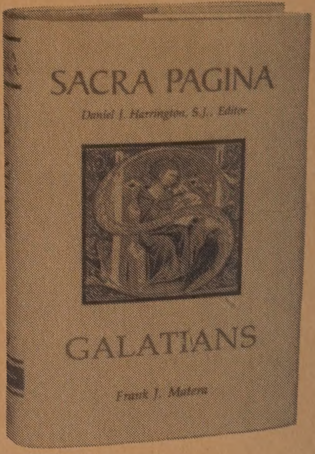

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